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THE

GREEK TESTAMENT,

WITH

ENGLISH NOTES,

CRITICAL, PHILOLOGICAL, AND EXEGETICAL,

PARTLY

SELECTED AND ARRANGED FROM THE BEST COMMENTATORS, ANCIENT AND MODERN,
BUT CHIEFLY ORIGINAL.
THE WHOLE BEING ESPECIALLY ADAPTED TO THE USE OF
ACADEMICAL STUDENTS, CANDIDATES FOR THE SACRED OFFICE, AND MINISTERS
THOUGH ALSO INTENDED AS A MANUAL EDITION FOR THE USE OF
THEOLOGICAL READERS IN GENERAL.

BY THE
REV. S. T. BLOOMFIELD, D.D. F.S.A.
VICAR OF BISBROOKE, RUTLAND.

FIRST AMERICAN FROM THE SECOND LONDON EDITION

IN TWO VOLUMES.
VOL. II.

BOSTON:
PUBLISHED BY PERKINS AND MARVIN.
NEW-YORK: GOULD AND NEWMAN.
PHILADELPHIA: HENRY PERKINS.
1837.

Entered according to Act of Congress, in the year 1836,
By Perkins and Marvin,
in the Clerk's office of the District Court of the District of Massachusetts.

STEREOTYPED BY
FOLSOM, WELLS, AND THURSTON.

PERKINS AND MARVIN, PRINTERS.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΡΩΜΑΙΟΥΣ ΕΠΙΣΤΟΛΗ.

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1 I. [a] ΠΑΥΛΟΣ δοῦλος Ἰησοῦ Χριστοῦ, κλητὸς ἀπόστολος, ἀφωρι-
2 σμένος εἰς εὐαγγέλιον Θεοῦ, [b] (ὃ προεπηγγείλατο διὰ τῶν προφητῶν

a Acts 9. 15. & 13. 2, 9. Gal. 1. 15.
b Tit. 1. 2. Gen. 3. 15. & 22. 18. & 26. 4. & 49. 10. Deut. 18. 15. 2 Sam. 7. 12. Psal. 132. 11. Isa. 4. 2. & 7. 14. & 9. 6. & 40. 10. Jer. 23. 5. & 33. 14. Ezek. 34. 23. & 37. 24. Dan. 9. 24. Mich. 7. 20.

On the Apostolical Epistles in general, and those of St. Paul in particular, and the various points connected therewith (a subject too extensive to be fully treated here), the reader is referred to the Preface of Dr. Whitby, the General Introduction to the Epistles by Dr. Macknight and Mr. Townsend, vol. ii. p. 207 — 220, and Mr. Horne Vol. iv. A few general remarks must here suffice. First, it may be observed, that though the *essential doctrines and precepts* of Christianity are to be found in the Gospels, yet a *fuller and clearer statement* of them was necessary, considering the altered state of things to that which existed during our Saviour's life time; and especially after the uprise of serious corruptions and dangerous errors, originating partly in misconception, but which required to be checked by a more explicit, and yet equally authoritative revelation. Now this was done by St. Paul and the other writers of the Epistles. Consequently, though they were written for the immediate purpose of refuting heresies, arising from a mixture of Christianity with Judaism or Gentilism, of repressing corruptions, reforming abuses, and composing schisms and differences, yet, in point of fact, they became, and were avowedly, *commentaries* on the doctrines of Christ, as delivered in the Gospels; and though originally intended for particular Christian societies, yet are adapted to the instruction of Christians in *all* ages. Thus, for example, even the decisions of cases concerning meats and drinks, and the other observances of the ceremonial law, and various points at issue with Judaizing Christians, — even these are our surest guides in all points relating to Church liberty, and the use of things indifferent, especially as to the abstaining from things innocent in themselves, but likely to give offence to our more scrupulous brethren, or lead them into sin.

On the *cause* of the above less clear promulgation of the doctrines of Christianity in the Gospels, see Townsend; and on the *nature* and *extent* of those clearer revelations contained in the Epistles, see Horne's Introd. Suffice it to say, that *there* the moral duties are more exactly specified, and more expressly taught. The *general plan* of the Epistles is, — *first*, to consider and decide the *controversies*, or refute the *errors* which had occasioned the writing of the Epistles; and, 2dly, to enjoin the observance of those *moral duties* which are binding on Christians in every age; with reference, however, chiefly to those virtues, which the disputes or errors above mentioned might lead them to neglect. To advert to the *subject-matter* itself, clear as the Epistles are in all material points, yet, from various causes, they are far more difficult to be understood than the Gospels. For which satisfactory reasons may be assigned. See Dr. Graves's remarks on the obscurity of St. Paul's Epistles, and Abp. Whately's Essays on the Difficulties in St. Paul's writings. The principal reason is that which applies to *all* Epistolary writings, — namely, the being addressed to those who are supposed to be, more or less, acquainted with the matters on which they treat; and, therefore, the being not intended to be plain to *others;* in which respect they differ materially from a *history* or narration. "Qui enim (says Wets.) *historiam* scribit quibus ignota est, adeoque omnia clarè et simpliciter narrare debet: *epistola* verò est quasi colloquium cum amico absenti, qui etiam partes suas agit, et ad cujus quæsita vel cogitata nobis præcognita respondemus." Thus in an Epistle some things are omitted, or cursorily touched on, as being well known to the person or persons addressed: though to others unacquainted with the circumstances, they cannot but be obscure. And if such should have been the case with those who lived in *that age*, how must it be with us who live at the distance of nearly 2000 years, and to whom the language is a foreign one; and who can obtain no knowledge of the circumstances, except what can be gathered from the Epistles themselves. Moreover, the Epistles of the N. T. are often *answers* to *other* Epistles which had proposed questions, and without which the answers must be in a considerable degree obscure. But besides these *general* causes of obscurity, which are common to all the Epistolary writers of the N. T., there are some which

c 2 Sam. 7. 12. Ps. 132. 11. Matt. 1. 1, &c. Luke 1. 32. & 3. 23, 31. Acts 2. 30. & 13. 23. 2 Tim. 2. 8. d John 10. 30, &c. Acts 13. 32, 33. Heb. 1. 5. & 5. 5, 6.

αὐτοῦ ἐν γραφαῖς ἁγίαις, [c] περὶ τοῦ Υἱοῦ αὐτοῦ, ((τοῦ γενομένου ἐκ 3
σπέρματος Δαυὶδ κατὰ σάρκα, [d] τοῦ ὁρισθέντος Υἱοῦ Θεοῦ ἐν δυνάμει, 4

are peculiar to St. *Paul*, as resulting from the character of his style, and cast of mind. With an ardent temperament, and great acuteness and readiness of thought, he was, from his "care of all the Churches," — being associated with the "care to provide for the day passing over his head," compelled to write with great rapidity, and occasionally without bestowing much time in methodizing or digesting what he had written. Not to say that method and arrangement are scarcely ever found in Jewish writers: and the mind of the Apostle seems to have been, from its very constitution, peculiarly averse from the trammels of regular composition. Hence the long and involved sentences, the abrupt transitions, the perpetual parentheses (sometimes *within* parentheses), the frequent digressions, and returns to the original subject, with little intimation of such change of topic; the frequent changes of person, the speaking in the person of another, or as another would speak, by the μετασχηματισμός, or the κοίνωσις; and lastly, the *propounding objections* and *subjoining answers* to them without any formal intimation thereof. These, however, have by some been exaggerated, and by others too much ascribed to the *haste* with which it is *presumed* the Epistles were written. And, indeed, a great part of what are called the *peculiarities* of St. Paul's style, are only such as are common, though in a less degree, to the other writers of the N. T., and in some measure to all the writers of antiquity, at least before the Christian æra. Thus, of ancient writers, *Thucydides*, it may be observed, possesses most of the characteristics of St. Paul's writings, and that in nearly as great a degree: in fact, no two writers more resemble each other. And yet who ever ascribed the harshness and irregularities of *that* writer to *haste*, when it is known that he bestowed on the formation of a not very long history almost the whole of a life-time of no ordinary duration. We are warranted, therefore, in ascribing the irregularities of the one to the very same cause as those of the other — namely, to a sort of *peculiar mental conformation;* the minds of the two writers, it should seem, being cast in the same mould; though, in temper and character, they materially differed. In each the ideas poured in upon him faster than the expressions wherewith to clothe them; especially in the case of the *Apostle*, who was writing in a foreign language. Each, therefore, makes use of as few words as possible (one expression, in some instances, standing for a whole clause or even sentence); and sometimes the meaning is rather *intimated* than *expressed*. Hence in each we observe a frequent use of the *asyndeton*, and a very *sparing use of particles;* than which nothing tends more to obscurity: as, on the other hand, the liberal use of them throws much light upon the meaning of a writer, and the purpose at which he aims. Each, especially St. Paul, was naturally of an ardent temperament, and therefore deals largely in the use of all those figures which constitute what Longinus calls δεινότης (though in neither is it the δεινότης of *Demosthenes;* nor, in fact, the δεινότης of any other writer, but one peculiar to themselves); such, for instance, as the use of the *apostrophe*, *interrogation*, and *answer by the questioner* himself. Each (especially St. Paul) employs frequently all the Rhetorical figures; each abounds in metaphor and imagery: and no other writers present so many examples of that συνάθροισις, or *assemblage of figures*, which Longinus esteems so great a component of the sublime. It is true that the matters treated of by both Thucydides and St. Paul are so profound, that the greatest care could not have made them otherwise than obscure to minds of an ordinary calibre. But as the historian himself was *not* (as many imagine) *designedly* obscure; so the Apostle, we may be assured, *intended* to make himself sufficiently intelligible to those who would bestow competent attention. It ought also to be remembered, that although the using *too few* words in the expression of any sense, is, generally speaking, a fault in style, — yet neither of the two writers in question thought of the *style* and *manner*, but the *matter*. And though in the case of the former, a style less brief, and sentences less long and intricate, would have rendered him far more intelligible to ordinary understandings; yet as the great historian wrote only for minds like his own, and is accordingly οὐ πάντεσσι βατός; so the Apostle, in his higher flights of sublimity, and depths of spirituality, wrote only for those in some degree like-minded. And indeed, as to the excessive length of sentences found in both these writers, it may be doubted whether that does not, to minds somewhat above the ordinary level, tend rather to *abridge* the labour of thought; for when many reasonings are thus linked together in a small compass, the respective bearings of each on the rest are the more clearly perceptible. Moreover, this sort of *pregnant brevity* may be considered characteristic of deep-thinking minds. Thus Rochefoucault Max. 142. well remarks, "comme c'est le caractère de grands esprits de faire entendre en peu de paroles beaucoup de choses, les petits esprits, au contraire, ont le don de beaucoup parler et de ne rien dire."

To advert to the *style* and *phraseology* of St. Paul's writings, with reference not only to the following Epistle, but to his Epistles generally, — if we consider merely the words and phrases, the structure of periods, and such matters, we find not the smooth polished sentences and nice proprieties of pure Greek composition, — but that sort of style which we might naturally expect from one, like the Apostle, born and educated in a city where the Greek spoken was confessedly provincial, and far from pure; and who had been accustomed to the close study of the Hebrew of the O. T., and the conversational use of the Syro-Chaldee. However, considering the persons addressed, the style was the best that could have been adopted: insomuch that had the Apostle possessed the purest Attic style, he would doubtless have preferred that which might render his writings more acceptable and intelligible to the Jews and Jewish converts, whom he chiefly addressed. But if from *manner* we proceed to *matter*, — from the shell to the kernel — and consider the general contour, the sublimity of the thoughts, the boldness and richness of the conceptions, the aptness and beauty of the imagery, we shall not fail to perceive all the marks of a true eloquence — not that which (to use the words

κατὰ πνεῦμα ἁγιωσύνης, ἐξ ἀναστάσεως νεκρῶν,)) Ἰησοῦ Χριστοῦ τοῦ
5 Κυρίου ἡμῶν, [e] δι᾽ οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν, εἰς ὑπακοὴν

[e] Rom. 12. 3. & 15. 15. 1 Cor. 15. 10. Eph. 3. 8.

of the illustrious Hemsterhusius in his Oratio de Paulo Apostolo) consists "in *flosculis* verborum, et orationis calamistratæ pigmentis ——, sed *indolis excelsæ notis*, in *pondere rerum:* quum enim magna esset in eo animi vis, et divina quædam meditatè cogitandi facultas, mentis imaginem scribendo expressit. Nihil ejus cogitatis et argumentorum nervis sublimius esse et incitatius fatendum est. Hinc in ejus Epistolis nullæ non extant oratorum figuræ, non illæ quidem e rhetorum loculis ac myrothecio depromptæ, aut ad orationem expoliendam arte compositæ, verùm affectus animi cœlesti ardore inflammatus hæc scriptionis lumina sponte sub manum venientia progignebat; itaque se Paulus confirmabat, ut ad omnes dicendi vias, rationesque omnes mirificâ quâdam ingenii temperatione foret paratissimus."

But to proceed to a brief consideration of the Epistle before us, — of its *general authenticity* there has never been any doubt entertained; since it is attested by the strongest evidence both external and internal. As to the genuineness of certain portions, impugned by some German Theologians of the Rationalist School, see the Note at xv. 1. That the Epistle was written from Corinth, is evident from the contents of the composition itself (ch. xv.) as compared with 1 Cor. i. 14. 2 Tim. iv. 20. The *time* when it was written is, with great reason, supposed to have been towards the close of his residence there, and when he was making preparations for a journey from thence to Jerusalem, ch. xv. 24—27. Acts xx. 2, 3. This fixes the date to the end of A. D. 57, or the beginning of A. D. 58. As to the question by whom the Gospel was first preached in Rome, we are destitute of any certain information from Scripture; but it is with great probability supposed that it was first preached by some of the "strangers of Rome," who, as we learn from Acts xi. 10., were at the feast of Pentecost, and were converted by the illustrious miracle of the *gift of tongues*. Be that as it may, at the time when this Epistle was written, the Christians at Rome were numerous, and composed, as in other places, partly of converted Jews, or Jewish proselytes, and partly of converted Gentiles. The *object* of the Epistle is evident: and though we are but imperfectly acquainted with the *circumstances* of the Roman converts at that time, yet it is plain that the Apostle's aim was to guard them against the attacks on their faith, by the unbelieving Jews, on the one hand, and the Judaizing Christians, on the other; also that he wrote to remove the prejudices both of Jews and Gentiles. For this purpose the Apostle enters into a full explanation and defence of the Gospel doctrine of *Justification*, on the different views of which entertained by the Jews, and here stated by the Apostle, see Horne's Introd. iv. 356., and Towns. ubi supra. For a general view of the contents of the Epistle, the reader is referred to the neat Synopses of Mr. Young and Mr. Holden, and especially to the full *Analysis* of the learned and excellent Prof. Stuart, whose recent Translation and Commentary on this Epistle, entitles him to the warm thanks of all who take an interest in the interpretation of the N. T.; and indeed is indispensable to all who would thoroughly understand this most difficult of all the Epistles. Suffice it to say, that the *design* of St. Paul was to confute the unbelieving, and instruct the believing Jews; to confirm the believing, and convert the unbelieving Gentile: also to place the Gentile convert on an equality with the Jewish, as to his religious condition and share in the Divine favour.

To briefly advert to the *contents* of the Epistle, the first five Chapters exhibit Christ as the *author of our Justification*. The next three Chapters exhibit Christ as our *Sanctification*, and the author of our everlasting *Consolation*, in this world and in the next. And here terminates the *doctrinal* part of the Epistle. At ch. ix. the Apostle encounters the *objections* which might be made to the foregoing representations of doctrine. At ch. x. xi. he *confirms* the position, that the unbelieving Jews must perish; deducing, however, the cheering assurance, that it will be the occasion of salvation to the Gentiles. The rest of the Epistle is *hortatory*, and meant to warn the Roman converts, both Jewish and Gentile, against various errors and evil dispositions, to which they were, in their peculiar circumstances, res ectively exposed.

C. I. vv. 1—16. form the *introduction* to the Epistle, containing, 1. a *salutation*, 1—7; 2dly, a brief expression of some personal wishes and concerns, in order to pave the way for the subsequent address at v. 18, which forms the grand theme of the Epistle, and especially the subject of all that follows up to the end of chap. v. First, St. Paul exhibits the nature of his office of *Apostle*, set apart to it by Christ himself, and constituted especially to be an Apostle to the *Gentiles*, to promote the knowledge of the Saviour among *them* as well as the Jews; and, accordingly, he wishes them every needful blessing, temporal and spiritual. He thanks God that their faith in Christ is such as to be a matter of universal notice, and assures them how ardently he has wished to visit them; mentioning what had prevented him from carrying his wish into execution. He expresses his desire to preach among *them* as well as other Gentiles, and mentions the *reason why*, — namely, because he conceives himself under obligation to preach the Gospel to *all* the Gentiles, and because he knows that that Gospel is able, by God's mighty help, to save all who embrace it, both Jews and Gentiles. See Young and Stuart.

1. δοῦλος Ἰ. Χ.] The word δοῦλος, (contracted from δέολος) was properly an *adjective* signifying *bound*, but, used *substantively*, denoted a *bond-servant*, usually for life. Now, from the *devotedness* of such service, it was applied to the service of *God:* and the term δοῦλος Θεοῦ was applied first to *Moses* and *Joshua*, afterwards to the *Prophets*, and lastly to the *Apostles*, and the Ministers of the Gospel in general, as 2 Tim. ii. 24. In both of which last uses, it denotes one devoted to the spiritual service of Christ in his Gospel; and, therefore, indicates both the *station* and *devotedness* of the person to whom it is applied. The term κλητὸς here denotes *expressly constituted* (as opposed to being *self*-appointed), — namely, by Christ himself. Acts ix. 15. Ἀπόστολος denotes properly any one sent with a message or commission to act for another. With the *Article* it denotes those teachers commissioned by Christ, either in *person*, as the twelve Apostles, or by some supernatural revelation, as

πίστεως ἐν πᾶσι τοῖς ἔθνεσιν, ὑπὲρ τοῦ ὀνόματος αὐτοῦ· ἐν οἷς ἐστε 6
καὶ ὑμεῖς, κλητοὶ Ἰησοῦ Χριστοῦ,) [f] πᾶσι τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπη- 7
τοῖς Θεοῦ, κλητοῖς ἁγίοις· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς
ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

f 1 Cor. 1. 2. Eph. 1. 1. 1 Thess. 4. 7.

in the case of Paul and Barnabas. The words following, ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ, are explanatory of the preceding, and refer to Paul's being set apart for the work of the Gospel, not only by the Holy Spirit (Acts xiii. 2.), but also by *Christ himself*. Gal. i. 15. Εἰς εὐαγγέλιον Θεοῦ is for εἰς τὸ εὐαγγελίσασθαι, "to preach the Gospel;" a use of εἰς with a *noun of action* similar to that of the Heb. ל. The Genitive here denotes *origin*. So Theophyl. explains ὡς δωρηθὲν παρὰ τοῦ Θεοῦ. All these Nominatives depend upon γράφει, which verb is *supplied* in the most ancient Epistles on record, both in Scripture and in the earliest Historians.

2. ὃ προεπηγγείλατο, &c.] "which he aforetime had promised," &c. This is meant as an answer to the objection of the Jews and Heathens, that Christianity was a *novelty;* and intended to refute the calumny, that Paul undervalued Moses and the Prophets. It was the constant declaration of the Apostles, that they proclaimed nothing but what Moses and the Prophets declared should take place; and that the Old Testament is full of prophecies respecting Christ, is plain. Now the same was maintained by the heathens, as we learn from various passages of ancient Latin writers, as Tacit. Hist. v. 13. Suet. Vesp. iv. Virgil Ecl. iv. so finely imitated by Pope in his Messiah. On the promises of the O. T. respecting the Messiah see Prof. Stuart.

3. περὶ τοῦ Υἱοῦ αὐτοῦ] "respecting, or with reference to, his Son," viz.: as the subject of those prophecies. Γενομένου, "descended," as Gal. iv. 4, and John i. 14. — Κατὰ σάρκα. Notwithstanding what some recent Commentators urge, this must certainly have the sense assigned by the most ancient Fathers and Interpreters, and most modern Commentators, "according to his human nature," incarnate state, as Acts ii. 30, infra ix. 5. ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα (where see Note), and 2 Cor. v. 16. There is evidently an allusion to his other and *heavenly* nature and origin. Thus the sense is; "Christ, even as to his *incarnate* nature and condition on earth, was of kingly descent." In the next verse, the Apostle adverts to the *exalted* and *glorified* state of Christ.

4. The sense of this passage is not very clearly expressed; and, accordingly, some difference of opinion exists as to its precise sense. The difficulty rests in the expressions ὁρισθέντες ἐν δυνάμει and κατὰ πνεῦμα ἁγιωσύνης. As to the former, the ancient Interpreters almost universally, and the great majority of modern ones, take ὁρισθέντες to mean *declared*, pointed out to be; — a sense, it may be observed, supported by the primary signification of the word; for as ὅρος denotes *limit*, so ὁρίζω signifies to *mark out*, point out, declare. Ἐν δυνάμει I would (with the generality of Interpreters, ancient and modern), construe with ὁρισθέντος. The expression has been usually taken to mean *efficaciter, powerfully*. But the most simple, and what appears to be the true mode, is to take it as put for ἐν δυνάμει Θεοῦ; the Θεοῦ, which could not well be *expressed*, being left to be *supplied* from the preceding Θεοῦ. That Christ was raised from the dead by the power of God, we learn from numerous passages of the N. T. See infra iv. 24; vi. 4. 1 Cor. xv. 15. 1 Pet. i. 21. Acts ii. 24 & 32. From which, and the whole tenor of the Acts and Epistles, it is plain that God's having raised up Jesus from the dead, is considered by the sacred writers as an attestation of his Messiahship. And, therefore, the query, "*how* it could declare Christ to be the Son of God," is deserving of no attention. See the excellent remarks of Calvin.

As to the sense of κατὰ πνεῦμα ἁγιωσύνης, it is not a little disputed. And here of the interpretations proposed by different Expositors, two alone seem worthy of notice. The ancients in general, and many eminent modern Expositors, take it to mean, the *Holy Spirit*. But that sense, besides being opposed to the doctrine of the Greek Article, is at variance with the above cited passages of Scripture, which represent *God* the *Father* as raising up Christ. It is also forbidden by the *antithesis* which evidently subsists between κατὰ σάρκα and κατὰ πνεῦμα. The true sense is doubtless that assigned by the Latin Fathers in general, and, of the modern Expositors, by Camer., Paræus, Beza, Pisc., Wallet, Starck, Heum., Wolf, Schleus., Stuart, and others; namely, "the holy and blessed Spiritual and Divine nature of Christ." So in 1 Pet. iii. 18, Christ is said to be θανατωθεὶς μὲν σαρκὶ, ζωοποιηθεὶς δὲ τῷ πνεύματι. See also Rom. ix. 5. 1 Tim. iii. 16. Heb. ix. 12. This view is also supported by Prof. Dobree in Adv., who regards the whole as if written: υἱοῦ κατὰ μὲν σάρκα τοῦ Δαυὶδ, κατὰ δὲ πνεῦμα ἁγιωσύνης τοῦ Θεοῦ, ὃς ἐν δυνάμει ἐσφράγισεν αὐτὸν διὰ τῆς ἀναστάσεως.

5. χάριν καὶ ἀποστολήν.] The best Commentators regard this as an Hendiadys for "the grace of Apostleship;" i. e. the office of Apostle and the grace appertaining to it. Though indeed Augustin, Tholuck, and Stuart keep the terms separate; and Stuart renders, "grace, and the office of Apostle." But the former interpretation is greatly preferable, as being more in the manner of St. Paul; and expressing that humility which was so eminent a characteristic of the great Apostle. So at 1 Cor. xv. 9 & 10, he says that he is the lowest of the Apostles, &c.; yet, by the grace of God, he is what he is, — an Apostle.

— εἰς ὑπακ. πίστεως, &c.] The sense is, "in order that all nations may be brought to obediently embrace the Christian faith." See vv. 6 & 17; xvi. 26.

— ὑπὲρ τοῦ ὀν. αὐτοῦ.] The sense of these words will depend upon whether they be construed with those which immediately go before, or with the *clause preceding*. If the latter, they will signify, "on behalf of Christ," to spread the knowledge of his religion. But such a transposition is harsh, and unnecessary; for it may very well be taken with the words of the same clause; and thus the sense may be that assigned by the best Expositors from Calvin to Tholuck and Stuart, "for the promotion of his honour and glory."

7. πᾶσι — Θεοῦ] "to all in Rome, who are beloved of God." A designation of faithful Christians, which is explained by the words following, κλητοῖς ἁγίοις, where κλ. adds something *more* to

8 [g] Πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ μου διὰ Ἰησοῦ Χριστοῦ ὑπὲρ πάν-
9 των ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ· [h] μάρ-
τυς γάρ μου ἐστὶν ὁ Θεός, ᾧ λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ
εὐαγγελίῳ τοῦ Υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνείαν ὑμῶν ποιοῦμαι,
10 [i] πάντοτε ἐπὶ τῶν προσευχῶν μου δεόμενος, εἴπως ἤδη ποτὲ εὐοδωθή-
11 σομαι, ἐν τῷ θελήματι τοῦ Θεοῦ, ἐλθεῖν πρὸς ὑμᾶς· [k] ἐπιποθῶ γὰρ
ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν, εἰς τὸ στηριχθῆ-
12 ναι ὑμᾶς· [l] τοῦτο δέ ἐστι, συμπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν
13 ἀλλήλοις πίστεως, ὑμῶν τε καὶ ἐμοῦ. [m] Οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν,
ἀδελφοὶ, ὅτι πολλάκις προεθέμην ἐλθεῖν πρὸς ὑμᾶς, (καὶ ἐκωλύθην ἄχρι
τοῦ δεῦρο), ἵνα τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν, καθὼς καὶ ἐν τοῖς
14 λοιποῖς ἔθνεσιν. [n] Ἕλλησί τε καὶ Βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις,

g Eph. 5. 20. Heb. 13. 15. 1 Pet. 2. 5.
1 Thess. 1. 8.
h Rom. 9. 1. & 15. 23, 29. 2 Cor. 1. 23. & 11. 31. Gal. 1. 20. Phil. 1. 8. 1 Thess. 2. 5, 17. & 3. 10. 2 Tim. 1. 3. 1 Infra 15. 23, 32. 1 Thess. 3. 10.
i Infra 15. 29.
k Infra 15. 32.
l Infra 15. 32.
m Infra 15. 23. 1 Thess 2. 18.
n 1 Cor. 9. 16. 2 Cor. 11. 23.

the usual designation, and shows that they are what they are by the effectual calling of God, and by his grace.

—εἰρήνη.] Considering that this is connected with χάρις—ἀπὸ τοῦ Θεοῦ, it should not be taken, with some, of *temporal prosperity;* or at least it must primarily denote *peace with God,* (see Rom. v. 1. Phil. iv. 7.) and then *peace one with another.*

8. εὐχαριστῶ] put for the more Classical χάριν εἰδέναι. See Note on 2 Thess. i. 3. Τῷ Θεῷ μου is generally interpreted "the God whom I serve;" and it is supposed that *thanks,* like *petitions,* are to be offered to God, διὰ Χριστοῦ, through Christ. Compare v. 20. Heb. xiii. 15. But it is, I think, better, with Stuart, to render διὰ Ἰ. Χρ. *per Christum, auxilio Christi,* interventione Christi. Thus he well renders, "Deo gratias ago respectu vestrum omnium, ut Christo adjuvante, fides vestra," &c. There is a reference, not to the sacrifice and atonement of Christ, but to the assistance of his Holy Spirit imparted to the faithful. See Calvin. The μου is best explained, with Chrys., Theophyl., and Calvin, "the God whom I serve," said *more Prophetarum.*

9. μάρτυς γάρ μ. ἐ. ὁ Θεός.] A form used with earnest asseveration, corresponding to the Heb. עד יהוה. The γὰρ is *explicative* and confirmatory. The sense of λατρεύω is, "whom I devotedly worship and serve." And ἐν τῷ πνεύμ. μου *may* either mean, as most explain, "with my whole mind and soul:" or as Chrys. and Theophyl. "with my spirit," i. e. spiritually. So Phil. iii. 3. οἱ πνεύματι τῷ Θεῷ λατρεύοντες.

10. εἴπως ἤδη—ὑμᾶς.] The full sense seems to be this: "If by any means I might yet ever be so favoured, as to be permitted to visit you." So Œcum., Kypke, and Koppe, who take ἤδη ποτὲ for ὀψέ ποτε, *ever at length;* and remark, that it is a form denoting great desire of averting evil or obtaining good. Εὐοδοῦσθαι properly signifies, "to be on the right road," but often, as here, both in the Classical and Scriptural writers, to be *fortunate* in any respect. Thus the full sense of the passage will be, "that at some time or other if possible, before long, I may (God willing) be so happy as to pay you a visit."

11. χάρισμα πνευμ.] Some of the earlier modern Commentators take this to denote the *extraordinary and miraculous gifts of the Spirit.* A view, however, forbidden by what follows, since the spiritual grace, it is said, will be mutual. See Stuart. It is therefore better, with Chrys., Theophyl., Theodoret, and Œcum., of the ancients, and several modern Expositors, including Stuart, to suppose χάρισμα πνευμ. to denote the *graces* of the Holy Spirit, which are imparted by the faithful preaching of the Gospel.

—ἵνα τι μεταδῶ χάρισμα.] This passage presents the *complete* construction of the verb as found in the N. T., namely, an Accus. of the thing, and a Dative of the person. In the Classical writers it generally has a Genitive of the thing. Yet three examples of the Accusative (from Herodot., Aristophanes, and Xenoph.) are adduced by Matthiæ Gr. Gr. p. 506. And indeed when the Genitive is used, there is, I think, an Accusative to be *understood,* namely, μέρος.

12. The *scope* of this verse is to explain what has been said, and to soften what might seem to savour of harshness and arrogance. Accordingly it is introduced with a formula (τοῦτο δ' ἐστὶ) "quæ ἐπανορθώσει inservit," that it may not be supposed he *undervalued* their spiritual stature. He therefore intimates, that he does not mean to insinuate that the advantage will be all on *their* side; but that he *himself* hopes to derive spiritual benefit; insomuch that, while he is *communicating* and they *receiving* these blessings, the correspondent graces of the Spirit will be working on each side, and mutual edification and confirmation be attained: for that seems to be the meaning of συμπαρακληθῆναι, the sense of which expression has been not a little disputed.

13. οὐ θέλω—ἀγνοεῖν.] The Apostle says this as a reason why he had shown his anxiety for them, by wishing to come to them. Ἄχρι τοῦ δεῦρο. Sub. χρόνου. The phrase occurs in Thucyd. iii. 69. and in other writers. Τινὰ καρπὸν for καρπόν τινα is found in very many MSS., Versions, Fathers, and early Edd., and is adopted by almost every Editor from Wets. to Vat. By καρπὸν is meant benefit, i. e. in the increase of the Gospel, and the edification of its professors. Thus in Col. i. vi. the Gospel is said καρποφορεῖσθαι. Τοῖς λοιποῖς. Not *others,* but *the rest,* viz. of those among whom the Apostle had preached.

14. ὀφειλέτης εἰμί] scil. εὐαγγελίσασθαι, which must be supplied from what follows. Ὀφ. εἰμι signifies, "I am bound by my office [as Apostle of the Gentiles]." Compare viii. 12. xv. 27. Gal. v. 3. As to Ἕλλησι and Βαρβάροις, on the *origin* of the latter appellation, see Note on Acts xxviii. 2. 4. On the *distinction* between the two terms I have fully treated in Recens. Synop.; where I have proved, that the question here so warmly agitated by the Commentators, whether Paul by

ὀφειλέτης εἰμί· οὕτω, τὸ κατ᾽ ἐμὲ, πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ 15
o Psal. 40. 10. 2 Tim. 1. 8. 1 Cor. 1. 18. & 15. 2. εὐαγγελίσασθαι. ° Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον τοῦ Χριστοῦ· 16
δύναμις γὰρ Θεοῦ ἐστιν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε,
p Habak. 2. 4. John 3. 36. infra 3. 21. Gal. 3. 11. Phil. 3. 9. Heb. 10. 38. πρῶτον, καὶ Ἕλλην. ᵖ Δικαιοσύνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ 17
πίστεως εἰς πίστιν, καθὼς γέγραπται· Ὁ δὲ δίκαιος ἐκ πί-
στεως ζήσεται.

Βαρβ. meant the *Romans* to be included, or not, is a frivolous question; for that the Apostle meant no more than *all nations, both civilized and uncivilized;* the words following, σοφοῖς τε καὶ ἀνοήτοις, (which mean "the savage and the sage)," being added by way of explanation. There was no reason for Tholuck to object to οὕτω, as involving an anomaly of construction. The expression is quite correct, and may be rendered *Accordingly.*

15. τὸ κατ᾽ ἐμὲ, προθ., &c.] There is here some difficulty, occasioned by the very elliptical character of the phraseology; where the τὸ must be taken *twice; first,* with πρόθυμον, to form an equivalent to the substantive προθυμία (as in Thucyd. iv. 35.) and *secondly,* with κατ᾽ ἐμὲ, which, according to the usage in the best writers, requires it. There is also the frequent ellipsis of ἐστι, and also of μοι, to be supplied from the preceding ἐμέ. Thus the sense is, "Accordingly, as far as concerns myself (meaning to refer the accomplishment of his wish to Almighty Providence) it is my earnest desire to preach to you Romans also."

16. οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγ.] This is not, as many eminent Commentators fancy, a *meiosis,* for "I glory in the Gospel;" but (as is remarked by Chrysost., Theophyl., and Koppe) the sentiment was suggested by the association of ideas in writing the words τοῖς ἐν Ῥώμῃ. q. d. I shall not be *ashamed* of the Gospel of Christ even *at Rome;* where riches, pomp, and glory are alone held in admiration, where the height of genius and learning are united with the greatest profligacy of manners; and where, consequently, the humbling doctrines of a religion which demands severe self-denial, would be likely to attract derision, and might make the preacher and professor of it as it were ashamed. Of course, by telling them *he* shall not be ashamed, the Apostle delicately hints to them that *they* ought not to be so. By this sentiment he *glides* into the subject on which he meant to treat, *salvation alone to be obtained by faith in Jesus Christ,* which is introduced in the next verse.

Τοῦ Χριστοῦ is not found in 8 ancient MSS. and several Versions and Fathers, is rejected by Mill and Beng., and is cancelled by Griesb. and Knapp; but without reason. The remark of Wets. "*Nobis autoritas Græcorum Codicum major est, quam Versionum, et paucorum Codicum Græcorum ad Versiones refictorum,*" is very judicious, and capable of application in many other passages.

— δύναμις γὰρ — πιστεύοντι.] Abstract for concrete. The sense is. "For it is the powerful means appointed by God for the salvation of all who believe and embrace it." Thus the sentence comprehends two assertions; 1. of the complete *efficacy* of the Gospel to salvation; 2. that the *extent* of this efficacy shall reach unto all who believe and obey it, without distinction of Jew or Gentile; i. e., as far as concerns the gracious design of God, it shall be *universal.*

— πρῶτον only respects the *order* in which the Gospel was then directed by Christ to be preached, — namely, to the Jews first, and then to the Gentiles. That there is here intended no *preference* of the former over the latter, is clear from the whole Epistle.

17. δικαιοσύνη γὰρ Θεοῦ — πίστιν.] On the exact sense of this verse considerable difference of opinion exists. The difficulty found to fix it has been occasioned by the brevity of expression, and the extreme flexibility of the language, which seems susceptible of several senses, though only one can be the true one. One thing is certain, that δικαιοσύνη Θεοῦ must here mean (as in the rest of the Epistle, and others of St. Paul) Gospel justification, or the mode of obtaining pardon bestowed by God on man. To suppose, with some eminent Expositors, any *special* or unusual sense of δικαιοσύνη, is absurd; for we cannot imagine that *here* at least, in a passage which contains as it were the *theme* of the whole Epistle, the word would be used in any other sense than it is employed throughout the Epistle. In further proceeding to determine the sense, the only real difficulty falls on the words ἐκ πίστεως εἰς πίστιν· where we have to decide whether the phrases are to be *conjoined* in construction, or *kept separate,* ἐκ πίστεως being construed with δικαιοσύνη. The *former* mode is adopted by some ancient and several eminent modern Commentators; who suppose the sense to be, that 'this δικαιοσύνη having its beginning in faith is perfected in faith.' But though the sentiment thus arising be true, it cannot, I think, be supposed to have any place here; because, as Stuart shows, "1st, it does not answer the exigency of the passage, which rather requires the grand theme of gratuitous justification, nor the progressive nature of faith connected with it. 2d, It is contrary to the analogy of homogeneous passages in St. Paul." Many Expositors, indeed, (including Whitby), take ἐκ πίστεως to mean "*produced* by faith," and εἰς πίστιν, "to produce faith [in those to whom it is promulgated]." But this interpretation is liable to the very same objections besides another, — which is that it requires δικαιοσύνη to be taken in a sense differing from that which is required by the context. There can, I think, be no doubt but that the phrases ἐκ πίστεως and εἰς πίστιν are to be kept distinct; and that ἐκ πίστεως is put for διὰ πίστεως, as at iii. 21., where the same sentiment recurs. But with what ἐκ πίστεως is to be construed, is not equally clear. Stuart maintains that it must be taken with δικαιοσύνη, and ingeniously accounts for the separation. Yet he so far distrusts his own arguments, that he concludes with thinking the easiest solution of the difficulty is, to suppose δικ. to be *repeated* here, immediately before ἐκ πίστεως. Thus ἐκ πίστεως will be said κατ᾽ ἐπανόρθωσιν, and be exegetical of what precedes. This, however, would seem a too arbitrary cutting up of the construction. The *foregoing* method is more natural: and if it be thought to involve a too harsh transposition, we may suppose an ellipsis of εἶναι after ἀποκ. Thus

18 Ἀποκαλύπτεται γὰρ ὀργὴ Θεοῦ ἀπ᾽ οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων.

the sense will be, "For the justification which is of God, is therein revealed to be by faith." To advert to a further difficulty, connected with the expression πίστιν — many Commentators suppose it to mean "in order to produce faith." But the interpretation appears too arbitrary to be admitted. Others take it for εἰς τοὺς πιστεύοντας; which is thought to be proved by the parallel passage of iii. 22. δικαιοσύνη εἰς πάντας καὶ ἐπὶ πάντας τοὺς πιστεύοντας. Yet thus the *Article* would be indispensable. Accordingly, in the similar uses of ἀκροβυστία and περιτομή, to which those Expositors appeal, the Article is always found. Not to mention that the sentiment may be very similar, and yet not quite identical. There can, I think, be no doubt but that the true sense of εἰς πίστιν is (as Prof. Stuart explains) 'for *belief*,' equivalent to εἰς τὸ πιστευθῆναι. And the true reason why the Apostle added this expression εἰς πίστιν, was doubtless (as the learned Commentator supposes), because he had just before said εἰς σωτηρίαν παντὶ τῷ πιστεύοντι. This sentiment the Apostle (according to the manner of Jewish writers) confirms from a passage of Hab. ii. 4., which, however, we need not suppose to have been *intended* by the Prophet to describe *justification by faith;* but was adduced (as Stuart shows) because it involves the same principle as that which the Apostle is inculcating; the sense there being, that, 'the pious man shall be saved by his faith [in God alone]'; and, by implication, not relying on his own merits or deserts, but confiding in the divine declarations. With respect to the *subject itself*, δικαιοσύνη ἐκ Θεοῦ, (the grand theme of the Epistle), it is well observed by Stuart, that faith here designates the modus in quo or the *instrument by which;* not the *causa causans seu efficiens*, i. e. not either the meritorious or efficient cause or ground of forgiveness. "Everywhere (continues he) the Apostle represents Christ as this cause. But faith (so to speak) is a *conditio sine qua non;* it is a taking hold of the blessings proffered by the Gospel, although it is by no means the cause or ground of their being offered." Thus the complete efficacy of the *Gospel* to salvation is strongly asserted: which position necessarily implies the inefficacy of the Law. In the doctrine of justification or salvation by faith alone, is *implied* the ground of its efficacy, namely, its *perfect practicability;* just as, on the other hand, the impossibility, under the Law, of fulfilling the *condition* of justification, unsinning obedience (Rom. x. 5. Gal. iii. 10.), shows its *inefficacy* to salvation. Accordingly, the Apostle's reasoning concerning justification, comprehends 1. the *efficacy* of the Gospel to salvation; and 2. the inefficacy of the Law; and his proof commences with the *latter*.

18. ἀποκαλύπτεται γὰρ ὀργὴ, &c.] On the connection of this passage with the preceding, some difference of opinion exists. See Rec. Syn. Stuart maintains that the γὰρ here has reference to ver. 16. Yet the reasons he assigns seem rather specious than solid. If there *be* any connection, it is with ver. 17; as Mr. Young supposes, who regards ver. 18 as a *prefatory* observation (introductory to the proof which follows of the inefficacy of the Law to salvation, in the case of the Gentiles) intended to show the *reasonableness* of the extension of the Gospel grace to *them*, namely, because they must, in common with the Jews, stand before the judgment-seat of Christ." It is, however, by no means clear to me, that any connection was *intended;* for the γὰρ may here have, as often, the *inchoative* sense: and it is admitted by almost all Commentators, that with this verse commences what Schoettg. calls the *tractatio cum Gentilibus*. Yet it is probable that it was meant to serve as a *connecting link* between the *general position*, on the efficacy and universality of the Gospel, and the *proof at large*, of the necessity of this justification by faith only — from the inefficacy of the Law, whether of Moses or of Nature, to save men; commencing with the latter. This *connecting* portion seems also meant to strike his readers with alarm and awe; by showing that in this revelation of *salvation* is included, by implication, one of *damnation* to those who would not believe and obey the Gospel; and to point out what *would* have been the fate of *all*, had not the Gospel been promulgated: also to suggest, that as all men are destined to appear before the judgment-seat of God (on which account it was reasonable that this salvation should be offered unto *all*, both Jews and Gentiles), so must those who have had the method of salvation offered, and have *refused* it, be in a much worse condition than those to whom it never was revealed. To show the necessity for the revelation of the Gospel, the Apostle proves the inefficacy of the Law, whether of nature, or that of Moses, by pointing out the moral depravity into which both Gentiles and Jews were sunk.

— ἀνθρώπων τῶν τὴν ἀλήθ. ἐν ἀδ. κατ.] Respecting the sense of these words there are two different opinions. Some take κατεχ. for ἐχόντων, and suppose the sense to be, "having some knowledge of the truth, but not living agreeably thereto." But though such would be applicable both to Gentiles and Jews, the sense in question cannot, without violence, be elicited from the words. It is, therefore, better (with the ancient and many eminent modern Expositors), to understand κατεχ. to mean, "hindering the efficacy, or obstructing the power of religious truth, both in themselves and others." See Carpz. and Taylor, and also Cudworth Intell. System, p. 471. sq. Ἀδικία here means iniquity and immorality. Ἀποκαλύπτεται is to be understood not only of *direct revelation*, by the Holy Scriptures, of the Old and New Testament, proclaiming the Law of Moses and of the Gospel, but that *indirect* revelation of the Law of nature, or the Moral Law, in the works of creation and providence, and in the conscience or moral sense, called at ii. 15. ἔργον νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως. The exact force of ἀπ᾽ οὐρανοῦ has been much disputed; but without reason: since whatever the Almighty, who is *in* Heaven, doth on earth, he may popularly and graphically be said to do *from* Heaven; and that whether for mercy or judgment: accordingly judgments against sin, which come from God, who is in heaven, may be said to come and to be revealed from *heaven*. So Origen, Cyril, Beza, Calvin, Bengel, and Kypke. Ὀργὴ must be understood ἀνθρωποπαθῶς. See Stuart. By ἀσεβ. is meant sin against God; by ἀδικ., crime against men. But the two words are here put (abstract for concrete) instead of ἀσεβεῖς καὶ ἀδίκους. And πᾶσαν is here emphatic,

q Acts 14. 14, &c. & 17. 21, &c.
r Psal. 19. 2, &c. & 148. 3, &c.
s Deut. 28. 28, 29. Eph. 4. 17.
t Deut. 4. 15, &c. 2 Kings 17. 29. Psal. 106. 20. Wisd. 12. 23, &c. Jer. 2. 11. Isa. 40. 17, 18. Acts 17. 29.

[q] Διότι τὸ γνωστὸν τοῦ Θεοῦ φανερόν ἐστιν ἐν αὐτοῖς· ὁ γὰρ Θεὸς 19
αὐτοῖς ἐφανέρωσε· [r] (τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς 20
ποιήμασι νοούμενα καθορᾶται, ἥ τε ἀΐδιος αὐτοῦ δύναμις καὶ θειότης·)
[s] εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους. [8] Διότι γνόντες τὸν Θεὸν, οὐχ ὡς 21
Θεὸν ἐδόξασαν, ἢ εὐχαρίστησαν· ἀλλ' ἐματαιώθησαν ἐν τοῖς διαλογι-
σμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία. Φάσκοντες εἶναι 22
σοφοὶ, ἐμωράνθησαν· [t] καὶ ἤλλαξαν τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ 23
ἐν ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου, καὶ πετεινῶν καὶ τετραπόδων

meaning *all*, whether Jews or *Gentiles;* thus pointing at the *subject* of the following *tractatio*, and naturally *leading* to it.

19. *διότι τὸ γνωστὸν — αὐτοῖς.*] The proof, the inefficacy of the Law to Justification being founded upon the general state of sinfulness of both Jews and Gentiles; and sin and guilt *pre-supposing* the existence and knowledge of a Law (iv. 15. iii. 20.) it was necessary that the Apostle should be able to affirm generally, of both Jews and Gentiles, that a sufficient discovery had been made to them of the nature and demerit of sin, by the Law, either of Moses, or of Nature. Accordingly, with respect to the Gentiles, he shows that they had a sufficient evidence of God, and of his adorable perfections, afforded to them in the works of Creation. (Young.) Διότι, *siquidem*, inasmuch as. On this force of verbals in *τος*, see Stuart or Buttm. Gr. Gr. Τὸ γνωστὸν τοῦ Θεοῦ, what is to be, or may be, known respecting God. Ἐφανέρωσε, "hath manifested it to them," viz. by his works of creation and providence.

20. *τὰ γὰρ ἀόρατα αὐτοῦ*] i. e. his nature and attributes, not discernible to mortal eyes. "The expression (observes Stuart) refers to such attributes or qualities as belong to the nature of God, considered as a Spirit." It is a fine remark of Aristotle de Mundo C. vi. (cited by Wets.) Πάσῃ θνητῇ φύσει γενόμενος ἀθεώρητος, ἀπ' αὐτῶν τῶν ἔργων θεωρεῖται ὁ Θεός. The expression ἀπὸ κτίσεως κόσμου is put for ἀπ' ἀρχῆς κόσμου, Matt. xxiv. 21., or ἀπὸ καταβολῆς κόσμου, Matt. xii. 35. "since the creation of the world." Τοῖς ποιήμασι νοούμενα, "being comprehended by the things which he hath created and ordered;" for we may extend ποιήμ., with Kypke, to the operations of God's *providence* as well as of *creation*.

— *ἥ τε ἀΐδιος — θειότης.*] This may be considered exegetical of the *τὰ ἀόρατα*; and the sense seems to be, "His omnipotence, and the other attributes of his Godhead." See Cudworth ubi supra, and Stuart.

— *εἰς τὸ ἀναπολογήτους εἶναι*] "in order that they should be without excuse." How they were such, and how *all natural* Religion, without revelation, can only render a sinner inexcusable, is irrefragably proved in a powerful Sermon of Dr. South on this text, which should be attentively read, as throwing great light on the whole of the context, and even on the scope of the Epistle itself.

21. Διότι here is, as Stuart remarks, co-ordinate with that at v. 19; and as vv. 19, 20 assign the *first* proof of the heathens hindering the truth concerning God by vice; so v. 21 gives the *second* proof thereof, namely, that with all their opportunities for obtaining a competent knowledge of the true God, they made no *use* of it, but became devoted to the basest idolatry. On this the Apostle dwells at v. 25. Γνόντες must be taken with limitation, viz. "knowing him sufficiently to see his claim to be worshipped as God." On the nature and extent of this knowledge, see Recens. Synop. Ἢ εὐχαρ., "nor made a grateful return for his benefits;" referring most of the blessings they enjoyed to *fortune*, or to their own *prudence*. See Grot.

— *ἐματαιώθησαν — καρδία.*] The sense here has been disputed; but with little reason: since it is clear that the latter clause is meant to represent the *effect* of the notion denoted by the former; the meaning being, that *as* "they entertained vain and degrading views of the nature and attributes of God and his worship; *so*, in consequence of this, their understanding, thus abused, became darkened." Theoph. well explains: τοῖς λογισμοῖς τὸ πᾶν ἐπέτρεψαν, καὶ — μάταιοι ἠλέγχθησαν, οὐ δυνηθέντων τῶν λογισμῶν πρὸς τὸ πέρας ἐξικέσθαι, i. e. in the words of Milton, "and found no end, in wandering mazes lost." Ἐματαιώθησαν. Literally, "they were befooled or infatuated;" "the nature of sin," as Scott observes, "being not only to defile, but to infatuate." Here there may be an allusion, but no *more*, to what was κατ' ἐξοχὴν termed ματαιότης, namely, idolatry. See Acts xiv. 15. The Apostle similarly says at Eph. iv. 17. τὰ ἔθνη περιπατεῖν ἐν τῇ ματαιότητι νοὸς αὐτῶν.

22. This verse is meant to *illustrate* the foregoing sentiment, and show the *extent* of that fatuity (even the most debasing and disgusting idolatry), and the *cause* of it, in their giddy *vanity*. So Theophyl.: ἐκ τοῦ οἴεσθαι σοφοὶ, διὸ καὶ ἐμωράνθησαν.

— *φάσκοντες — ἐμωράνθ.*] "assuming to themselves the reputation of being wise," σοφοὶ and σοφισταί. See Wets. and Kypke. Thus Hegesander ap. Athen. 162. speaks of the δοξοματαιοσοφοὶ and the ζηταρετησιάδαι.

23. *καὶ ἤλλαξαν*, &c.] The full sense is, they dishonoured the glorious nature of the incorruptible God, by representing him under the likeness of, &c. Ἑρπετῶν, i. e. reptiles of every kind; not only serpents, but crocodiles and fishes, as in Egypt. The meaning here is beautifully expressed by Milton, Paradise Lost, B. i. 367 — 373. See also Philo Jud. vol. ii. p. 561. and Ps. cvi. 20. Idolatry of every kind sprang from the proneness of men to ascribe the benefits they enjoyed rather to the agency of such *secondary causes* as fell within the range of their senses, than to that of a *Supreme Providence*. Thus great or good kings, and eminent warriors or legislators, were *deified;* and at length even *animals;* whether from their great usefulness, or as being typical of the operations of nature; the origin and progress of which is traced with a masterly hand by Grot. and Perizon., and especially Bp. Warburton, Div. Leg. vol. iii. p. 272. sqq.

24 καὶ ἑρπετῶν. [u] Διὸ καὶ παρέδωκεν αὐτοὺς ὁ Θεὸς, ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν, εἰς ἀκαθαρσίαν, τοῦ ἀτιμάζεσθαι τὰ σώματα αὐ-
25 τῶν ἐν ἑαυτοῖς· οἵτινες μετήλλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν τῷ ψεύδει, καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα,
26 ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας! ἀμήν. [x] Διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς πάθη ἀτιμίας. Αἵ τε γὰρ θήλειαι αὐτῶν μετήλλα-
27 ξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν. ὁμοίως τε καὶ οἱ ἄρρενες, ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας, ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους· ἄρσενες ἐν ἄρσεσι τὴν ἀσχημοσύνην κατεργαζόμενοι, καὶ τὴν ἀντιμισθίαν ἣν ἔδει τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς
28 ἀπολαμβάνοντες. Καὶ καθὼς οὐκ ἐδοκίμασαν τὸν Θεὸν ἔχειν ἐν ἐπι-

u Psal. 81. 12. Acts 14. 16. 2 Thess. 2. 11.

x Lev. 18. 22, 23. Eph. 5. 11, 12.

24. παρέδωκεν — εἰς ἀκ.] The best Expositors, ancient and modern, are agreed that this must signify "permitted them to fall into." (See a similar passage in Acts vii. 42.) The sense being, that God gave them up to the gratifying of their lusts (they being so eager in the pursuit as to listen to none of the warnings of reason and conscience) and to the dreadful consequences (pointed out in what follows) of such a course. Ἐν ταῖς ἐπιθ., for κατὰ, propter, τὰς ἐπιθυμίας. "The expression παρέδωκεν (as Prof. Stuart truly observes) neither denotes an *active* plunging them into sin, nor an *inactive* letting alone; but a leaving them to pursue their desires, without checking them by such restraints as He usually employs on those who are not yet hardened offenders." "The imputation (as Prof. Stuart observes) is, that in apostatizing from the true God, and running into idolatry, they had become the devoted slaves of lust, which seems, also, by implication, to be considered as the *reason* of their apostasy." And no wonder; since among all the various forms of heathenism, *impurity* has been either a direct or indirect service in their religious rites; Polytheism and idolatry having ever been a religion of *obscenity* as well as cruelty. Severe as was the wrath of God revealed in Scripture against every species of idolatry, it was insufficient to preserve the Israelites from falling into a sin, which, from peculiar circumstances, carried with it almost every vice. Besides *idolatry*, however, the Apostle has taken into the account *other* causes to which the vices here enumerated must be referred.

25. οἵτινες μετήλλαξαν.] This verse connects with ver. 23 (ver. 24 being in some measure parenthetical), and is a repetition, with some addition, of the idea there contained. Render, Who [I say] have changed. Τὴν ἀλήθειαν τοῦ Θεοῦ, "the true God," abstract for concrete. Ἐν τῷ ψεύδει is for εἰς τὸ ψεῦδος, into a lie, i. e. a pretended God, an idol: for ψεῦδος, like the Heb. שקר, denoted not only a *lie*, but any *action* which involved a lie. Thus it was very applicable to those *lying vanities*, IDOLS. See Is. xliv. 20. Jerem. xxiii. 14. Elsn. aptly compares Philo p. 678, where Moses, on seeing the golden calf, is astonished to behold ὅσον ψεῦδος ἀνθ' ὅσης ἀληθείας ὑπηλλάξαντο. In ἐσεβάσθησαν and ἐλάτρευσαν is designated every sort of religious worship and homage. Παρὰ τὸν κτίσαντα, *more* than the Creator; or rather, to the neglect of, literally, to the *passing by* of the Creator, *preterito Creatore*, as Hilary renders. Lœsner compares Philo p. 2. B. τινὲς τὸν κόσμον μᾶλλον ἢ τὸν κοσμοποιὸν θαυμάσαντες. Τὸν κτίσαντα is for τὸν κτίστην; the *antithesis* here requiring the *participle* rather than the *noun verbal*.

To this the Apostle subjoins a *doxology*, as was usual with the Jews on occasions where the honour of God was concerned (see Gen. ix. 26. xiv. 20.): such being often introduced even in the middle of a discourse, or chain of reasoning. See Gal. i. 5. 2 Cor. xi. 31.

26. As ver. 25 is a repetition and amplification of the sentiment in ver. 23, so this and the next verse are a repetition and amplification of the sentiment at ver. 24. Πάθη ἀτιμίας is for πάθη ἄτιμα, viz. those whereby they ἠτιμάζοντο τὰ σώματα αὐτῶν ἐν ἑαυτοῖς.

— αἵ τε γὰρ θήλειαι, &c.] Besides the evidence here adduced by Commentators (who refer to Seneca Epist. 95. Martial Epig. i. 90. Athen. Deipn. xiii. p. 605), Stuart refers to Tholuck on the moral state of the heathen world. I add, that the disclosures which have been made by the *disinterment* of Herculaneum and Pompeii are such as to confirm and illustrate fully all that the Apostle says or hints on the *tremendous abominations* of even the most civilized nations of the ancient world. Indeed the *most civilized* were plunged the *deepest* into the mire of pollution; the *barbarians* being *comparatively* virtuous. See the Germania of Tacitus.

27. ἀντιμισθίαν] "punishment." So Herodot. iii. 15. ἔλαβε τὸν μισθόν. The word is rare, but found in Clem. Alex. p. 190 & 273. And we may compare ἀντίφερνον in Æschyl. Ag. 39. By this ἀντιμισθίαν, considered as the penalty due to their πλάνη (or abandonment of the worship and service of the true God, and that knowledge of His attributes and their own duties, implanted by God in their minds and consciences), there is a reference to all the dreadful consequences, both physical and moral, which followed the practice of idolatry, and the abominations above described. This dissolute state of morals, and the incapacity it involved of enjoying the natural means of sexual gratification ordained by God, is considered by the Apostle as the *penalty* due to their πλάνη, or abandonment of the worship and service of the true God, and their being given up to *idolatry;* which, in all its various forms, especially in the *East*, has in all ages been the fruitful mother of lusts of every kind.

28. καὶ καθὼς — ἐπιγνῶσει.] These words are, I conceive, exegetical of the πλάνης. Οὐκ ἐδοκίμασαν, "did not choose, or care," a signification established by Chrys., and of which many examples are adduced by Krebs and Wets. The Apos-

γνώσει, παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ
καθήκοντα· πεπληρωμένους πάσῃ ἀδικίᾳ, πορνείᾳ, πονηρίᾳ, πλεονεξίᾳ, 29
κακίᾳ· μεστοὺς φθόνου, φόνου, ἔριδος, δόλου, κακοηθείας· ψιθυρι- 30
στάς, καταλάλους, θεοστυγεῖς, ὑβριστάς, ὑπερηφάνους, ἀλαζόνας, ἐφευ-
ρετὰς κακῶν, γονεῦσιν ἀπειθεῖς, ἀσυνέτους, ἀσυνθέτους, ἀστόργους, 31

tle's aim is, to show their errors and sins to be voluntary, and consequently inexcusable. The Apostle (as Stuart observes) means to say, that the heathen voluntarily rejected the knowledge of the true God, which they might, in a great degree, have gathered from the book of nature. Wherefore (continues the Apostle) God gave them up εἰς ἀδόκιμον νοῦν. Now ἀδόκιμος properly signifies *reprobus, rejectaneus*, as used of *bad money*, which, as it will not pass, is *good for nothing*. Thus (by the same metaphor as in our word *naughty*) it comes to mean what is in every sense bad. In τὰ μὴ καθήκοντα there may be a *litotes*, to signify *turpia:* or it may mean unsuitable to them as men, being contrary to nature, reason, &c.

29. πεπληρωμένους πάσῃ ἀδικίᾳ, &c.] Here follows an *enumeration* of the vices which were the natural fruits of the νοῦς ἀδόκιμος. In this list many Commentators trace, or at least endeavour to *introduce*, either by change of order, or by forced interpretations and long parentheses, that *regular order*, in which they would have the whole expressed. But the Apostle was little studious of regularity of composition. And it should seem that he was here content to enumerate the vices of the Gentiles *populariter;* thus exemplifying and justifying the charges just made. The *difficulty* which we occasionally find in ascertaining the exact sense meant to be expressed by the Apostle, arises from some of the *terms* employed being of considerable latitude; and from there being occasionally nothing sufficiently marked in the context to enable us to absolutely *determine* the sense. Ἀδικία, with which the list commences, seems meant to denote vice and iniquity *in general;* which is followed up by terms more *special*. Πορνείᾳ Grot. and Koppe think probably not genuine, and arisen from a var. lect. of the following word. But there is the authority of only *nine* MSS. and some inferior Versions and Fathers for its omission. And the evidence of *Versions* and *Fathers* is, in such a case as the present, of little weight. The similarity too of the two words πορνείᾳ and πονηρίᾳ would easily cause *one* of the two to be omitted; and the word which presented the least difficulty would be most likely to be retained. Besides, the words are found together in Æschines cont. Ctes. p. 84, where he speaks of τὴν τοῦ Κτησίφωντος πονηρίαν καὶ πορνείαν. On the latter of which terms see Note on Matt. v. 32. As to the *change of order* in some MSS., that probably proceeded from the endeavours of the Critics to *introduce* that *regularity of plan* which the Commentators so desiderate. With respect to πορνείᾳ, it may be understood of illicit sexual intercourse in general, and include adultery. The latter, since it is used in Matt. xxii. 18. to denote *malignity, craft*, and in Luke ii. 39. is united with ἁρπαγῇ, in Mark vii. 22. with δόλος, and in 1 Cor. v. 8. with κακία (which here follows and signifies *mischievousness*), so it must, in the present passage, denote more than *iniquity* in general, and probably means *malignity;* or it may simply mean, in our old phrase, *naughtiness*. See Cruden's Conc. Πλεονεξίᾳ seems to mean *rapacity, extortion*. So Thucyd. i. 40. οἵδε βιαίοι καὶ πλεονέκται εἰσί. The word is also united with βιαία by Pollux viii. 7. and Xen. Mem. i. 2, 12. πλεονέκ. καὶ βιαιότατος ἐγένετο. Κακία seems to denote the *mens prava, agendi, intentional* and habitual *mischievousness;* as in Eurip. Hippol. 1334. τὴν δὲ σὴν ἁμαρτίαν Τὸ μὴ εἰδέναι — ἐκλύει κάκης. So Thucyd. i. 32. ξυγγνωμὴ, εἰ μὴ μετὰ κακίας, δόξης δὲ μᾶλλον ἁμαρτία τολμῶμεν.

— φθόνου, φόνου, ἔριδος.] These three terms seem meant to form a *group;* and the sense may be, "full of envy and strife, even to murder." By κακοηθεία, Kypke observes, is here meant not *vicious action* in general, but that vice of *the mind* which, according to Aristotle's definition, consists in viewing every action in the worst light, as opposed to εὐηθεία, *unsuspecting candour* and *bonhommie*.

30. ψιθυριστὰς, καταλ.] These are meant to be coupled; the former, as Theophyl. observes, denoting secret, and the latter open calumniators.

— θεοστυγεῖς.] The word, according to its different accentuation, may signify either *haters of God*, or *hated by God*. The *latter* sense is the one usually found in the Classical writers, and it is here adopted by some eminent modern Commentators. But the former, which is assigned by the ancients and *most* moderns, seems preferable.

— ὑβριστὰς, ὑπερηφ., ἀλαζ.] These terms seem to form another group. They so far differ that the first denotes *insolence*, as shown in gross abuse; the 2d and 3d, as evinced in contemptuous behaviour and contumelious words.

— ἐφευρετὰς κακῶν.] This is well explained by Chrys., Theophyl., Theodoret, and Œcum., to denote persons who not only perpetrate all the *known* vices, but seek out and *invent more*. So in 2 Macc. vii. 31. Antiochus is called πάσης κακίας εὑρετής. And Wets. compares Philo p. 520. στασιάρχαι, φιλοπράγμονες, κακῶν εὑρεταί. So Tacitus calls Sejanus "*facinorum* omnium *repertor*." And no wonder that there should have been these ἐφευρεταὶ κακῶν, since, from the competition in luxury existing in this rich but corrupt metropolis of the world, there were (as appears from Tacitus, Suetonius, and Plutarch) ἐφευρεταὶ ἡδονῶν, persons who lived by inventing new pleasures. After all, however, the expression may (with Koppe and others) be understood of those who *plan* and contrive crimes for others to *execute*. And this interpretation is confirmed by a passage of Thucyd. iii. 83. (in which he similarly describes the manners of the Grecians of his age): Ἁπλῶς δὲ, ὁ ψόγος τὸν μέλλοντα κακόν τι δρᾶν ἐπηνεῖτο· καὶ ὁ ἐπικελεύσας τὸν μὴ διανοούμενον, where see my Note.

31. ἀσυνέτους.] This must not, as Grot. thought, be omitted, as a var. lect. of ἀσυνθέτους, since for that there is no authority), but retained and explained as we may. Some ancient, and several eminent modern Commentators take it for ἀσυνειδήτους, *without conscience, or sense of religion*. Since, however, that interpretation is destitute of authority, it is better, with Theophyl. and

32 [ἀσπόνδους,] ἀνελεήμονας! [y] οἵτινες τὸ δικαίωμα τοῦ Θεοῦ ἐπιγνόντες, [y] Hos. 7. 3.
ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσὶν, οὐ μόνον αὐτὰ
ποιοῦσιν, ἀλλὰ καὶ συνευδοκοῦσι τοῖς πράσσουσι.
[z] 2 Sam. 12. 5. Matt. 7. 1.
1 II. [z] ΔΙΟ ἀναπολόγητος εἶ, ὦ ἄνθρωπε πᾶς ὁ κρίνων! ἐν ᾧ γὰρ 1 Cor. 4. 5.

Wets., to take it (by an idiom found in our own language) for "*obstinate.*" And this sense is established by a passage of an Inscription in Chishull's Antiq. Asiat. p. 2. p. 12, cited by Bowyer: Ἀξυνέτων δὲ βουλαῖς ἀνθρώπων τοῦδ' ἔτυχον θανάτου, where see Chishull. In this very sense, too, the kindred word ἄφρων is used in Prov. xii. 1, as ὁ δὲ μισῶν ἐλέγχους ἄφρων.

In the terms which follow, ἀσυνθέτους — ἀνελεήμονας, there is some variety of *reading*, and much of *interpretation*. Many ancient MSS. and some Versions and Fathers have not ἀσπόνδους; which Griesb. and Koppe think is very probably an interpolation. If that were the case, I should suspect that ἀστόργους and ἀσυνθ. ought to be interchanged in position, which would keep the subject of *disobedience* and *perversity to parents* distinct from that of *breach of contracts*. And the omission in question may readily be ascribed partly to the *scribes* (ob homœoteleuton), and partly to the *Critics*, who thought the ἀσπόνδους useless after ἀσυνθέτους. But the words are not quite synonymous. Ἀσπ. may have reference to *public*, ἀσυνθ. to *private* life. Or rather, ἀσυνθ. may mean *breakers* of covenants, and ἀσπ. those who *enter* into no treaties; i. e. *implacable, irreconcilable*. And thus it will consort well with ἀνελεήμονας. However, I cannot but suspect that ἀσυνθέτους and ἀστόργους ought to change places. And although there be no *direct* authority in MSS. for this, yet there is *indirect;* for there is little doubt but that in the *archetypes* of those very ancient MSS. which have not ἀσπόνδους, the word was written after ἀσυνθέτους. This also is countenanced by the very ancient MS. 17, and Theophyl. Besides, as ἀστόργους is so closely connected with γονεῦσιν ἀπειθεῖς, ἀσυνέτους, it seems impossible to suppose that the Apostle would have taken the word from its proper connection, and inserted it between two other words, which are likewise closely connected, and by which there would thus arise an unnatural disruption.

Ἀνελεήμονας, *pitiless*, seems a *step* in the *climax* beyond ἀσπόνδους in the sense above inculcated. By ἀστόργους is denoted a want of the natural affection between children and parents *respectively*. So, in the description which Thucydides gives of the manners of Greece in the Peloponnesian war, he says, that the father used to give up the son to death, and the son the father; and in general that the ties of kindred were broken. As to ἀνελεήμονας, historians, and other writers of ancient times attest this to have been the prevailing characteristic of the period in question, all over the Roman Empire. See Grot. and Wets.

With this description of the state of the Gentiles may be compared the fine moral picture in Thucydides iii. 82 — 84, of the state of society in Greece at the time of the Peloponnesian war; also one scarcely inferior in Philo Judæus, p. 123, of the state of manners in the world, during his times, both among Jews and Gentiles: where, among other particulars, he notices ἀκκήσεις ἀκρασίας, ἀφροσύνης μελέται· ἐπιτηδεύσεις αἰσχρῶν, φθοραὶ παντελῆς τοῦ καλοῦ. And he thus concludes: Τότε ἀρετὴ μὲν ὡς βλαβερὸν γελᾶται, κακία δὲ ὡς ὠφέλιμον ἁρπάζεται· τότε τὰ μὲν πρακτέα ἄτιμα, τὰ δὲ μὴ πρακτέα ἐπίτιμα. See also Max. Tyr. Diss. xxxvi. 2, and Diss. iii. 3. Pausan. viii. 2, 2.

32. τὸ δικαίωμα τοῦ Θεοῦ ἐπιγνόντες] "knowing the decree and ordinance of God;" i. e. by having it written by God on their consciences. Ἄξιοι θανάτου; i. e. deserving of the severest punishment both in this world and in the next. Or the singular may here be used in a *generic* sense for the plural; "there being (as Prof. Stuart rightly notices) in δικ. a reference to the leading traits of moral duty (as 1 Macc. i. 13. ποιεῖν τὰ δικαιώματα τῶν ἐθνῶν. and Test. xii. Petr. ποιεῖν τὰ δικαιώματα Κυρίου)." And he justly observes, "that by ἐπιγνόντες the Apostle means that the disclosures made respecting God in the works of nature, and respecting the duties which he demanded of them in their own consciences or moral sense, were of such a kind as fairly to give them an opportunity of knowing something respecting the great outlines of duty, and of rendering them inexcusable for neglecting it." This indeed even the *Philosophers*, at least in their *exoteric* doctrines, professed. See Virg. Æn. vi. 608.

— οὐ μόνον αὐτὰ — πράσσουσι.] It is strange that some eminent Commentators should have so little understood the sense, as either to propose an unauthorized alteration of the text, or else to propound interpretations, which are at variance with all the principles of correct exegesis. The sense (as it has been admirably explained by Chrys., Theophyl., Theodoret, and Œcum., and, after them, by Grot. and others), is, that they not only, seduced by passion, *commit* such sins; but are so devoid of all sense of rectitude and virtue, that they even *approve* of the things when done by others, and like them the better for practising the same. So Thucydides (before adverted to) iii. 82, 11. ὥστε εὐσεβείᾳ μὲν οὐδέτεροι ἐνόμιζον, εὐπρεπείᾳ δὲ λόγου οἷς ξυμβαίη ἐπιφθόνως τὶ διαπράξασθαι, ἄμετρον ἤκουον. Now Dr. South (in his two Sermons on this text) has shown that we have here an *aggravation*, or advance *a minori ad majus*. And this because, as in many cases crimes are the result of sudden and violent temptation, so it argues a higher degree of depravity to deliberately *justify* and *applaud* wickedness committed, than to commit it amidst the influence of violent passion. Thus the guilt arising from a man's delighting in other men's sins, or (what is all one) in other men for their sins, is greater than he can possibly contract by a commission of the same sins *in his own person*.

II. The Apostle, having now convinced the *Gentiles* of sin, proceeds to show that the *Jews* are under the same condemnation, and stand as much in need of the mercy proffered in the Gospel as the Gentiles. He proves that *they*, having despised the goodness, and broken the law of God, were as obnoxious to his wrath as the *Gentiles;* and therefore could not pretend to arrogate the Divine mercy to themselves; for, in thus condemning the Gentiles, they, in fact, condemned themselves. Since, however, this was a subject unpalatable to Jews, the Apostle argues in a covert way, apostrophizing some one (a Jew, as it should seem) whom he supposes to be pres-

κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις· τὰ γὰρ αὐτὰ πράσσεις ὁ κρί-
νων. Οἴδαμεν δὲ ὅτι τὸ κρίμα τοῦ Θεοῦ ἐστὶ κατὰ ἀλήθειαν ἐπὶ 2
τοὺς τὰ τοιαῦτα πράσσοντας. Λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε ὁ κρίνων 3
τοὺς τὰ τοιαῦτα πράσσοντας, καὶ ποιῶν αὐτά, ὅτι σὺ ἐκφεύξῃ τὸ κρίμα
a Isa. 30. 18. 2 Pet. 3. 9, 15. τοῦ Θεοῦ; [a] ἢ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ 4

ent, and, on hearing him enumerate the multiplied abominations of the Gentiles, to break out into bitter condemnation of them. Moreover, he does not at first apply what he says to the Jews; and throughout he proceeds discreetly, *insinuating* himself gradually into the Jew's conscience. To do this, there was no need (as in the case of the Gentile) to prove to the Jew that he was under a law, *that* being his great boast; but there was great need to eradicate those prejudices, which led him to make so wide a distinction between Jews and Gentiles, as to suppose that a *Jew* might safely continue in sins, which would be fatal to a Gentile. Therefore the Apostle 1. denies such a distinction; and 2dly, destroys the prejudices upon which such a notion is founded, and affirms that there will be but one rule for both Jew and Gentile. Or, in the words of Prof. Stuart, the Apostle in vv. 1—10. prepares the way for the general proof, by showing that all who have a knowledge of what is right, and approve of it, but yet sin against it, are guilty; and also those who are so blind as not to see the excellence of virtue, and at the same time transgress its precepts. The learned writer also truly remarks, "that though the Apostle had the Jews constantly in mind, he advances only general propositions, applicable in common to them and to others; thus paving the way for a more efficient charge to be made specifically against the Jews, in the sequel of his discourse. Thus we have in vv. 1—8. the *general* considerations already named. In vv. 9—16. the Apostle shows that the Jews must be accountable to God, as really and truly, for the manner in which they treat the precepts contained in the Scriptures, as the heathen are for the manner in which they demean themselves with respect to the law of nature; and that each must be judged, at last, according to the means of grace and improvement which he has enjoyed. In vv. 17—29. there is a more direct reference to the Jews, in which it is shown that those who sin against higher degrees of knowledge imparted by revelation, must be more guilty than those who have offended merely against the laws of nature; i. e. he plainly teaches the doctrine that guilt is proportioned to the light and love that have been manifested, and yet been abused."

1. διὸ ἀναπολόγητος.] Some difference of opinion exists as to the connection of this verse with what precedes. Now διὸ must, from its very form, be *illative;* yet the *nature* of the inference is not very clear, and has been variously traced. The *simplest* method seems to be that adopted by Abp. Newcome: "Wherefore, since the wickedness of mankind is general, none can judge another, as the Jews do the Gentiles, without condemning himself." *More,* however, seems to be here meant by the Apostle: and Prof. Stuart is probably right in tracing the connection thus: "Since it will be conceded that those who know the ordinances of God against such vices as have been named, and still practise them, and applaud others for doing so, are worthy of punishment; it follows, (διό, *therefore,*) that all who are so enlightened as to disapprove of such crimes, and who still commit them, are even yet more worthy of punishment."

— ὁ κρίνων.] Many examples are adduced by Taylor of this use of the Participle present with an Article. And he shows that it often served to denote a character, profession, or employment. It is, in fact, put for the verb and pronoun relative; on which see Win. Gr. Gr. § 39. The idiom is here used, as being in its indefinite force, most suitable to the *covert* mode adopted by the Apostle, who chose to make the proposition general, though intended to be of *particular application.*

— τὸν ἕτερον] i. e. the other party, — namely, the Gentile. Κρίνεις, sittest in judgment, pronouncing sentence. Simil. Philo. p. 453. ἐν οἷς ἕτερον αἰτιᾶται, διαβάλλων ἑαυτὸν λέληθεν. Πράσσεις, i. e. habitually committest; for the present time often (as Taylor observes) imports *habit.* That the Jews were defiled with the same vices as the heathen, we have the testimony of Josephus, as also the above (hitherto unalleged) evidence of Philo, p. 453. B.

2. οἴδαμεν δὲ ὅτι — πράσσοντας.] The δὲ should not be rendered *for,* or *besides,* (as it is done by some) but may be understood in the ordinary *adversative* sense, and be supposed to have reference to a clause omitted, of the following purport: "[He may, indeed, flatter himself with being acquitted, by being tried under a different rule of judgment] *but* we know and are sure, &c." By *we* is meant we *all,* whether Jews or Gentiles.

3. λογίζῃ δὲ — τοῦ Θεοῦ.] A spirited and not unusual manner of speaking, by which an argument, like the foregoing, is *pressed home,* — and which involves grave and also severe expostulation. This is continued throughout the following verse, in which the καταφρόνησις imputed to the Jews seems to be, a slighting of the mercy of God held out, under the notion, that it could not be *needed,* — inasmuch as no sin committed by any of the posterity of Abraham could finally deprive him of the divine favour. See Justin Martyr ap. Rec. Syn. The δὲ should not be rendered "*and,*" but (since it is argumentative) "*and now,*" or "*then.*"

4. ἢ τοῦ πλούτου — καταφρονεῖς.] Ἢ is for *num* or *an,* as in 1 Cor. xi. 14; xiv. 36. With τοῦ πλούτου τῆς χρηστ., supposed to be a Hebraism for "rich mercy," Grot. compares Philo ὑπερβολὴ τοῦ πλούτου τῆς ἀγαθότητος Θεοῦ, and Palairet cites Aristæn. p. 10. ὡραϊζομένην ὑπὸ πλούτου τῆς εὐποιΐας. Of the terms χρηστ., ἀνοχῆς, and μακρ., the two last are nearly synonymous. The first denotes a disposition to be good, and to benefit others. Καταφρονεῖν here signifies to care not for, to slight, &c. Ἀγνοῶν, "not considering;" literally, not knowing from want of reflection. Τὸ χρηστὸν, for χρηστότης. Μετάνοια denotes such a *change of mind* as shall operate on the *conduct,* and produce *reformation* of what is evil. Ἄγει is by many Commentators explained, "is intended to lead thee," by a Canon of Glass, that verbs denoting *action* or effect are sometimes used of *endeavour* only. But it is better, with Chrys.,

τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ Θεοῦ εἰς
5 μετάνοιάν σε ἄγει; [b] κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον
καρδίαν θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως
6 δικαιοκρισίας τοῦ Θεοῦ, [c] ὃς ἀποδώσει ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ·
7 τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ δόξαν καὶ τιμὴν καὶ ἀφθαρ-
8 σίαν ζητοῦσι, ζωὴν αἰώνιον· [d] τοῖς δὲ ἐξ ἐριθείας, καὶ ἀπειθοῦσι μὲν
9 τῇ ἀληθείᾳ, πειθομένοις δὲ τῇ ἀδικίᾳ, θυμὸς καὶ ὀργή· θλῖψις
καὶ στενοχωρία ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ
10 κακὸν, Ἰουδαίου τε, πρῶτον, καὶ Ἕλληνος· δόξα δὲ καὶ τιμὴ καὶ
εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθὸν, Ἰουδαίῳ τε, πρῶτον, καὶ
11 Ἕλληνι. [e] Οὐ γάρ ἐστι προσωποληψία παρὰ τῷ Θεῷ. ὅσοι γὰρ ἀνό-

b Deut. 32. 34. Rom. 9. 22. James 5. 3.
c Job 34. 11. Psal. 62. 12. Jer. 17. 10. & 32. 19. Matt. 16. 27. Rom. 14. 12. 1 Cor. 3. 8. 2 Cor. 5. 10. Rev. 22. 12.
d Job. 24. 13. Hosea 4. 4. 2 Thess. 1. 8.
e Deut. 10. 17. 2 Chron. 19. 7. Job 34. 19. Acts 10. 34. Gal. 2. 6. Eph. 6. 9. Col. 3. 25. 1 Pet. 1. 17.

Carpzov., and Schleus., to interpret it *impels*, namely, by the use of all moral means and fit motives. See John x. 16 & 44, and Cebes cited in Recens. Synop.

5. *κατὰ δὲ τὴν σκληρ.*] Κατὰ signifies *prœ, because of.* So in Eph. iv. 19, we have *κατὰ σκληρότητα* for *σκληρότητι*. And both Herodotus and Thucydides often use this signification; chiefly, however, in the phrase *κατ' ἔχθος*. Ἀμετανόητον, impenitent. Grot. compares a similar *active* sense in *ἀμετακίνητος, ἀλάλητος,* and *ἀμετάθετος.*

—*θησαυρίζεις.*] The word is properly used of what is *good*, but sometimes, as here, and often in the O. T., sarcastically, of what is *bad*. So Prov. i. 18. *θησαυρίζουσιν αὐτοῖς κακά.* See my Note on Thucyd. viii. 28, 2. The word suggests the idea of *increase* by *accumulation.*

—*ἐν ἡμέρᾳ ὀργῆς*] "unto the time of wrathful punishment." Of this sense of *ὀργὴ* examples are cited by Kypke. Ἀποκαλ. *δικαιοκρ. τοῦ Θεοῦ* is for *ἐν ᾗ ἀποκαλυφθήσεται ἡ δικ.*, a periphrasis to denote the day of judgment. Δικαιοκρισία is a rare word, found in no writer earlier than St. Paul, except an anonymous Greek Translator at Hos. vi. 6. Δικαιοκρίτης occurs in Esth. viii. 13, and 4 Macc. xii. 18.

6—11. After having overturned the above-mentioned Jewish prejudices, the Apostle proceeds to assert, that there is no such *προσωποληψία*, or acceptance of persons, by God at the day of judgment, merely because they are of this or that nation; have or have not a revealed law; are circumcised or uncircumcised; but that all shall be judged with strict impartiality, according to the degree of light and knowledge afforded in each particular. (Young.)

This portion is intended *partly* to describe the *nature* of the judgment just mentioned, and evince its *justice;* but is, I conceive, *chiefly* introduced in order to enable the Apostle to engraft on the description of God's impartial justice to *individuals*, his impartial justice to *nations*, which is skilfully introduced at vv. 9 & 10.

7. *καθ' ὑπομονὴν ἔργου ἀγαθοῦ.*] On the construction of this v. Commentators differ. It should seem that *καθ' ὑπομ.* must be joined with *ζητοῦσι* Καθ' *ὑπομονὴν ἔργου ἀγ.* is rendered by Koppe "constanti virtutis studio." But it is rather put for *ἐφ' ὑπομονῇ ἔργων ἀγαθῶν;* the singular, as denoting the *genus*, being put for the plural, as often. See v. 15. 1 Cor. iii. 14; xv. 58. 1 Thess. i. 3. 2 Thess. ii. 17. Δόξαν and *τιμὴν* are considered as synonymous, but are *conjoined* to strengthen the sense; of which Wets. cites many examples from Thucyd. and other writers, in which, however, *τιμὴ* precedes *δόξα*; and no wonder; for the former signifies the *honour and dignity assigned to any one*, the latter, *the glory thence resulting.* The words *καὶ ἀφθαρσίαν* are added to explain *δόξαν*, and to raise the description far beyond whatever this world can furnish. So Posidippus cited by Grot.: Ὧν τοῖς θεοῖς ἄνθρωπος εὔχεται τυχεῖν, Τῆς ἀθανασίας κρεῖττον οὐδὲν εὔχεται

8. *τοῖς ἐξ ἐριθείας.*] Sub. *οὖσι*, for *τοῖς ἐρίζουσι*, or *ἐριστικοῖς*, as Theophyl. explains. So the expressions *οἱ ἐκ πίστεως* and *οἱ ἐκ νόμου.* "It is (as Rosenm. observes) a Hebraism, by which when any moral quality is spoken of, those are said to *be of* that quality, who *have* it." The Commentators are not agreed whether the Apostle has reference to the *Gentiles*, or to the *Jews*. See Phil. i. 15, and Note. It was meant, I think, for *all*, according as it might apply; in the words of St. Isidore, *ταῦτα δὲ κατὰ τῶν ἐνδόχων εἴρηται.*

In *ἀπειθοῦσι* — *ἀδικίᾳ* there is a cutting censure. Some Commentators understand the *ἀπειθ.* and *πειθ.* of *opinions;* others of *dispositions* and *actions*, which is confirmed by John iii. 21, and viii. 44. Thus *ἀπειθεῖν τῇ ἀλ.* will signify to be indisposed to do what is right or virtuous. The passage may, however, with Beza, be understood both of *contentiousness in opinion*, and, what is often united therewith, *disobedience in practice.* At *ὀργὴ καὶ θυμὸς* sub. *ἔσται*, put for *ἀποδοθήσεται*, taken from the context; though, grammatically, there is an *anacoluthon.* There is great force in the expressions *θυμὸς* — *στενοχωρία*, which Doddr., with reason, supposes to be borrowed from Ps. lxxviii. 49. He, however, and Elsner refine too much in the distinctions they make between *θυμὸς* and *ὀργὴ* as also *κότος* and *χόλος.* The terms are, in use, synonymous. Artemid. ii. 51, and iii. 57, has *θλίψεις καὶ στενοχωρίαι* in the sense "afflictions and troubles." Of course, *ἔσται* must here again be supplied.

9. *πᾶσαν ψυχὴν ἀ.*] A Hebraism taken from כל נפש האדם, as in xiii. 1. Acts ii. 43. James i. 21. Τὸ *κακὸν*, for *κακίαν.* The *κατὰ* in *κατεργ.* is intensive. It is never used with *τὸ ἀγαθόν.* The use of the Present, and the nature of the term *κατεργ.* alike denote *habitual* action. The reason of this denunciation is well stated by Hooker Eccl. Pol. i. 9. On Ἰουδαίου — Ἕλληνος see Note supra i. 16.

10. *εἰρήνη*] i. e. that peace with God, by which the possession of all other benefits is *crowned*, as implying the uninterrupted possession of them.

11. *προσωποληψία*] "preference," "acceptance" through favour. On this and the two next verses, see Bp. Bull's Diss. ii. 4, 8.

μως ἥμαρτον, ἀνόμως καὶ ἀπολοῦνται· καὶ ὅσοι ἐν νόμῳ ἥμαρτον, διὰ 12
νόμου κριθήσονται, (f οὐ γὰρ οἱ ἀκροαταὶ τοῦ νόμου δίκαιοι παρὰ τῷ 13
Θεῷ, ἀλλ' οἱ ποιηταὶ τοῦ νόμου δικαιωθήσονται. Ὅταν γὰρ ἔθνη τὰ 14
μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῇ, οὗτοι, νόμον μὴ ἔχοντες,
ἑαυτοῖς εἰσι νόμος· οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν 15

f Matt. 7. 21. James 1. 22, 25. 1 John 3. 7.

12. ἀνόμως.] This verse is confirmative, and explanatory of the preceding. The word is here taken in the very rare sense ἄνευ νόμου or τοῦ νόμου, of which Alberti adduces one example from Isocr. τοὺς Ἕλλῆνας ἀνόμως ζῶντας καὶ σποράδην οἰκοῦντας. The Commentators, however, are not agreed whether ἀνόμως is meant with reference to the *Law of Moses*, or *Law* (i. e. Revelation) *in general*. The most eminent modern ones adopt the latter view; the ancient and some modern ones the former. The question is indeed of difficult determination; but I am inclined to agree with Bp. Middl. in the following remarks. "It must be admitted, speaking of νόμος with the Article prefixed, though subject to some well-known exceptions, that there is scarcely in the whole N. T. any greater difficulty, than the ascertaining the various meanings of νόμος in the Epistles of St. Paul. In order to show that by the Gospel alone men can be justified, and that the Mosaic revelation is in this respect of no more avail than is the light of nature, a proposition, the proof of which is the main object of the whole Epistle, he has occasion to refer to the different rules of life with which the Gentiles and Jews had respectively been furnished; to the latter more than one revelation had been granted; for from the earliest ages to the time of Malachi, the Almighty favoured them (the Patriarchs and Prophets) with repeated indications of his will. Hence νόμος is used by St. Paul of every rule of life, of every revelation, especially of the Mosaic law, and even of the moral and ceremonial observances, one or both of which it is the object of every νόμος to inculcate. Our English version, by having almost constantly said *the law*, whatever be the meaning of νόμος in the original, has made this most difficult Epistle still more obscure; for the English reader is used to understand the term of *the law of Moses*, as in the Evangelists. With respect to the present passage, I am of opinion that by τοῦ νόμου the Law κατ' ἐξοχὴν is meant, and that the Apostle means to reprove the presumption of the Jews, who thought themselves sure of eternal life, because God had favoured them with a revelation of his will; in which case the reasoning will be, As many as have sinned without a revelation shall be punished without incurring the additional penalties which such a revelation would have enacted; and as many as have sinned under a revelation shall suffer the severer punishment which that revelation, whatever it be, has denounced against their crimes. If it be thought strange, saith St. Paul, that such indulgence should be shown to the former class of persons, I will add, that not *the hearers even of the law itself, but*, &c. Then the Apostle subjoins, For when Gentiles, who have not any revelation, practise, by natural impulse, morality as pure as that which even the Mosaic law enjoins, though they have not actually a revelation, they become a revelation to themselves, and may therefore hope for all the rewards of virtue, which an actual revelation would have taught them to expect. And the same argument, with the same attention to the use of the Article, is prosecuted to the end of the Chapter." On the parenthesis of this and the next two verses, see Winer's Gr. Gr. § 51, 2. a.: and on δικαιωθ. see Mackn., and especially Bp. Bull's Harm. Apost. p. 41.

The foregoing seems to be the true view of the sense, which has been illustrated by Grot., Wets., and others, from passages of similar sentiment occurring in the Classical writers; the most apposite of which, together with others of my own may be found in Recens. Synop.

14. "In this verse (as observes Prof. Stuart) an objection is anticipated and solved. It might be replied, that the *Gentiles* have no revelation, and therefore this cannot apply to *them*. To this the answer is, that the Gentiles have a law as really and truly as the Jews, written, though not on parchment, yet on the tablets of their hearts."

— φύσει] by the instinctive sense of right and wrong, supplied by the light of conscience. Τὰ τοῦ νόμου, i. e. the moral injunctions contained in the Law. Ἑαυτοῖς εἰσι νόμος, i. e. they, by the dictates of reason and conscience, have a law supplied to themselves. "Meaning (as Hooker Eccl. Pol. 18. explains) that by force of the light of reason, wherewith God illumineth every one who cometh into the world, men being enabled to know truth from falsehood, and good from evil, do thereby learn in many things what the will of God is; which will Himself not revealing by any extraordinary means unto them, but they by natural discourse attaining the knowledge thereof, seem the makers of those laws which indeed are His, and they but only the finders of them out."

15. οἵτινες ἐνδείκνυνται — ἀπολογουμένων.] These words are meant to *establish* and *illustrate* the foregoing assertion. Οἵτινες may be rendered, *quippe qui, inasmuch as they*. Τὸ ἔργον τοῦ νόμου is by many modern Commentators thought to be put for τὸν νόμον. But Chrys. and the Greek Commentators, together with Erasm., Menoch., Taylor, and Mackn., seem right in retaining the force of ἔργον, and in supposing the sense to be, "the effect, or proof of the existence, of that law," namely, in discovering the obligation to the moral duties, which revelation, by its precepts, lays open and enjoins. So Diog. Laert. cited by me in Recens. Synop., says the barbarians have τὸ ἔργον τῆς φιλοσοφίας, though destitute of the *express form* of it. Prof. Stuart, however, takes it to mean *the work or duty of the law*, i. e. which the law demands; comparing 1 Thess. i. 3. ἔργον τῆς πίστεως, 2 Thess. i. 3. ἔργον πίστεως John vi. 28. and 2 Tim. iv. 5. By γραπτὸν is meant, "deeply imprinted," as were the characters traced with the iron *style* on the waxed tablets of the ancients. The metaphor occurs in the O. T. and the ancient writers in general. So Æsch. Prom. 81. ἣν ἐγγράφου σὺ μνήμοσιν δέλτοις φρενῶν. Julian Orat. vii. p. 209. ἀλλὰ καὶ τοὺς ἐκ τῶν Θεῶν ἡμῖν ὥσπερ ἐγγραφέντας (scil. νόμους) ταῖς ψυχαῖς.

ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως, καὶ
μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγορούντων ἢ καὶ ἀπολογουμένων,)
16 [g] ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ Θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων, κατὰ τὸ g Matt. 25. 31. Acts 17. 31. 1 Cor. 4. 5.
εὐαγγέλιόν μου, διὰ Ἰησοῦ Χριστοῦ.
17 [h] ‡Ἴδε, σὺ Ἰουδαῖος ἐπονομάζῃ, καὶ ἐπαναπαύῃ τῷ νόμῳ, καὶ καυχᾶ- h Infra 9. 4. John 8. 33, 41.
18 σαι ἐν Θεῷ, [i] καὶ γινώσκεις τὸ θέλημα, καὶ δοκιμάζεις τὰ διαφέροντα, i Phil. 1. 10.
19 κατηχούμενος ἐκ τοῦ νόμου· πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι τυ-
20 φλῶν, φῶς τῶν ἐν σκότει, παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα

—συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως, &c.] This is explanatory of what precedes, subjoining two *confirmations* of what was before said, that the demands of the moral law are inscribed on the hearts of men in a state of nature. The meaning (as Prof. Stuart shows) being, that "the *voice of conscience*, which proceeds from a moral feeling of dislike or approbation, and the judgment of the mind, when it examines the nature of actions, unite in testifying that what the moral law of God requires, is impressed, in some good measure, even on the hearts of the heathens."

16. ἐν ἡμέρᾳ, &c.] It has been not a little disputed with what these words are to be connected. The ancient and early modern Expositors (followed by Tholuck), join them with what goes immediately before, namely, the participles κατηγορούντων and ἀπολογουμένων. But (as Stuart has shown) that yields a sense little apposite. I cannot, however, agree with him regarding vv. 12—15. as parenthetic, and connecting ἐν ἡμέρᾳ, &c. at v. 16. with v. 11. I rather acquiesce in the opinion of most eminent Expositors from Grotius downwards, that ἐν ἡμέρᾳ is to be joined with κριθήσονται at v. 12., and that vv. 13—15. are a *parenthetical* explanation or confirmation of v. 12.

—τὰ κρυπτὰ τῶν ἀνθρ.] "the secrets of men's hearts," as 1 Cor. xiv. 25. τὰ κρυπτὰ καρδίας, meaning their secret *counsels*. The ancient and some modern Commentators take it to denote the secret *sins* of men; (See Ps. xix. 12. xc. 8.) which may be *included*. Τὸ εὐαγγέλιόν μου signifies, "the Gospel as preached by me."

17—24. Here it is shown, that the Jew would not be at all benefited by the mere *possession* and *knowledge* of the Law; but, on the contrary, inasmuch as he offended against clearer light and fuller conviction, would receive to himself the greater condemnation. (Young). He admits, for the sake of argument, all their claims to pre-eminence; and then shows that these only *increase* their guilt, in case of disobedience. (Stuart). The Apostle, however, does not say this *in express words*, but rather, after enumerating the various privileges with which the Jews had, beyond other nations, been favoured, leads them (though in a way which involves *inquiry* rather than *affirmation*) to the remembrance of the sins with which they were accustomed to pollute themselves. (Koppe).

—ἴδε, σὺ, &c.] Some MSS., Versions, Fathers, and the Ed. Princ., read εἰ δὲ, which is edited by Beng., Griesb., Knapp, Koppe, Tittm., and Vat. But, I conceive, without sufficient warrant. The *external* evidence for it is very slender; and the *internal* not strong. As to εἰ δὲ being, as Knapp says, the more *difficult* reading, that may be doubted. The testimony of *Versions* in a case like this is not very strong, and the authority of *Fathers* is *here* precarious. For in most of them the MSS. have ἴδε, from which it appears that the text was corrupted from the Ed. Princ. *Theophyl.* certainly reads ἴδε, as appears from his commentary; and so did Chrys. Finally, ἴδε is more agreeable to the Hellenistic style (for which reason it was *altered* by some over nice ancient Critics) and to the Apostle's manner; and surely is as suitable as εἰ δέ. The common reading is therefore with reason retained by Wets. and Matth. We may render, "Mind now—thou bearest the *name* of Jew," which implied honour, as being thought (by a fanciful etymology), to denote a worshipper of one God. Ἐπαναπαίῃ τῷ νόμῳ, "thou restest on and confidest in the law [as fully able to save thee]." So Micah iii. 11. ἐπὶ τὸν Κύριον ἐπανεπαύοντο, which passage seems to have been in the mind of the Apostle. Καυχᾶσαι ἐν Θεῷ, i. e. thou boastest of thy knowledge of God, and that thou standest in a covenant relation to Him.

18. καὶ γινώσκεις τὸ θέλ.] scil. αὐτοῦ, to be supplied from τοῦ Θεοῦ, which shows so close a connexion to subsist between the clauses καυχ. τῷ Θεῷ and καὶ γινώσκ. τὸ θέλημα, that they ought not to have been disjoined by the division of the verses. In fact, vv. 18, 19, seem meant to *exemplify* the knowledge of God, whereof the Jew boasted. Insomuch that the Pesch. Syr. Translator does not ill consult the general sense by rendering "Gloriaris de Deo, quòd scias voluntatem ejus, &c. Δοκιμάζεις τὰ διαφέροντα is for ἐπίστασαι δοκιμάζειν. As to the *sense* of the expression δοκ. τὰ διαφ., it is expressed by the older Commentators and the English Translators, "approvest those things which are excellent." But the best modern Commentators (in common with the Greek Expositors) are, with reason, of opinion that the meaning, as required by the context, can only be, "canst distinguish between things that differ," implying trial in order to preference. The things that differ are good and evil, τὸ καλὸν and τὸ κακὸν, lawful and unlawful, respecting which the Jews, as well as the Heathen Philosophers, boasted of being great casuists.

19—20. The expressions ὁδηγὸς τυφλῶν, φῶς τῶν ἐν σκότει, and παιδευτὴς ἀφρόνων, as also διδάσκαλος νηπίων, were all, as the Commentators have proved, terms applied by the Jews to themselves, and intended to set in a strong point of view their claims of superiority over the Gentiles. On the force of the word νήπιος I have fully treated in Recens. Synop. The words following ἔχοντα τὴν μόρφωσιν, &c. signify, "having, in the Law, the [very] form and figure of true knowledge." Μόρφωσις properly signifies a *sketch* of the *outline* of any figure with chalk or otherwise, as τύπος is the *delineation* of any thing by *stamp*. Now as both are supposed to represent the *true* form of any thing, so they are *both* metaphorically applied (τύπος in Rom. vi. 17., and μόρφωσις in the present

k Psal. 50. 16, &c. Matt. 23. toto.
τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ. [k] Ὁ οὖν 21
διδάσκων ἕτερον, σεαυτὸν οὐ διδάσκεις; ὁ κηρύσσων μὴ κλέπτειν,
κλέπτεις; ὁ λέγων μὴ μοιχεύειν, μοιχεύεις; ὁ βδελυσσόμενος τὰ 22
l Rom. 9. 4.
εἴδωλα, ἱεροσυλεῖς; [l] ὃς ἐν νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ 23
m 2 Sam. 12. 14. Isa. 52. 5. Ezek. 36. 20, 23.
νόμου τὸν Θεὸν ἀτιμάζεις; [m] Τὸ γὰρ ὄνομα τοῦ Θεοῦ δι' ὑμᾶς βλα- 24
σφημεῖται ἐν τοῖς ἔθνεσι, καθὼς γέγραπται. Περιτομὴ μὲν γὰρ ὠφελεῖ, 25
ἐὰν νόμον πράσσῃς· ἐὰν δὲ παραβάτης νόμου ᾖς, ἡ περιτομή σου
ἀκροβυστία γέγονεν. Ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου 26

passage) to denote an *accurate knowledge* of any thing. In τῆς γνώσεως καὶ τῆς ἀληθείας there is a *Hendiadys*, equivalent to "true knowledge."

21. ὁ οὖν διδάσκων — διδάσκεις.] This appears from the illustrations adduced from ancient writers, Classical and Rabbinical, to have been a common *argumentum ad hominem*. With respect to the *heads of accusation* which follow (and intended as *specimens* of the immorality by which the Jews made the name of God to be evil spoken of among the Heathens) on these there has been much learning and diligence needlessly expended. There can be little doubt that these and many other crimes were committed by the *different orders* of people, either in the full, or in a qualified sense. From the state of society in Judæa, as described by Josephus, *theft* and *rapine* must, and we find *did* extensively prevail among the lower orders. See Joseph. Bell. v. 26. And there is no reason to doubt the *rapacity* of the Priests, and the *higher ranks* in general. *Adultery* seems to have defiled all classes, as indeed it had *always* done. See Jerem. v. 8. As to *sacrilege*, we have no historical evidence on which to sustain the charge in the *literal* sense: and therefore the expression here used is perhaps meant chiefly to apply to *other* crimes, which *partook of the nature* of sacrilege; such as that of defrauding the Temple and priesthood of the tythes appropriated to their support; and, in the lowest ranks (especially of Jews resident in foreign countries), the eating of meats offered to idols. Pr. Stuart, however, takes the word in its utmost latitude, to designate every kind of act which denies to God his sovereign honours and claims.

23. ὃς ἐν νόμῳ — ἀτιμάζεις;] This is, I apprehend, not so much another head of accusation, as it is meant to be an *inference* from what preceded; and though expressed *interrogatively*, it must be taken *declaratively*, q. d. So then, thou who boastest thyself of the Law, dishonourest God and His religion by the neglect of it. For, as God was the *author* of the Law, so the transgression of it was a dishonouring of *Him*, by contemning His authority. Διὰ τῆς παραβ. τοῦ νόμου should be rendered, "by the (i. e. thy) transgression of the law."

24. τὸ γὰρ ὄνομα.] Here the Apostle brings directly home the charge at which he had before only *hinted*. The words are not, properly speaking, a *quotation* of any one passage, but, while formed chiefly from Is. lii. 5., they have a reference also to Ezek. xxxvi. 20., and probably 2 Sam. xii. 14. Neh. v. 9. In the first passage, ἐν τοῖς ἔθνεσι, though found in the Sept., has nothing corresponding in the Hebrew; and the words were, no doubt, supplied, to complete the sense. Render, "[The foregoing charges are not without foundation]; for to you may be applied the reproach occasionally cast on your forefathers by the Prophets: The name of," &c., the heathens reasoning, What sort of a *religion* must that be, which produces *such a life?* Iaspis aptly compares Euseb. Hist. Eccl. v. 1. διὰ ἀναστροφῆς αὐτῶν βλασφημοῦντας (i. e. βλασφημεῖσθαι ποιοῦντας) τινὰ ὁδόν.

25. The words of this verse are meant as an *answer* to a *tacit* objection, which the Jews might make to the whole of what the Apostle had said; namely, "Aye, but circumcision is surely, you will grant, a great thing, as being a seal of the covenant. *Ans.* Yes, I grant it is; circumcision is effectual, *if*," &c.: "did you live answerably to the obligations implied in this covenant-sign, it were well; otherwise the privilege to which you are entitled as a Jew, will avail you nothing for salvation." How deeply rooted was their notion of the complete efficacy of circumcision to salvation, has been shown by Grot., Schoettg., and Mackn. The Apostle *takes for granted* the superiority of the Jews over the Gentiles, and the efficacy of the Law to salvation, *if its moral precepts* (called δικαιώματα τοῦ νόμου in the next verse) *be but observed;* otherwise the advantage is lost. By νόμος here Bp. Middl. thinks is meant not the *Law itself*, but *moral obedience*, or virtue, such as it was the object of the Law to inculcate. And he directs νόμου to be so taken at v. 27. But *there*, as the νόμου corresponds by *apodosis*, to τὸν νόμον, it is clear that νόμου is equivalent to τοῦ νόμου. And this must decide the sense of νόμου in the kindred passage of the present verse. Besides, this precarious interpretation of the learned Prelate will be quite unnecessary, if the method of interpretation always pursued by the ancient Commentators be adopted. And surely there is nothing that can be thought a breach of any of his Canons, — since he allows the utmost latitude in cases, where the Article may be supposed to have been omitted from its being judged unnecessary to use it. And surely, in a sentence of which *circumcision* and *uncircumcision* are the subjects, there could be no danger of νόμος being taken for any other than ὁ νόμος, the Law of Moses. By the *law* is meant the *whole* law, including the *moral* as well as *ceremonial*, q. d. If ye indeed perform the whole law, [and not the Ceremonial only, to the omission of the moral] then, &c. Περιτομὴ seems to stand for the whole of the *Ceremonial* law, of which circumcision was the principal, as it implied an obligation to perform all the rest. See Schoettg.

Ἡ περιτομὴ — γέγονεν is a *popular* way of saying, "Thou art in no better state than if thou wert an uncircumcised Gentile! And so in the next verse, ἡ ἀκροβυστία — λογισθήσεται.

26. τὰ δικαιώματα τοῦ νόμου.] This must signify the moral precepts of the Mosaic Law, which the Jews so neglected.

27 φυλάσσῃ, οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται; καὶ
κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία, τὸν νόμον τελοῦσα, σὲ τὸν διὰ γράμ-
28 ματος καὶ περιτομῆς παραβάτην νόμου; [n] Οὐ γὰρ ὁ ἐν τῷ φανερῷ,
29 Ἰουδαῖός ἐστιν· οὐδὲ ἡ ἐν τῷ φανερῷ, ἐν σαρκὶ, περιτομή· [o] ἀλλ' ὁ
ἐν τῷ κρυπτῷ, Ἰουδαῖος, καὶ περιτομὴ καρδίας, ἐν πνεύματι, οὐ γράμ-
ματι· οὗ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων, ἀλλ' ἐκ τοῦ Θεοῦ.
1 III. Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου, ἢ τίς ἡ ὠφέλεια τῆς περι-
2 τομῆς; [p] Πολὺ κατὰ πάντα τρόπον. πρῶτον μὲν γὰρ, ὅτι ἐπιστεύθη-
3 σαν τὰ λόγια τοῦ Θεοῦ. [q] Τί γὰρ, εἰ ἠπίστησάν τινες; μὴ ἡ ἀπιστία
4 αὐτῶν τὴν πίστιν τοῦ Θεοῦ καταργήσει; [r] μὴ γένοιτο! γινέσθω δὲ

n John 8. 39. infra 9. 7.
o Deut. 10. 16. & 30. 6. Jer. 4. 4. Col. 2. 11. Phil. 3. 2, 3. 1 Pet. 3. 4. 1 Cor. 4. 5. 1 Thess 2. 4.
p Deut. 4. 7, 8. Psal. 147. 19, 20. supra 2. 18. infra 9. 4.
q Num. 23. 19. infra 9. 6. 2 Tim. 2. 13. Heb. 4. 2.
r Psal. 51. 4. & 62. 9. & 116. 11. John 3. 33.

27. καὶ κρινεῖ, &c.] Repeat οὐχὶ from the preceding verse. The Apostle now openly mentions, what he had at first only *hinted* at, — that their neglect of the means of grace would bring condemnation and punishment. Κρινεῖ, for κατακρινεῖ, will "occasion condemnation to," i. e. by comparison, as Matt. xii. 41. Ἡ ἐκ φύσεως ἀκροβυστία is for οἱ φυσικῶς ἀκρόβυστοι, Gentiles by birth. Τελοῦσα is for ἐπιτελοῦσα, completely performing. By τὸν νόμον is meant the δικαιώματα τοῦ νόμου of the verse preceding.

— τὸν διὰ γράμματος — παραβάτην νόμου.] The διὰ is best rendered *under*, i. e. with, although with, the advantage of. See Rom. iv. 11. viii. 25. xiv. 20. The γράμμ. is by some explained of the *letter* as opposed to the *spirit*. But the most eminent Interpreters understand it of the *Divine revelation* given to the Jews, by a tacit opposition to the *unwritten* law of nature. Thus the sense (as Prof. Stuart observes) is this; "If a Gentile should do what the law requires, would not this show, that you are worthy of condemnation, who *transgress* the law, although you enjoy the light of revelation, and the privileges which a state of circumcision confers?" Or it may be expressed, with Mr. Holden, thus: "Will not the Gentile by birth, who practises the virtues enjoined by the revealed law, judge thee, who, though thou hast the literal circumcision, art a transgressor of the law? Yes; for according to the true intent of the Mosaic dispensation, he is not really a Jew, who is such only by a compliance with the *external* ceremonies," &c.

28. οὐ γὰρ ὁ ἐν τῷ φαν., &c.] These words suppose the answer of the foregoing words to be made in the affirmative; and the γὰρ has reference to a clause omitted, q. d. [Yes truly] for he, &c. Ἐν τῷ φανερῷ, for φανερῶς, *externally*, Sub. Ἰουδαῖος, from what follows. By Ἰουδαῖός ἐστιν is meant ὁ ὄντως Ἰουδαῖος.

29. Here περιτομὴ must be taken *twice*, as was Ἰουδαῖος before; and by περιτομὴ is to be understood ἡ ὄντως περιτομὴ, i. e. as is then explained, the *spiritual* circumcision, — namely, that of the heart, by cutting off evil affections. See Deut. x. 16. and Spencer de Leg. Jud. Rit. p. 50. Οὗ, i. e. of the *real* Jew just mentioned. The passage may be thus paraphrased: "Such a one aims not at, and may not gain, the praise of *men*; but he will receive both praise and acceptance from *God*, "who seeth not as man seeth, and who trieth the heart." We are not, however, to infer from this, that the praise of men is to be despised. It will, indeed, to all, except the sour ascetic, ever have its value; and so that that be not suffered to overbalance a far higher consideration, the praise of *God*, it is an object of honourable ambition. To this purpose is the following fine remark of an ancient writer; τοῦ πάντων ἡδίστου ἀκούσματος, ἐπαίνου σεαυτῆς, ἀνήκοος εἶ, καὶ τοῦ πάντων ἡδίστου θεάματος ἀθέατος. οὐδὲν γὰρ πώποτε σεαυτῆς ἔργον καλὸν τεθέασαι, Xen. Mem. ii. 1, 31.

III. In this Chapter the Apostle is chiefly occupied in refuting such objections to the preceding statements, as might be supposed to occur to Jews. After which he draws the conclusion, that the Law is insufficient to justify a man before God; and that for *that justification*, he will need the *righteousness of God*, through faith; which will, however, by no means tend to *dispense with*, but rather *confirm* the obligations of, the moral law. At vv. 1—20. there are *four* objections made, or difficulties started; which are removed by the Apostle. 1. If the circumcised and the uncircumcised be treated alike at the last judgment, and the Jews are equally guilty with the Gentiles, and if the external observance of the Mosaic Law will not avail to justification, of what advantage can Judaism be? To this, the answer at v. 2. is, that the benefit of greater spiritual knowledge was conferred on the Jews, by being entrusted with the oracles of God.

1. τί οὖν τὸ περισσόν.] Τὸ περισσὸν for περισσεία.

2. ἐπιστεύθησαν τὰ λόγια τ. Θ.] "they were entrusted with the oracles of God." On this syntax see Matthiæ and Win. Gr. Gr. Λόγιον denoted properly an oracular response of any God. And the diminutive form is probably used, because such responses (as we find by many specimens in the ancient historians and Pausan.), were almost always very short. At ἐπιστ. supply οἱ Ἰουδαῖοι from the preceding τοῦ Ἰουδαίου, which is taken in a *general* sense, for τῶν Ἰουδαίων.

3. Here we have the *second* objection, namely, how the Apostle's views can be reconciled with God's faithfulness to his promises, made to the Jews? q. d. supposing that many Jews have been unbelieving and disobedient, shall this make the pledged promise of God (to bless the seed of Abraham) of none effect? τί γάρ; "What then?" So Demosth. cited by Wets.: τί γὰρ, εἰ ἀδικεῖ Φίλιππος;

— μὴ ἡ ἀπιστία — καταργήσει;] The interrogation (which is more pointed by the use of the μὴ, an? num?) involves a strong *negation*, which is *expressed* in μὴ γένοιτο following.

4. γινέσθω — ψεύστης.] The difficulty here, which has embarrassed so many of the Commentators, might have been avoided by bearing in mind, that the strong negation in μὴ γένοιτο contains, *by implication*, an assertion of the contrary,

ὁ Θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης· καθὼς γέγραπται·
Ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου, καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε. Εἰ δὲ ἡ ἀδικία ἡμῶν Θεοῦ δικαιο- 5
σύνην συνίστησι, τί ἐροῦμεν; μὴ ἄδικος ὁ Θεὸς ὁ ἐπιφέρων τὴν
[s] Gen. 18. 25. Job. 8. 3. & 34. 17. ὀργήν (κατὰ ἄνθρωπον λέγω); [s] Μὴ γένοιτο! ἐπεὶ πῶς κρινεῖ ὁ 6
Θεὸς τὸν κόσμον; εἰ γὰρ ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ ἐμῷ ψεύσματι 7
ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι κἀγὼ ὡς ἁμαρτωλὸς κρίνομαι;
καὶ μή· (καθὼς βλασφημούμεθα, καὶ καθώς φασί τινες ἡμᾶς λέγειν) 8

q. d. God is *not* proved unfaithful. This, indeed, seems to be *hinted at* in the next words, γινέσθω, &c., of which the full sense seems to be, "Let but God be found true and faithful, [as He assuredly will] though every man were proved to be a violator of the covenant." This assertion by implication is more plainly developed in the words ὅπως ἂν δικαιωθῇς, &c., which are strangely misunderstood by most Expositors; and of which the sense seems to be: So that the result may be (to use the words of Scripture) that thou shouldest be justified, or brought in clear, when thou art called to account for thy dealings. Here there is a *forensic* allusion: though the Deity is not, as many Commentators suppose, considered as the *judge*, but as a *party impleaded*, which indeed the terms κρίνεσθαι and νικᾶν suggest; and any defendant who is brought in clear of blame, may be said νικᾶν, because he carries his cause. The above view of the sense is confirmed by Chrys., Theophyl., and Phot. apud Œcum. Thus the sentiment obtained by this *accommodation* of the words of David, is as follows (in the words of Prof. Stuart): "Whenever God speaks by way of reproving or condemning men, let Him be accounted altogether just, and let him be fully vindicated." The LXX. by νικήσας, follow the sense, rather than the *letter* of the Hebrew.

5. Here is another objection on the part of the Jew, q. d. "If our unrighteousness display the righteousness of God (the mode appointed by God of becoming righteous by faith, i. 17.), would he not be unrighteous, if he punished us for this unrighteousness? In other words, how can God justly punish us for that unrighteousness which establishes the necessity of that mode of justification ordained in the Gospel?" (Holden.)

—συνίστησι.] This is not well rendered *commends*. It is plain, from the context and the course of reasoning, that it must signify *establishes, proves*. The word properly signifies to *place together*; and as *juxta-position* is necessary to *proof*, hence easily arises the sense in question. On *this* the Apostle now, in the person of the Jewish objector, propounds this difficulty, introduced by the formula τί ἐροῦμεν, q. d. What answer can be made to this? In μὴ ἄδικος—ὀργὴν there is great delicacy in the wording; for the Jew does not mean to positively *deny* the justice of God in punishing; but only to hint that it may be *questioned*. The full sense is, "Is, or is not, God unjust?" A milder way of saying, "Is not God unjust?" The phrase ἐπιφ. τὴν ὀργὴν may be rendered, "who visits with his anger;" i. e., by implication, *punishes*. The phrase has been found nowhere else, except in Polyb. xxii. 14. 8, and is synonymous with ἐπιφέρειν τὴν ποίνην found in Josephus.

The Apostle, though here speaking in the person of the Jew, yet, to prevent any mistake of the words μὴ ἄδικος, &c., apprises his readers that he speaks in that quality. For the phrase κατὰ ἄνθρωπον λέγω is best explained (with Chrys., Theophyl., Flacius, and Wets.) to mean, "I speak as men are accustomed to speak, in self-justification, when thus circumstanced; and who, by a sort of innate vice, seek to remove all the blame from themselves, and throw it upon others."

6—8. In these verses the objection is removed, and that on grounds conceded by the Jews; (as Chrys. says) ἄτοπον ἀτόπῳ λύει.

—ἐπεὶ—κόσμον] "Since, if this be the case, how shall God judge the world?" viz. in righteousness, which is involved in the very idea of *God's* judging. By κόσμον is implied *Gentiles* as well as *Jews*. And as no Jew denied that the *Gentiles* were to be judged, this is slaying the opponent with his own weapon. The force of the answer in v. 6. is well expressed by Prof. Stuart thus: "Not at all; for, on the same ground, you might object to the truth, that God will judge the world, and consequently punish the wicked; for his justice will be so displayed as to redound to his glory."

7. In this verse (as Chrys., Theophyl., and Œcum. remark) the sentiment of v. 5. is resumed and completed, and the words are from the *objector*. Why the two parts were separated by the Apostle, is well pointed out by Locke. The sense of the passage may be expressed, with Grot. and Wolf, as follows: "If the fact of the Jews having broken the covenant [by not believing in Christ] has been the cause that the promise of God has been extended (ἐπερίσσευσεν) to a still greater number of people, why are the Jews punished as sinners? It would be enough for them to lose the privileges of the covenant; or rather, they should continue to live wickedly, because good comes from it to the world at large.

Ψεύσματι may be rendered "false dealing, unfaithfulness;" by an idiom frequent in the O. T., on which see Wells. But it has been justly remarked by Locke, that St. Paul here used this term in preference to ἀδικίᾳ or παρανομήματι for the sake of the *antithesis* in "the *truth* or *veracity* of God." See Bp. Sanderson's 2d Sermon ad Clerum.

8. καὶ μή· καθὼς—τὰ ἀγαθά;] I have in Recens. Synop. proved at large, that of the many methods which have been proposed of adjusting the construction and determining the sense, the only satisfactory one is that of Chrys. and the Greek Commentators, as also Zeger, Pisc., Crellius, and Stuart. The Apostle is here speaking *in his own person*, not in that of the objector; and the words are an answer to the preceding objection; not indeed a *regular* one, but meant to show its futility, by pushing it as far as it will go. With the μὴ we must repeat τί from the preceding. Thus the sense *may* be, "And why [at this rate] may not we (as we are slanderously report-

ὅτι ποιήσωμεν τὰ κακὰ ἵνα ἔλθῃ τὰ ἀγαθά; ὧν τὸ κρίμα ἔνδικόν
ἐστι.
9 [t] Τί οὖν; προεχόμεθα; Οὐ, πάντως· προῃτιασάμεθα γὰρ Ἰου- [t] Gal. 3. 22.
10 δαίους τε καὶ Ἕλληνας πάντας ὑφ' ἁμαρτίαν εἶναι· [u] καθὼς γέγραπται; [u] Psal. 14. 3. & 53. 3.
11 ὅτι οὐκ ἔστι δίκαιος οὐδὲ εἷς· οὐκ ἔστιν ὁ συνιῶν, οὐκ ἔστιν ὁ ἐκζη-
12 τῶν τὸν Θεόν. Πάντες ἐξέκλιναν, ἅμα ἠχρειώθησαν.

ed to do, and some say, that we *maintain)* do evil that good may come?" I prefer, however, (with Grot., Hamm., Wolf, Limborch, and Stuart), at καὶ τί μὴ to supply, from the λέγειν of the parenthesis, λέξωμεν, and at βλασφημούμεθα sub. ὡς λέγοντες. The words following καὶ καθώς φασί τινες ἡμᾶς λέγειν are exegetical of the preceding, "Why may we not maintain (as we are slanderously reported to do) let us do evil," &c. This supplying of a word from a parenthetical clause is indeed an irregularity in composition; but occurs in the best writers, especially Thucydides. By the *we* is meant *we Christians;* and, consequently, the τινες may mean *non-Christian* calumniators, whether Gentiles or Jews. Thus ὅτι is redundant, as coming after a verb of speaking, and introducing words reported to be said. And the whole passage may be freely translated: "Why then may we not say (as some do actually, though slanderously [whose condemnation is just] accuse us of saying,) let us," &c. By ὧν τὸ κρίμα ἔνδικόν ἐστι is simply meant, "whose offence is such as to justly merit punishment [from God]." On the full instruction to be deduced from this passage, see Bp. Sanderson ap. D'Oyly and Mant.

9—20. The Jew again asks: "What then have we Jews any pre-eminence over the Gentiles?" To which the Apostle replies: "You have none, in respect to the matter that I am discussing. All are sinners. Your own Scriptures do abundantly bear testimony that your nation are transgressors as well as the heathen. Prophets of different ages have borne testimony to this point; and testimony which conveys charges of the most aggravated nature, vv. 10—18. Now as what is thus said in the Scriptures was plainly said concerning the Jews, it follows, that your own sacred books bear testimony to the same doctrine which I affirm to be true. Consequently, the whole world, Jews and Gentiles, are guilty before God, v. 19. It follows from this, that salvation in any other way than by gratuitous pardon through Christ, is altogether impossible," v. 20. (Stuart.) The words τί οὖν; προεχόμεθα; evidently contain *another objection,* which is immediately answered in the words following. It has, however, always been a disputed point among Interpreters whether we should point τί οὖν; προεχόμεθα; or τί οὖν προεχόμεθα; In the former case, the sense will be, "What then? have we any superiority [or not]?" In the latter, "What then is our superiority?" as Theodoret explains, τί οὖν κατέχομεν περισσόν, there being an ellip. of κατά. Now this yields a very good sense; but is liable to this strong objection,—that the answer οὐ πάντως will not then be suitable; since that can only mean *No certainly;* i. e. certainly not. So Theophyl. explains οὐδαμῶς. Whereas, with the other punctuation (which is supported by almost all the MSS., several Versions and Fathers, and almost all the Editions from the Ed. Princ. to Vater's) the answer is very apt. And there is nothing objectionable in the phraseology of the question. There may too be an ellipsis of τι supposed. Render: "What then am I to infer from your words? Have we any superiority over the Gentiles, or have we not?" The reason for the placing of a comma after οὐ will appear from Recens. Synop. in loc. and my Note on Thucyd. iii. 66.

9. προῃτιασάμεθα.] Of the various interpretations of this difficult term, the only two deserving of attention are,—1. that of Grot., Tol., Par., Schmidt, and Locke, "we have convicted." 2. That of almost all the ancient and most modern Commentators, "we have proved," or showed; which latter sense seems preferable, and as αἰτία signifies *cause,* so αἰτιᾶσθαι may signify *to show cause,* and simply to *show.* Perhaps, however, the true sense is that expressed by Prof. Stuart, "we have already made the charges against." Rather, "charged on." See Johnson's Dictionary. Or there may here be a sensus prægnans conjoining the significations *prove* and *convict,* the latter being adapted to the πάντας ὑφ' ἁμαρτίαν εἶναι, where ὑφ' ἁμαρτ. εἶναι is rightly explained by Erasm., Beza, Pisc., Par., and Koppe, "are brought under and liable to be [truly] charged with sin, (so ὑπόδικος at v. 19,) implying liability to punishment from God. This truth is then confirmed by several testimonies from various parts of the O. T.; though all of them are found together in some good MSS. at Ps. xiv. The form καθὼς γέγρ. may be rendered, "So that we may here apply the words of Scripture." There can be no doubt that the charge was very applicable to both Gentiles and Jews at that time; especially if (with several Commentators, ancient and modern,) we view the strong expressions of David as *Orientalisms,* and to be interpreted with limitation; q. d. "*It is hard to find one* who has any sense of goodness, any attachment to God, or regard for virtue." See John iii. 32.

The Commentators remark on the "looseness with which the following texts are cited." But the words οὐκ ἔστι δίκαιος—τὸν Θεὸν were not *intended* by the Apostle as a *citation.* It should seem that he meant at first to express only the *substance* of what the Psalmist asserts in Ps. xiv. 1 & 2; and that then, warm with his subject, he proceeded to advert to what *follows,* and also to *five other passages;* in doing which he then resorted to *citation.* And indeed he has cited very exactly, except in vv. 15 & 17, where, however, the *sense* is the very same, though the wording is a little different, (but with some countenance from the MSS.) together with a slight abridgement. The alteration of αὐτοῦ into αὐτῶν at v. 14. is only adopted for *accommodation's* sake. Ὁ συνιῶν and ὁ ἐκζητῶν τὸν Θεὸν are *not* synonymous; but the latter is a stronger term than the former. On the whole of the passage see Stuart.

12. ἠχρειώθησαν.] There *may* here be a very common idiom of the Greek language; (on which I have fully treated on Thucyd. i. 91, 1. ἀξύμφορον δρῶντες) and thus the sense will be, "they are become vile and noxious." As, however, the

οὐκ ἔστι ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἑνός.
x Psal. 5. 9. & 140. 3. [x] Τάφος ἀνεῳγμένος ὁ λάρυγξ αὐτῶν· ταῖς γλώσσαις 13
αὐτῶν ἐδολιοῦσαν· ἰὸς ἀσπίδων ὑπὸ τὰ χείλη αὐ-
y Psal. 10. 7. z Prov. 1. 16. Isa. 59. 7. τῶν· [y] ὧν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει· [z] ὀξεῖς 14
οἱ πόδες αὐτῶν ἐκχέαι αἷμα. Σύντριμμα καὶ τα- 15
λαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν· καὶ ὁδὸν εἰρήνης 16
a Psal. 36. 1. οὐκ ἔγνωσαν. [a] οὐκ ἔστι φόβος Θεοῦ ἀπέναντι τῶν 17
b Ezek. 16. 63. ὀφθαλμῶν αὐτῶν. [b] Οἴδαμεν δὲ, ὅτι ὅσα ὁ νόμος λέγει, τοῖς ἐν 18
τῷ νόμῳ λαλεῖ· ἵνα πᾶν στόμα φραγῇ, καὶ ὑπόδικος γένηται πᾶς ὁ 19
c Infra 7. 7. Gal 2. 16. κόσμος τῷ Θεῷ. [c] Διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ 20
ἐνώπιον αὐτοῦ· διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.

Hebrew has נאלחו from אלה, to turn; i. e. become sour or corrupt, the sense seems rather to be, "are become depraved." Ποιεῖν χρηστότητα is a Hellenistic phrase for ποιεῖν ἀγαθόν.

13. τάφος ἀνεῳγμένος.] On the *ratio metaphoræ* the Commentators are not agreed; most referring it to offensive and poisonous discourse, sent forth from the throat of the wicked, as noisome stenches from an opened sepulchre. This, however, is so far fetched, that we may prefer the interpretation adopted by Grot., Crell., Paræ., Tayl., Kop., and most recent Commentators, who take this as a description of the calumny by which the wicked destroy their fellow-creatures: and regard ἀνεῳγμένος (gaping), as denoting the readiness to destroy them, as a grave seems ready for and *expects* the dead. Perhaps, however, all this is a description not of *calumny*, but of *blood-thirstiness*. So Prov. i. 12. "Let us swallow them up alive as the grave;" which passage seems to have been here in the mind of the Apostle. See also Ps. xxi. 9; xxxv. 25; lvi. 1 & 2; lvii. 3; cxxiv. 3. Is. xlii. 14. Thus, a little further on, we have, "their feet are swift to shed blood;" a most graphic description of the *Zelotæ* and *Sicarii*, as represented in the pages of Josephus. It is well observed by Stuart, that "the object of these quotations is to show that charges of guilt were made in ancient times not less severe than those now made by the Apostle; q. d. You cannot accuse me of making strange and heavy charges against you. Your own Scriptures are filled with such." The learned Commentator shows at large, that the passages have no direct bearing on the universal depravity of the human race, since the context and the scope of the speaker will not permit that.

—ἐδολιοῦσαν] for ἐδολίουν. A Macedonian and Hellenistic form, but said to be derived from the Bœotian dialect. See Win. Gr. § 9. 3. *a*. This use of δολίουν in the sense to use craft or guile, is frequent in the Sept., but very rare in the Classical writers.

—ἰὸς ἀσπίδων—αὐτῶν.] This and the next clause, which is exegetical of it, are meant to designate that *foul calumny*, which cankers the brightest reputation, and those bitter biting speeches, which sting even to death!

15. ὀξεῖς—αἷμα.] The sense is: "they are eagerly bent on shedding blood." So Appian p. 873. speaking of the murderers of Cæsar, says: πρὸς ἄνδρας ταχυεργεῖς καὶ φόνου πλήρεις.

16, 17. σύντριμμα—ἔγνωσαν.] The general sense seems to be: "All their plans and aims are evil; good, or happiness, never enters into their thoughts or cares."

18. οὐκ ἔστι—ὀφθαλμῶν αὐτῶν.] The Philological illustrators might have aptly compared Hesiod. Ἔργ. 185. where, after inveighing at considerable length on the vices of the men of his age, he thus concludes: Σχέτλιοι! οὐδὲ θεῶν ὄπιν εἰδότες.

19. οἴδαμεν δὲ—λαλεῖ.] This is meant (as the Greek Commentators suggest) to anticipate the objection of his Jewish opponents: "these heavy charges were not directed against *us*." Yes, says the Apostle, but they *have reference* to *you*; for what the Scriptures there say, is said with a reference to persons under the law, i. e. *Jews*, the very people of God. Οἴδαμεν is a *popular* expression, equivalent to "it is well known." Τοῖς ἐν τῷ νόμῳ is for τοῖς ὑπὸ τὸν νόμον. And in τοῖς, &c., is implied καὶ περὶ τῶν, &c., q. d. "it is addressed to Jews, and consequently *meant of* Jews." The argument is, that as the Jews believed the *Heathens* deserved the condemnation of God, and as their Scriptures represented *the Jews* as being all deeply guilty in the sight of God, so the conclusion contained in the next verse, that the *whole world* must be regarded as liable to condemnation, is correctly drawn.

Φράττειν and its compounds are often used by the later writers in the sense "to put to silence," by leaving any one without an apology. Ὑπόδικος is for ὁ ὑπὸ δίκην ὤν. And δίκη here implies τιμωρία.

20. διότι.] This should, I think, be rendered, not *propterea quod*, *wherefore*, with most Commentators, but *quia*, (with the Syr. and Vulg.) *for*, or *because*. Νόμου is by many Commentators taken for τοῦ νόμου, "the Mosaic, or Ceremonial Law." But besides the grammatical objections to this mode, which I have urged in Recens. Synop., it may be remarked, with Bp. Middl., that "any such an explanation falls short of the Apostle's argument. It is his purpose to show, that *no man whatever* can be justified, by the works either of the Jewish Law or *of any other*; πᾶσα σὰρξ, like ὁ κόσμος in the preceding verse, cannot but be understood universally; and what follows διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας, is plainly an universal proposition." The same view is taken by Beza, Crell., Grot., Locke, Whitby, and Taylor. See also Prof. Stuart, who shows at large that the above is contrary to the scope of the Apostle here and elsewhere in his Epistles. From all which (he adds) it results, that νόμου must here mean the *moral* law, whether written or unwritten, i. e. law in general, any law, whether applicable to Gentile or Jew, any rule which prescribes a duty, by obedience to which men might claim a promise of reward." In διὰ γὰρ

21 [d] Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη Θεοῦ πεφανέρωται, μαρτυρουμένη
22 ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν· [e] δικαιοσύνη δὲ Θεοῦ διὰ πίστεως
Ἰησοῦ Χριστοῦ, εἰς πάντας καὶ ἐπὶ πάντας τοὺς πιστεύοντας· οὐ γάρ
23 ἐστι διαστολή· [f] πάντες γὰρ ἥμαρτον, καὶ ὑστεροῦνται τῆς δόξης τοῦ
24 Θεοῦ· [g] δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι, διὰ τῆς ἀπολυτρώσεως
25 τῆς ἐν Χριστῷ Ἰησοῦ· [h] ὃν προέθετο ὁ Θεὸς ἱλαστήριον, διὰ τῆς πί-

d John 5. 46. Acts 15. 11. & 26. 22. e supra 1. 17. e Infra 10. 12. Gal. 3. 28. Col. 3. 11. f Infr. 11. 32. Gal. 3. 22. g Matt. 20. 28. Eph. 1. 7. & 2. 8. 1 Tim. 2. 6. Tit. 3. 5, 7. 1 Pet. 1. 18. h Acts 13. 38, 39. & 17. 30. 2 Cor. 5. 19. Col. 1. 20. 1 John 2. 2. & 4. 10.

νόμου there is an ellip. of μόνον, q. d. by the law is *only* afforded a *knowledge* of sin (i. e. it makes men sensible that they are sinners, and liable to God's condemnation), not a mode of atoning for it, or a method of restoring the sinner again to favour and acceptance, and consequently affords no hopes of pardon or justification. Having come to this *conclusion* in argument, the Apostle proceeds, v. 21—30., to point out the method whereby alone men, whether Jews or Gentiles, can be justified; namely, the *righteousness of God*, or *the justification by faith revealed in the Gospel*, and through the propitiatory sacrifice of Christ, by which all boasting is excluded, since this justification, from its very nature, must be gratuitous. Thus all, both Jews and Gentiles, are placed on the same footing; and this doctrine is no other than the Old Testament also.

On the sense of δικαιοῦσθαι here intended by the Apostle, see Bp. Bull's Harm. Apost. Diss. i. ch. 1.

21. The Apostle now reverts to the subject he had slightly treated on at i. 17., namely, that by the Gospel *alone*, is shown the way to salvation; and he here sums it up and asserts it more fully. The sense contained in the present verse may be thus expressed: "But *now* (i. e. under the *present* dispensation, the Gospel) a method of justification appointed by God, without reference to obedience to law of any kind, is revealed and promulgated; a method [which is no novelty, but] whose existence is attested by the Law and the Prophets." This sense of νυνὶ δὲ occurs in Heb. ix. 26., where νῦν δὲ is put in opposition to *the time of the Law*. Nor is it confined to the N. T. It occurs also in the Classical writers, e. gr. Thucyd. iii. 43., νῦν δέ, "but as the case now stands."

22. δικαιοσύνη δὲ Θεοῦ.] There is here an *epanalepsis*, the force of which resides in the δέ. Διὰ denotes the efficient or instrumental cause, as at v. 24. 30. Gal. ii. 16., where the death of Christ is said to be the *efficient*, and faith in Christ the *cause* of our salvation. On this διὰ Θεοῦ see Bp. Bull's Harm. Ap. p. 13.

With εἰς πάντας καὶ ἐπὶ πάντας Commentators are not a little perplexed. Some would cancel the καὶ ἐπὶ πάντας. But the authority for this is very slender, and quite insufficient, and internal evidence is wholly in favour of the words. Nor can the assertion of many recent Commentators, that the καὶ signifies *even*, or may be pleonastic, be admitted. The only way of removing the difficulty is that which is suggested by the *epanalepsis* in δικ. δὲ Θεοῦ, namely, to supply πεφανερωμένη from the preceding πεφανέρωται, "promulgated unto all." The Apostle, I conceive, adds καὶ ἐπὶ πάντας, not to express the same sense, but *another*, namely, this: "And which is *meant for* all;" implying, that though *meant* for all, it will not be *bestowed* on all. This is, I find, confirmed by the opinion of Pr. Stuart, who thinks that "the ἐπὶ πάντας is thrown in to guard against the idea, that the actual bestowment of justification is as universal as the offers of it." Ἐπὶ, denoting the *final end*, or *intent*, is frequent both in the Scriptural and Classical writers. Διαστολὴ, "distinction;" (from διαστέλλειν, to set, or put apart), i. e. (as Prof. Stuart explains) in regard to the matter of justification by faith, or gratuitous justification, all men, whether Jews or Gentiles, stand in the same need of it, and must perish without it: justification by "deeds of law," i. e. perfect obedience to any law, being impossible.

23. This verse adduces the *reason* of this impossibility; — ὑστεροῦνται τῆς δόξ. τ. Θ.] Ὑστερεῖσθαι properly signifies to be left behind in a race; but is here used in a figurative sense, which will depend on the sense ascribed to τῆς δόξης τοῦ Θεοῦ; which some interpret "the image of God, in which man was created," others more probably, understand *the glory and happiness of heaven*, as ii. 10. v. 2. viii. 18. But it should rather seem to mean, "what will *produce* that," namely, "the favour and approbation of God." And this *carries with it* the other sense. Thus the term ὑστ. will be very suitable, since ὑστερεῖν often signifies to come too late for any thing or person (so Thucyd. iii. 31. ὑστερήκει τῆς Μυτιλήνης. vii. 39.), and consequently to *miss* of any thing.

24. δικαιούμενοι.] I have proved at large in Recens. Synop. that the true sense is, "having, or being to be justified;" particip. for verb, and Indic. for Subjunct. This view I find supported by Prof. Stuart, who explains, "that all who obtain justification, must obtain it gratuitously, and only by virtue of the redemption that Christ hath accomplished." Δωρεὰν, "of mere favour," without reference to merit.

— ἀπολυτρώσεως.] The word properly denotes a delivering any one from death or captivity by paying the λύτρον, or price of deliverance. Most recent Commentators assign the sense *deliverance*, without any reference to ransom paid. There is, however, an *allusion* thereto, and *no more*. It here denotes "the method of redemption provided by Jesus Christ." See Bp. Bull's Harm. Ap. p. 6., and Exam. p. 71.

25. προέθετο.] I have, in Recens. Synop. shown, that of the several senses assigned to the word, that of "set forth," or "publicly appointed," is the best. It is not so easy to fix the sense of ἱλαστήριον, which is derived from the adjective ἱλαστήριος, and often denotes "the covering of the Ark." Thus many eminent Commentators take ἱλ. here as a highly figurative expression, and suppose the sense to be, — that as the pardon of God was formerly dispensed from the *mercy-seat*, being procured by the victim offered before it, so it is now dispensed from *Christ*, being procured by his sacrifice of himself, through faith in his blood. This, however, is open to serious objections, which are strongly urged by Stuart; who, with reason, agrees with Grot., Le Clerc, Kypke, Turretin, Elsn., and Tholuck, in supposing it to be an adjective used substantively (like χαριστήριον, σωτήριον, &c.), and, by the ellipsis of θῦμα, de-

στεως, ἐν τῷ αὐτοῦ αἵματι, εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ διὰ τὴν
πάρεσιν τῶν προγεγονότων ἁμαρτημάτων ἐν τῇ ἀνοχῇ τοῦ Θεοῦ· πρὸς 26
ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν
δίκαιον καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ. Ποῦ οὖν ἡ καύχησις; 27
Ἐξεκλείσθη. Διὰ ποίου νόμου; τῶν ἔργων; Οὐχί· ἀλλὰ διὰ νόμου
πίστεως. [i] Λογιζόμεθα ‡ οὖν, πίστει δικαιοῦσθαι ἄνθρωπον χωρὶς 28
ἔργων νόμου. Ἢ Ἰουδαίων ὁ Θεὸς μόνον; οὐχὶ δὲ καὶ ἐθνῶν; ναὶ 29
καὶ ἐθνῶν. ἐπείπερ εἷς ὁ Θεὸς, ὃς δικαιώσει περιτομὴν ἐκ πίστεως, 30
καὶ ἀκροβυστίαν διὰ τῆς πίστεως. Νόμον οὖν καταργοῦμεν διὰ τῆς 31
πίστεως; μὴ γένοιτο! ἀλλὰ νόμον ἱστῶμεν.

i Acts 13. 39. Gal. 2. 16.

noting an expiatory victim, a propitiatory sacrifice, by which alone the metaphor can be made congruous. Of this they adduce an example from Dio Chrys. Ἐν τῷ αὐτοῦ αἵματι must not (as is generally supposed) be connected with διὰ τῆς πίστεως, but, as some of the best Expositors (including Prof. Stuart) are agreed, with ἱλαστήριον. And this Bp. Bull has evinced with his usual ability, Examen p. 7., who renders: "Quem proposuit Deus placamentum in Sanguine suo per fidem."

—εἰς ἔνδειξιν τῆς δικ. αὐτοῦ] "in order to declare His justice and righteousness," [including his veracity]; or, as others explain, His mercifulness. Πάρεσιν, forgiveness; literally, "passing by." Προγεγ. committed before the coming of Christ.

26. ἐν τῇ ἀνοχῇ] "by the forbearance." At πρὸς ἔνδειξιν, &c., there is an *epanalepsis*, like that of δικαιοσύνη δὲ Θεοῦ, supra v. 21. Ἐν τῷ νῦν καιρῷ, i. e. the time of the Gospel dispensation.

—δίκαιον.] No little difference of opinion exists as to the sense of this word; which some eminent Expositors interpret *merciful*, others, *faithful* to his promise. But however these significations may be permitted by the *usus loquendi*, yet, as Stuart has shown, neither is here allowed by the context and the course of the reasoning. It is therefore best to retain the usual signification *just*. "In the clause εἰς τὸ εἶναι — Ἰησοῦ, the Apostle (says Stuart) looks back to the whole sentiment proposed in vv. 21—24; which is, that all men are sinners, and that a regard merely to the Law, i. e. a sense of justice merely on the part of God, or he being δίκαιος merely, does not in itself permit justification by overlooking or setting aside the penalty of the Law; but the death of Christ is an expedient of infinite wisdom, by which the full claims of the Law may be admitted, and yet the penalty avoided, because a moral compensation or equivalent has been provided, by the sufferings of him who died in the sinner's stead." Thus the atonement of a Redeemer has made the exercise of God's mercy consistent with his justice. And (as Bengel happily expresses it) "Summum hic paradoxon evangelicum; nam in *Lege* conspicitur Deus justus et condemnans, in Evangelio justus ipse, et justificans peccatores."

27. The Apostle now infers from what has been said, that all reason for boasting of their proper merits was excluded both to Jews and Gentiles.

—διὰ νόμου πίστεως] i. e. by the law which requires faith as the condition of justification and refers every thing to faith alone, and the grace of God.

28. λογιζόμεθα οὖν.] 12 MSS. and some Latin Versions and Fathers have λογ. γάρ, which is edited by Griesb., Knapp, and Tittm.; but rashly; since the common reading is not only supported by the strongest testimony, both *external* and *internal*. For it was as likely that οὖν should be changed to γάρ by the early Critics, as γάρ to οὖν. Besides, the *context* effectually excludes γάρ, and demands οὖν, as is observed by Tholuck and Rinck. The sense may be thus expressed: "We come, then, to this conclusion — that man (meaning men at large, both Jews and Gentiles) is justified by faith; apart from and without reference to the works of any law." So it is well observed by Stuart, that "what is meant by *being justified by faith* is sufficiently plain here, inasmuch as it is opposed to justification by works, i. e. on the score of *merit*, or perfect obedience." The learned Commentator, therefore, explains the words to mean, "we count it as certain that men are justified in a *gratuitous manner*, through faith in Christ, and not by perfect obedience to the Law." This view of the sense is supported by the weighty authority of Bp. Bull, who in his Harm. Evang. and elsewhere strenuously maintains this view.

29. ἢ Ἰουδαίων — ἐθνῶν;] What is here said seems intended to refute an objection of the Jewish adversary; who might lay hold on the term ἄνθρωπον in the generic sense, and ask, "What, then, is God the God of the *Gentiles* as well as the Jews?" For that is, I conceive, the sense contained in the timidly expressed question ἢ Ἰουδαίων — μόνον. See supra vv. 5 & 9, and Notes. To this the Apostle replies first by an *interrogation*, and then by a *plain assertion*, which is, in the next verse, supported by the *reason*; namely, that one and the same God hath himself established this method of justification both for Jews and Gentiles, and therefore must be the God of the *latter* as well as of the former.

30. On the difference, if any, between ἐκ πίστεως and διὰ τῆς πίστεως, and why the Apostle should have used both expressions, and not preferred either one or the other, much has been said, but nothing determined. The Apostle, I conceive, did not mean the very *same* sense in both, nor use the difference solely for the sake of the *antithesis*; but meant thereby to hint at a certain difference in the *mode* of justification. The Jews (the περιτομή) would be justified *out of* faith [in the Gospel] namely, by Christian faith being *added* to their Jewish faith; but the Gentiles solely *through the faith* [the Gospel], without any part of the religion they had professed being left as a substratum.

31. νόμον.] Not *the* law (for there is no Arti-

1 IV. [k] Τί οὖν ἐροῦμεν Ἀβραὰμ τὸν πατέρα ἡμῶν εὑρηκέναι κατὰ [k Isa. 51. 2.]
2 σάρκα; εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα· ἀλλ'
3 οὐ πρὸς τὸν Θεόν. [l] Τί γὰρ ἡ γραφὴ λέγει; Ἐπίστευσε δὲ [l Gen. 15. 6. Gal. 3. 6.]
Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. [James 2. 23.]

cle) but *a* law, i. e. whether that of Revelation or nature. Of course it must, from the context, (as Tayl. and Middl. have seen) mean *moral obedience*, as being opposed to faith (and grace). "Few texts of Scripture (observes the latter), when rightly understood, are more important."

IV. Here commences Part II. of the Epistle (extending from hence to the end of ch. viii.) in which it is proved, that the Gospel doctrine of justification by faith, or gratuitous justification, does *not* make void any Law, whether natural or revealed, but is quite consistent with both. The Apostle had before evinced, 1. that justification and salvation are by faith only, gratuitous, and not by works of law; 2. that to this the Gentile has an equal claim with the Jew. But there existed two prejudices in the mind of the Jew; — *one* founded on their notions of the merit of *Circumcision*, as *entitling* them to the favour of God (which would lead them to hold that justification is by works of Law), *the other* founded on their birth-right, — as the children of Abraham, and heirs of the promise made to him. And this would lead them to deny that the Gentile has an equal claim to justification with the Jew. These two prejudices the Apostle now proceeds to encounter; the *former*, by adverting to *Abraham*, the father of circumcision; the *latter*, by examining the grounds of the covenant made with Abraham and his seed. He thus confirms both the above conclusions; proving, 1. that Abraham himself was justified by faith, and not by circumcision: (iv. 1—12.) that therefore justification is by faith, i. e. is gratuitous, and not by works of law; and belongs to the uncircumcised Gentiles, no less than to the Jews. 2. That the believing Gentiles are part of the true seed of Abraham, intended in the promise: (iv. 13—18.) and that therefore the Gentiles, by faith in Jesus Christ, have equal claim with the Jews to justification, and all other benefits of the covenant. See Young.

1. *τί οὖν ἐροῦμεν*, &c.] The *οὖν* is *conclusive*, and the general sense is: What, then, shall we say that Abraham our father obtained [for justification] as to [any advantage from] the works of the flesh — or fleshly and external ordinances. Why Paul introduces the case of *Abraham*, in distinction from that of the Jews at large, see Stuart. The passage is akin to that at iii. 1. Some, as Hamm., place a mark of interrogation after *ἐροῦμεν*. And this is agreeable to the manner of St. Paul; but it has not the least countenance from the ancient Versions: and, moreover, an ellip. of *χάριν* after *εὑρηκέναι* is alike harsh and unnecessary. *Κατὰ σάρκα may* be construed either with *τὸν πατέρα ἡμῶν*, or with *εὑρηκέναι*. The *former* of these modes is preferred by several ancient, and many modern Interpreters. And the sense thus produced is good; but a harsh *transposition* must then be supposed, and the sense at *εὑρ.* left deficient, nay, Wets. affirms, untrue. It is therefore better, with other ancient and most modern Commentators, to take it with *εὑρηκέναι*, and thus the reasoning will be complete. *Κατὰ σάρκα* does not, as is commonly supposed, refer *exclusively* to *circumcision;* but extends also to the other external rites of the Law, as opposed to the *κατὰ χάριν* at vv. 4 & 15, and denotes (as is said at Heb. vii. 16. ix. 10.) such as are performed *κατὰ νόμον ἐντολῆς σαρκικῆς*. Thus *σὰρξ* sometimes (as Gal. iv. 23. Rom. ix. 3.) denotes what is *external* or *physical*, in opposition to what is *internal* and *spiritual*. See also 1 Cor. x. 18. Phil. iii. 3. Gal. vi. 12, where it, as here, refers to external privileges, but especially to circumcision, as a sign of the covenant. See Stuart, who, after an elaborate discussion, determines *κατὰ σάρκα* to refer to *circumcision*. The interrogation implies, as often, a strong negation, which is *supposed* in the following *εἰ γὰρ*, where we have a *reason* for the negation.

2. *εἰ γὰρ Ἀβραὰμ — Θεόν.*] In order to ascertain the true sense of this verse, it is necessary first to decide whether the words are to be supposed to come from the *Jewish objector*, or from the *Apostle*. And the particle *γὰρ* has so extensive a use, that the point may yet be left undetermined. On either of the above views a good sense is made out: in the former case, by Dr. Taylor; in the latter, by Prof. Stuart: and indeed, after all, the sentiment is much the same according to either. Yet the latter, as being the more natural mode, seems to deserve the preference. It has been well remarked that the general declaration, in fact, includes *two* — the *Major* and the Minor of an hypothetical syllogism, from which the *conclusion* (which is suppressed) may easily be *collected*. Thus the sense may be expressed as follows: "I grant that Abraham had advantages from his external privileges; he was, however, not *justified* by any works or merit of his own; certainly not in the sight of *God* [however he might of *men*]; for the Scripture saith," &c. This the Apostle proceeds to prove from the Old Testament.

3. *ἐπίστευσε δὲ Ἀ. τῷ Θεῷ.*] i. e. reposed implicit credence on God's assurances; and *especially* as to what seemed, at the time of the promise, highly improbable, — the having a very numerous offspring.

— *ἐλογίσθη αὐτῷ εἰς δικ.*] On the interpretation of these words the Commentators are by no means agreed. The ancient and early modern ones recognise in them the doctrine of *imputed righteousness;* while most recent Commentators take them to mean no more than this: "Abraham believed in God, and his belief was accounted in him as *righteousness*, and, accordingly, he obtained the favour of God." See Grot., Schleus., and Iaspis. And so (I add) it must have been taken by Philo p. 493, who, in the course of a copious explanation of the nature of this faith, says it was *εἰς ἔπαινον τοῦ πεπιστευκότος*: also by Chrysost. i. 489. And, indeed, St. James ii. 23, applies the passage in that sense; which it may doubtless *admit*, — but it is surely susceptible of a *higher* sense; and this St. Paul has here chosen to adopt; for the context plainly shows that far *more* is meant by the words than the recent Commentators are willing to allow. The following seems to be the full sense: "Abraham placed entire confidence in God and his promises, with respect to offspring,

m Infra 11. 6. [m] Τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ τὸ 4
ὀφείλημα· τῷ δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν 5
n Psal. 32. 1, 2. ἀσεβῆ, λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην. [n] Καθάπερ καὶ 6
Δαυὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου ᾧ ὁ Θεὸς λογίζεται δικαι-
οσύνην χωρὶς ἔργων· Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι, 7
καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι. μακάριος ἀνὴρ 8
ᾧ οὐ μὴ λογίσηται Κύριος ἁμαρτίαν. Ὁ μακαρισμὸς οὖν 9

&c. performing all such things as, by the light of nature, reason, and conscience, he supposed would be acceptable to God; though unenlightened by that future revelation of his will which he anxiously anticipated. Therefore God reckoned his pious reliance and devotedness to him for, and took them *instead of*, all those more perfect observances of faith and practice which a future revelation of his will should promulgate and enjoin." So Prof. Stuart, after remarking that the phrase ἐλογίσθη εἰς δικ. being at v. 4. interchanged with λογίζεται κατὰ χάριν, affords a satisfactory view of its meaning, thinks it must be, that in consequence of Abraham's belief, he *was treated* or *accepted as righteous*; i. e. he was gratuitously justified. See vv. 4, 5. Of this sense of λογίζεσθαι (by which it is synonymous with ἐλογεῖν) Stuart adduces examples from Levit. xvii. 4. Hos. viii. 12. 1 Sam. i. 13. Lam. iv. 2. Rom. iv. 3, 5, 6, 9, 10, 11, 22, 23, 24. "In judging Abraham (says Mackn.), God will place on the one side of the account his *duties*, — on the other his *performances*. And on the side of his performances he will place his faith, and by mere favour will value it as equal to a complete performance of his duties, and reward him as if he were a righteous person. But neither here, nor in Gal. iii. 6, is it said *That* CHRIST'S *righteousness was counted to Abraham*. Further, as it is nowhere said in Scripture, that Christ's righteousness was imputed to Abraham, so neither is it said anywhere that Christ's righteousness is imputed to believers. In short, the uniform doctrine of Scripture is, that the believer's *faith is counted to him for righteousness* by the mere grace or favour of God through Jesus Christ; that is, on account of what Christ hath done to procure that favour for them. That is all. Nor does the Scripture carry the matter farther." On the doctrine of *imputed righteousness*, see Mackn. here, and Prof. Stuart; and on the nature of *faith* and *works*, as contradistinguished by St. Paul, see Bp. Bull's Harm. Apost. and Prof. Stuart on this passage.

4. τῷ δὲ ἐργ.] An illustration taken from common life. "Now to the *labourer* his wages are not reckoned as a *favour*, but regarded as the payment of a *debt*." Of course, it is *implied* that the work is *done*; for that is indispensable to the *application*, which is here, as often, mixed up with the *illustration*. Wets. compares Thucyd. ii. 40. οὐκ ἐς χάριν, ἀλλ' ἐς ὀφείλημα τὴν ἀρετὴν ἀποδώσων. I add Herodian ii. 11, 14. χάριν οὐκ ᾔδεσαν· ὀφλημα γὰρ αὐτὸν ἀποτίνειν, ἀλλ' οὐ δωρεὰν διανέμειν, ἐλογίζοντο. By τῷ ἐργ. must here be meant, "To him who performs all the ἔργα νόμου, who yields entire obedience to the precepts of the law."

5. τῷ δὲ μὴ ἐργ.] This is to be explained from τῷ ἐργ., and must therefore mean, He who does not perform his duty thoroughly, and therefore has nothing whereof to boast, cannot pretend to have wrought all righteousness, and therefore cannot rest on it. See Bp. Bull's Harm. Apost. p. 29. The words πιστεύοντι δὲ — ἀσεβῆ, then, must be explained with reference to μὴ ἐργαζομένῳ. And hence Commentators have done wrong in limiting the sense to *believing*, since it seems to include abandonment of all claim to salvation on the score of *works*, and such hearty and entire acceptance of the plan of salvation *through grace*, as shall secure a competent fulfilment of the conditions on which justification and acceptance are suspended. Now if this be the sense of πιστ., it will follow that τὸν δικαιοῦντα τὸν ἀσεβῆ must signify who *justifieth the sinner*; for it clearly appears from the context that τὸν ἀσεβῆ is only a variation in phrase for τὸν ἐργαζόμενον, and is to be explained in exact conformity to that term.

To such a person, it is added, λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην, by which is meant, that "his faithful, though imperfect service (in many things μὴ ἐργαζομένη, and therefore ἀσεβὴς) is *accounted* and *reckoned for righteousness*: or, in other words, he is *treated as* the ἐργαζόμενος, and hath, κατὰ χάριν, the μισθὸν assigned to him, as if it were an ὀφείλημα."

6. καθάπερ καὶ Δ. &c.] q. d. "This mode of justifying men is agreeable to what David says, when he speaks of the blessedness," &c. Χωρὶς ἔργων, "apart from works," without any consideration of the merit of the works, and consequently by grace only. It is plain that, to *impute, or reckon, righteousness without works*, is the same as to *impute faith* for righteousness. On this and the next two vv. see Bp. Bull's Examen, p. 23.

7. ἐπεκαλ.] Literally, "are covered up," "put out of sight," i. e. (as the parallelism requires) *forgiven*.

8. οὐ μὴ λογίσηται ἁμ.] This is plainly equivalent to the foregoing phrase, and (as Stuart observes) plainly shows what Paul means by faith being imputed for righteousness. As to the *ratio metaphoræ*, Camer. and Grot. remark that it is drawn from the *accounts* of men who have dealings in trade: where, if any expense be justly *charged*, it must be *paid*; but it may be *crossed out*, or *withdrawn*, and then it is not liable to be paid.

9. The Apostle has now prepared the way to refute the special allegation designed to be made by the question at ver. 1. He has already shown that justification on the ground of *merit* is out of the question; for even Abraham and David were justified gratuitously, and not ἐξ ἔργων. (Stuart.) He now proceeds to prove (up to v. 25.) that the blessedness of justification without reference to works is not confined to the *Circumcision* (i. e. the *Jews*), but extends to the *Gentiles* also; which position is established, 1. from Abraham having been justified before he was circumcised (v. 9—12.); from which it is argued that the Gentiles, therefore, who have the same faith as Abraham, will have it in the same way counted to them for righteousness. 2. This ex-

οὗτος ἐπὶ τὴν περιτομὴν, ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν; λέγομεν γὰρ
10 ὅτι ἐλογίσθη τῷ Ἀβραὰμ ἡ πίστις εἰς δικαιοσύνην. Πῶς οὖν ἐλογί-
σθη; ἐν περιτομῇ ὄντι, ἢ ἐν ἀκροβυστίᾳ; Οὐκ ἐν περιτομῇ, ἀλλ᾽
11 ἐν ἀκροβυστίᾳ. [o] Καὶ σημεῖον ἔλαβε περιτομῆς, σφραγῖδα τῆς δικαιο- [o] Gen. 17. 11. Gal. 3. 7.
σύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ· εἰς τὸ εἶναι αὐτὸν πατέρα
πάντων τῶν πιστευόντων δι᾽ ἀκροβυστίας· (εἰς τὸ λογισθῆναι καὶ
12 αὐτοῖς τὴν δικαιοσύνην·) καὶ πατέρα περιτομῆς, τοῖς οὐκ ἐκ περιτομῆς
μόνον, ἀλλὰ καὶ τοῖς στοιχοῦσι τοῖς ἴχνεσι τῆς ἐν τῇ ἀκροβυστίᾳ πίστεως
13 τοῦ πατρὸς ἡμῶν Ἀβραάμ. [p] Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ [p] Gen. 15. 6. & 17. 2, &c. Gal. 3. 18.
Ἀβραὰμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι [τοῦ] κό-

tent of blessing is proved from God's promise to Abraham.

—λέγομεν γὰρ, &c.] There is here a short clause omitted, to which the γὰρ belongs, q. d. [We may see this, too, by the case of *Abraham,*] *for* we have said, &c. With respect to the *facts* themselves, Abraham was not circumcised till he was 99 years old, v. 25. But before Ishmael was born, Abraham had his faith counted to him for righteousness, Gen. xv. 6. compared with Gen. xvi. 16. Whence it is evident that Abraham was justified in uncircumcision more than 13 years before he and his family were made the visible church and people of God by circumcision.

11. καὶ σημεῖον ἔλ. περιτ.] The Apostle's meaning is, that though Abraham's receiving circumcision *after* he was justified, was a proof that circumcision did not *cause* that justification, nevertheless circumcision was not without its use; — being a σημεῖον, or σφραγὶς, a sign and seal, a pledge and confirmation of the acceptance of his faith while uncircumcised. On this sense of σημεῖον, see Note on John iii. 33; and on the present verse, see Stuart, who, in common with other Expositors, regards σφρ. as exegetical of σημεῖον, and considers both words as meant to express the same thing; but here conjoined, to strengthen the sense. For my own part, I am, on mature consideration, induced to consider σημεῖον, as connected solely with περιτομῆς· and I apprehend the sense to be: "He received the *mark* of circumcision;" there being an allusion to the mark in the flesh which is always left by circumcision. So in my Note on Thucyd. ii. 49. 7. (Transl.) I have proved that the effects of violent disorders, whether in scars or otherwise, are said ἐπισημαίνειν, *to leave their mark* on the body; in which way the term is used not only by Medical writers (as Hippocrates and Galen), but also by others, as Pausanias vii. 24. 6. τοῦτο δὲ ἀλλαχοῦ τοῦ σώματος ἐπισημαίνει (leaves its mark), καὶ, &c. So σφραγὶς in Lycoph. Cass. 780; and both terms in Eurip. Iph. Taur. 1372. δεινοῖς δὲ σημαντροῖσιν ἐσφραγισμένοι. Thus there will be no difficulty respecting the Genitive, which will be simply *definitive*, i. e. of *kind*. That circumcision was considered as a seal of their covenanted privileges by the Jews, is clear from numerous passages cited by Schoettg. and Wets.

At τῆς sub. οὔσης, or γενομένης. Εἰς τὸ εἶναι α., "so that he is." Πατέρα denotes figuratively *author, pattern.* See John viii. 18. James i. 17. Δι᾽ ἀκροβυστίας is for ἐν ἀκροβυστίᾳ, "in an uncircumcised state." Comp. Gen. xvii. 5.

12. τοῖς οὐκ ἐκ περιτ.] Sub. οὖσι, "the uncircumcised." Στοιχεῖν τοῖς ἴχνεσί τινος is a phrase importing similarity and conformation to, imitation, &c. The τοῖς before στοιχοῦσι, at which some Expositors have stumbled, and which Tholuck thinks is solœcistic, Stuart regards as a resumption of the sentence begun with the preceding τοῖς, and interrupted by the οὐκ ἐκ περιτομῆς μόνον, ἀλλὰ καί.

13. The Apostle now proceeds to another confirmation of his assertion respecting gratuitous justification; and encounters the *second* prejudice, — that the Gentiles, as not being Abraham's seed, could not be entitled to the promises. The Jew gloried in belonging to a nation to whom God had given a revealed law, and looked upon the preëminence this gave him, as a proof that God would shew him especial favour. To take away all ground of glorying in this respect, the Apostle proceeds to remind them, that Abraham was not justified by any such privilege; the Law being given above 400 years after his time. With respect to this, he observes, that the great promise of the heavenly inheritance, made to Abraham and his seed, did not rest at all upon *the Law,* including the ordinance of circumcision; so as to constitute those only heirs, who were Abraham's children according to the flesh; but it rested on *the righteousness of faith,* so as to constitute those the true children of Abraham, interested in the blessing, who follow the example of the faith of Abraham. (Stuart and Young.)

If we may judge from the remarkable diversity of opinion among Commentators, it would seem no easy matter to determine *the nature* of this *promise,* and the true sense in which Abraham, and also his seed, is said to be κληρονόμος τοῦ κόσμου. 1. Almost all the ancient, and most of the earlier modern Commentators take the words in a *spiritual* sense, and refer them to the *universal prevalence of true religion,* comprehended in the promise, "in thee shall all the nations of the earth be blessed;" all believers being regarded as Abraham's children. 2. Glass, Crell., Par., Gomar, Pisc., Bp. Bull, Mackn., Ammon, Hardy, Hamm., Parkh., Schleus., and Slade understand τοῦ κόσμου, not of *the earth* only, but *the land,* viz. of Canaan. And it is remarked by Mr. Slade, that the *first* promise, i. e. of the land of Canaan, was not made, as Whitby asserts, to Abraham on his *circumcision,* but upon his *belief in God's word;* as appears from Gen. xv. 6, 7, where *the land* he was thus to possess was a type of a better country, i. e. a heavenly (Gen. xvii. 7, 8. Hebr. xi. 14, 16.), promised to the sons of Abraham in every age, i. e. to those who, like him, practically believe the word of God." Therefore (continues he) τοῦ κόσμου refers primarily to the land of promise, and secondarily to the blessings vouchsafed to all believers. 3. Koppe and Rosenm. remark that τὸ κληρονόμον —

σμου, ἀλλὰ διὰ δικαιοσύνης πίστεως. εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι, 14
κεκένωται ἡ πίστις, καὶ κατήργηται ἡ ἐπαγγελία. [q] ὁ γὰρ νόμος ὀργὴν 15
κατεργάζεται· οὗ γὰρ οὐκ ἔστι νόμος, οὐδὲ παράβασις. [r] Διὰ τοῦτο 16
ἐκ πίστεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν παντὶ
τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον, ἀλλὰ καὶ τῷ ἐκ πίστεως
[s] Ἀβραάμ, ὅς ἐστι πατὴρ πάντων ἡμῶν, [s] (καθὼς γέγραπται· Ὅτι πα- 17
τέρα πολλῶν ἐθνῶν τέθεικά σε·) κατέναντι οὗ ἐπίστευσε
Θεοῦ, τοῦ ζωοποιοῦντος τοὺς νεκροὺς, καὶ καλοῦντος τὰ μὴ ὄντα ὡς

q Supra 3. 20. infra 5. 13, 20. & 7. 8, 10. John 15. 22. 1 Cor. 15. 56. 2 Cor. 3. 7, 9. r Gal. 3. 16, 18.

s Gen. 17. 5.

εἶναι τοῦ κόσμου was a perpetual phrase for designating the felicity promised to Abraham and his seed. So Tanchuma p. 165. 1. Abrahamo patri meo Deus *possidendum* dedit cœlum et terram. A mode of speaking derived from Gen. xii. 7. vii. 13, 15. xv. 7. But הארץ הזאת, which properly denoted *Palestine*, was gradually understood of the *whole world*, especially when, in a later age, the prophecies contained promises of an *universal* empire to Abraham's posterity, by means of the Messiah. Whichever of the above interpretations be adopted, κληρονόμον must (as it very well may) be taken in the sense *possessor*, a signification derived from the Hebrew idiom. But no easy matter is it to determine *which* of the above interpretations deserves the preference. It should seem that the *third*, specious as it may seem, is scarcely tenable, as offering too vague and *general* a sense; whereas it is plain from ver. 17. that a *particular* one was intended. Of the other two, the *first* has much to recommend it, and is adopted by Prof. Stuart. I am myself, however, inclined to prefer the *second*. The promise is considered as two-fold: 1. to Abraham and his posterity, taken literally of the possession of the land of Canaan; 2. spiritually, viz. of the *spiritual* seed of Abraham (referred to supra v. 11.), and importing that they shall be co-extensive with the world; a fulfilment of the promise that in him should all the families (i. e. nations) of the earth be blessed. The words διὰ δικαιοσύνης πίστεως are explained by Stuart to mean, that it was gratuitously given; faith being the medium through which it was conferred.

14. οἱ ἐκ νόμου] i. e. those who are righteous by performing the deeds of the law, who rest on it for justification. The phrase is like οἱ ἐκ περιτομῆς, οἱ ἐκ πίστεως, οἱ ἐξ ἐριθείας, οἱ ἐξ ἀπειθείας, &c.

—κεκένωται—κατήργηται.] These two terms differ as κενὸς and ἀργὸς, the former signifying *vain, unnecessary*, the latter *ineffectual* and *useless*. Both faith and promise would have become so, since the thing would have become due as a *claim of merit*.

15. ὁ γὰρ νόμος ὀργὴν κατεργ.] The sense is: "For the tendency of law is to make persons amenable to punishment for the violation of it." Inasmuch as laws give occasion to offences (which are but the *breach of laws*), and offences lead to punishment.

—οὗ γὰρ οὐκ—παράβασις.] The γὰρ seems to refer to a clause omitted; q. d. [And this is the case with *any* law] for, &c. We should, indeed, have expected οὗ γάρ ἐστι νόμος, &c.; and accordingly Beza would cancel the οὐκ. But this is unnecessary; for (as it has been seen by Paræus and Crell.), since the Apostle is arguing from the necessary connection of *causes* and *effects*, the proposition is *convertible*, and contains, by inference, the *affirmative* one, that where there *is* law there is transgression." After all, however, the verse *may* be (and Stuart thinks it *is*) not an illustration or confirmation of the next preceding one, but of ver. 13, which declares that the promises made to Abraham stand not upon *law-ground*, but on that of gratuity: in other words, are made on condition of faith. Ver. 14 assigns *one* illustration or confirmation of this assertion. In ver. 15. a *second* reason is assigned why the promise is not διὰ νόμου· namely, that the law is only the *occasion* of bringing upon us Divine wrath and punishment, by reason of our offences against its precepts. And as all men sin, the law against which they offend is the instrument of their condemnation, not their justification. See more in Stuart.

16. The argument is: "Because, then, the law can never justify, but only condemn, it follows that if justification be at all bestowed on sinners, it must come in some other way than a *legal* one." (Stuart.) Διὰ τοῦτο, "wherefore on this account." At ἐκ πίστεως repeat ἡ ἐπαγγελία [γέγονε] from v. 13 the promise of inheritance. See i. 4. At ἵνα sub. ᾖ scil. δικαιοσύνη. Κατὰ χάριν, "on account of gratuitous favour." Παντὶ τῷ σπέρμ., i. e. to both the kinds of Abraham's seed above-mentioned, not only to the *Jews*, but to those who were ἐκ τῆς πίστεως Ἀβραάμ, followed the faith of Abraham, in consideration of which they, though uncircumcised, are called Abraham's seed. Πατὴρ πάντων ἡμῶν, viz. by the descent of faith, and spiritually. Inasmuch as he is the father of all who believe, whether Jews or Gentiles.

17. καθὼς γέγραπται] "agreeably to what is written in Scripture." Gen. xvii. 9. Sept. Of τέθεικά σε, the sense seems to be: "I have [now] constituted thee, or, I do hereby constitute thee" &c.; "a promise of which (observes Hardy) the true and real fulfilment must be spiritual, and therefore belongs to the *spiritual seed*, of which Abraham is father in respect of faith." "In fact, there is (as Stuart remarks) a *double* paternity assigned to Abraham. Many nations are to descend from him *literally*: his seed are literally to possess the land of Canaan. But he is also to become the *spiritual* father of many nations; and in him are all the families of the earth to be blessed."

—κατέναντι οὗ ἐπίστ. Θεοῦ] The construction is: κατέν. Θεοῦ, οὗ (for ᾧ) ἐπίστευσε. Render: "who (i. e. Abraham) is the father of us all, in the sight of that God on whom he believed. It is plainly a case of grammatical *attraction*, and the only strangeness is in the *order* of *the words*; which however has a parallel at Mark vi. 16. Acts xxi. 16.

—τοῦ ζωοποιοῦντος—ὡς ὄντα] The sense is disputed. Some Commentators, ancient and modern, take the words of the νέκρωσις of Abraham

18 ὄντα. [t]Ὃς παρ᾽ ἐλπίδα ἐπ᾽ ἐλπίδι ἐπίστευσεν, εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν, κατὰ τὸ εἰρημένον· Οὕτως ἔσται τὸ
19 σπέρμα σου· [u]καὶ μὴ ἀσθενήσας τῇ πίστει, οὐ κατενόησε τὸ ἑαυτοῦ σῶμα ἤδη νενεκρωμένον, ἑκατονταέτης που ὑπάρχων, καὶ τὴν νέ-
20 κρωσιν τῆς μήτρας Σάῤῥας· [x]εἰς δὲ τὴν ἐπαγγελίαν τοῦ Θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ, ἀλλ᾽ ἐνεδυναμώθη τῇ πίστει, δοὺς δόξαν τῷ Θεῷ,
21 [y]καὶ πληροφορηθεὶς ὅτι ὃ ἐπήγγελται, δυνατός ἐστι καὶ ποιῆσαι.
22 διὸ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. [z]Οὐκ ἐγράφη δὲ δι᾽ αὐτὸν
23 μόνον, ὅτι ἐλογίσθη αὐτῷ· [a]ἀλλὰ καὶ δι᾽ ἡμᾶς, οἷς μέλλει λογίζε-
24 σθαι, τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν Κύριον ἡμῶν ἐκ
25 νεκρῶν· [b]ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν, καὶ ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν.

1 V. [c]ΔΙΚΑΙΩΘΕΝΤΕΣ οὖν ἐκ πίστεως, εἰρήνην ἔχομεν πρὸς τὸν

t Gen. 15. 4, 5. Heb. 11. 12.
u Gen. 17. 17. & 18. 11. Heb. 11. 11, 12.
x Heb. 11. 13.
y Ps. 115. 3. Isa. 57. 19. Luke 1. 37.
z Infra 15. 4. 1 Cor. 10. 6, 11.
a Acts 2. 24.
b 1 John 1. 7. & 2. 2. Rom. 8. 32. 1 Cor. 15. 17.
c Eph. 2. 13.

and Sarah, v. 19. An interpretation ably, but not, I think, successfully, maintained by Crell. and Grot. Still less tenable appears to be that of some Fathers and modern Commentators, who take ζωοπ. in a *metaphorical* sense; which is very harsh, and little accordant with the words following. The most rational, simple, and satisfactory interpretation is that of Theodoret, Tolet., Par., Est., Elsn., Carpz., Loesn., Doddr., Schleus., Rosenm., Iaspis, and Koppe, who take the expression in its *physical* sense. And though there may be an allusion to the circumstances of Abraham and Sarah, v. 19., and of Abraham's being the father of many nations yet unborn, — still these two clauses seem principally meant to express the omnipotence of God by examples of what were thought most to *require* omnipotence; namely, raising the dead, and exercising creative controlling power. This interpretation is well illustrated by Loesn, Carpz., and Schoettg., who besides several passages of the Rabbinical writers, compare 2 Macc. vii. 28., where God is said to have created the universe ἐξ οὐκ ὄντων; and Philo, p. 728. τὰ μὴ ὄντα ἐκάλεσεν εἰς τὸ εἶναι.

"By καλεῖν &c. (as observes Stuart) is meant calling [into existence] things that have at present no existence, and employing them for his purposes, just as he directs and disposes of things that already exist."

18. The Apostle having shown that the doctrine of gratuitous faith does not impugn the *Scriptures*, by appealing to the example of Abraham, and the declarations of David; and having insisted on the justification of Abraham previous to the covenant of circumcision, and independently of it, concludes the chapter by an animated description and commendation of Abraham's faith, and showing the happy consequences of imitating it to all who profess to be disciples of Christ. (Stuart.) In παρ᾽ ἐλπίδα ἐπ᾽ ἐλπ. ἐπίστ. there is an elegant *Oxymoron*, with which Grot. compares the *spes insperata* of the Latin writers. The sense is: "who, contrary to all grounds of hope, believed with a confident hope." In this and a kindred passage at Acts ii. 6. κατασκηνώσει ἐπ᾽ ἐλπίδι, there is some *Genit. understood* at ἐλπίδι, which is supposed to be supplied from the context and the subject. *Here* it is ἐπαγγελίας, "the assurance," namely, that he should be the father of many nations, Gen. xv. 5. The words εἰς τὸ γενέσθαι are to be closely united with the preceding, and are for ὥστε γεν., "that he should become."

— οὕτως — σου.] Namely, as numerous as the stars of heaven, which is to be supplied from the context of the passage in Genesis.

19. καὶ μὴ ἀσθενήσας.] An elegant litotes for "being *strong* in faith." So οὐ διεκρίθη at ver. 20. Οὐ κατεν., "did not mind or regard," namely, by way of distrust. Νενεκρ., "præmortuum;" inefficient as to procreation. That Abraham 40 years after had six children by Keturah, does not invalidate this assertion; for (as Whitby and Mackn. observe) "since Abraham's body had been renewed by *miracle*, as was *Sarah's*, (Hebr. xi. 11.) it might preserve its vigour long after."

20. εἰς τὴν ἐπαγγελίαν τ. Θ. οὐ διεκρ. τῇ ἀπ.] The best Commentators are agreed in taking διακρίνεσθαι here in the sense of διστάζειν, ἐνδιαιάζειν, to *hesitate, doubt;* and εἰς, in the sense of *at*, is very frequent. Before τῇ ἀπιστίᾳ supply ἐπὶ, *by, through*. See xiv. 1. Matt. xxi. 21. Acts x. 20.

— δοὺς δόξαν τ. Θ.] Any one is said to give glory to God, when he is induced to do or say any thing out of reverence to God. (Koppe.)

21. πληροφορηθείς.] See Note on Luke i. 1.

22. ἐλογίσθη] scil. ἡ πίστις αὐτοῦ.

23. οὐκ ἐγράφη, &c.] This (as Theophyl. remarks) is an answer to a tacit objection; q. d. what is that to us? — Ans. "Much: it was written *on our account*, so that *we* may obtain the like justification, if we have a like faith." Δι᾽ αὐτὸν signifies "for any thing personal to him," as to record his merit, or for his praise.

24. τοῖς πιστ. — νεκρῶν] i. e. (as Stuart explains) "those who believe in what God has done and said with respect to the Messiah, will be justified through *their* faith, in like manner as Abraham was by his."

25. διὰ τὴν δικ. ἡμῶν.] On account of our justification, i. e. in order that the work of justification might be completed; for if Christ be not risen, then our faith is vain. Nay, Bp. Horsley remarks, that as our transgressions were the *cause* of Jesus being delivered up, so our justification must be the cause of his being raised again. His resurrection was the immediate consequence of man's forgiveness and justification. (See viii. 10.) To assure us that *we* shall be justified through faith.

V. Here begins what Schoettg. calls the Trac-

d John 10. 9. & 14. 6. 1 Cor. 15. 1. Eph. 2. 18. & 3. 12. Heb. 3. 6. & 10. 19. e Phil. 1. 29. James 1. 2. f James 1. 3.

Θεὸν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· [d] δι᾽ οὗ καὶ τὴν προσα- 2
γωγὴν ἐσχήκαμεν τῇ πίστει εἰς τὴν χάριν ταύτην ἐν ᾗ ἑστήκαμεν· καὶ
καυχώμεθα ἐπ᾽ ἐλπίδι τῆς δόξης τοῦ Θεοῦ. [e] Οὐ μόνον δέ, ἀλλὰ καὶ 3
καυχώμεθα ἐν ταῖς θλίψεσιν· [f] εἰδότες ὅτι ἡ θλῖψις ὑπομονὴν κατερ-
γάζεται, ἡ δὲ ὑπομονὴ δοκιμήν, ἡ δὲ δοκιμὴ ἐλπίδα, ἡ δὲ ἐλπὶς οὐ 4

tatio cum *Christianis*. Having established these two points — 1. the efficacy of the Gospel to Justification, for which end the law failed; 2. the extension of this grace to *all*, both Jews and Gentiles, through faith; the Apostle proceeds to the remaining Gospel-graces, in their progression. 1. *Justification, or pardon of sins past.* 2. Peace *with God* (vi. 1.), which ensues immediately upon Justification, and is the same with Reconciliation (v. 10.) and a State of favour (v. 2). 3. *The Hope of glory* (v. 2.) or of the glorious inheritance of the Sons of God in heaven. See 1 Pet. i. 3, 4. 4. *The Gift of the Holy Spirit* (v. 5.), which is the seal of our adoption (viii. 15.) and the earnest of our heavenly inheritance, Eph. i. 14. These are privileges freely conferred upon us by God, upon our admission by Baptism into the Christian Covenant. 5. *Sanctification of heart* and life, through the sanctifying influence of the Holy Spirit, vi. 2, 4, 6, 11, 14, 22. viii. 3, 4, 12, 13. — This is the *condition* to be fulfilled on our part; upon which there follows :— 6. A *grounded Hope of a glorious Resurrection*, v. 11. vi. 5, 8, 22. viii. 14, 16, 17, 18, 23, 24, 25. 7. *Salvation* finally perfected in the everlasting possession of the heavenly kingdom, v. 9, 10, 11. vi. 22, 23. viii. 13, 17, 18, 19, 23. (Young.)

The Apostle proceeds in this Chapter to exhibit the blessed *fruits* of this justification. 1. We have peace with God (with whom we were before in a state of enmity, being alienated from him (comp. vv. 6 — 10.), and we enjoy, through Christ, free access to a state of favour with God, and thus are led to rejoice in the hope of future glory, vv. 1, 2. 2. We are supported and comforted in all our afflictions during the present life; nay, we may even rejoice in them as the instruments of spiritual good to us, vv. 3 — 5. 3. All this good is rendered certain, and the hope of it sure, by the fact that Christ, having died for us while in a state of enmity and alienation, and having thus reconciled us to God, will not fail to perfect the work which he has thus begun, vv. 6 — 10. 4. We may now rejoice in God (who is truly *our* covenant God, as he had been that of the Jews), on account of the reconciliation which Christ has effected, v. 11. 5. This state of reconciliation or filial relation to God is now extended to all men (i. e. proffered to all, laid open for all, rendered accessible to all), in like manner as the evils occasioned by the sin of our first parent have extended to all, vv. 12 — 14; yea, such is the greatness of Christ's redemption, that the blessings procured by his death far exceed the evils occasioned by the sin of Adam, vv. 15 — 19.: they even exceed all the evils consequent upon the sins of men, who live under the light of revelation, vv. 20, 21.

1. δικαιωθέντες] "having [thus] been justified."

— εἰρήνην] reconciliation and friendship with God (as opposed to a state of alienation and enmity, v. 10.) through the redemption which is in Christ Jesus. Koppe compares Jerem. xvi. 5. Sept. ἀφέστηκα τὴν εἰρήνην μου ἀπὸ τοῦ λαοῦ τούτου.

2. προσαγωγήν.] The word properly denoted *approach*, but was often used of the *permission* of approach to great persons; and, by an easy transition, might denote *introduction to* a state of favour and acceptance; for such is the sense of χάριν.

— καυχώμεθα.] The word here, as often in St. Paul, denotes not *glorying*, but *exultation;* rejoicing in any thing.

— δόξης.] The felicity of the saints in heaven is so called here and elsewhere (as 2 Cor. ii. 7. 2 Thess. ii. 7. 2 Thess. ii. 14. 2 Tim. ii. 10. Heb. ii. 10. 2 Pet. 1 — 3.) in order to console them while suffering here on earth. So in 2 Cor. iv. 17. afflictions are said to work out for them αἰώνιον βάρος δόξης.

3. καυχώμεθα ἐν τ. θλ.] Almost all the recent English Expositors have thought that καυχ. should be rendered not *glory*, but *rejoice*. This, however, very incorrectly represents the sense; and the above Interpreters were led to adopt that view from not perceiving the true scope of the Apostle, which is ably pointed out by Bp. Warburton (Div. Leg. vol. v. p. 139). "St. Paul (says he) opposing the advantages which the Gentile converts had by *Faith*, to those which the Jews gloried to have by the Law, adds, in order to show those advantages in the highest superiority, that the Christian Gentiles could *glory* even in that which was an opprobrium among the Jews, — namely, *tribulation*. But the followers of Christ, who were taught that we must *through much tribulation enter into the kingdom* of God, had the same reason to glory in the roughness of the road, as the ancient AGONISTÆ had in the toils which procured them the victory. So Theodoret (after Chrys.) explains it σεμνυνόμεθα, καὶ μέγα φρονοῦμεν, ὡς κοινωνοῦντες τῷ Δεσπότῃ τῶν παθημάτων. Comp. 1 Pet. iv. 13., which passage seems to have been written with a view to the present. "We exult under tribulations," we bear them even with exultation, as knowing that they work more exalted felicity. The formula οὐ μόνον δέ, sub. τοῦτο, is frequent in St. Paul, though rare in the Classical writers.

3, 4. εἰδότες ὅτι — ἐλπίδα.] A beautiful climax, as at ix. 29, 30. x. 13. seqq. Similar ones are adduced by Schoettg. and Wets. from the Rabbinical writers. Κατεργάζεται, "is *productive of*, i. e. tends to produce."

4. δοκιμήν.] Not *probationem* as the Syr. and Vulg., or *experience*, as E. V.; but the sense is (with an allusion to the δοκιμὴ by which the goodness of certain articles was put to the proof) the same as that in which we sometimes use the word *proof*, to denote something approved and shown to be excellent by proof and test; as "arms of proof." So Theophyl. ἡ δὲ ὑπομονὴ δόκιμον (approved) τὸν πειραζόμενον (tried) ἀπεργάζεται. and Theodoret: δόκιμος ἀποδείκνυται, καὶ τῇ ἐλπίδι τῶν μελλόντων ἐρείδεται.

5. ἡ δὲ ἐλπὶς οὐ καταισχ.] "And the hope [in question] puts one not to [the] shame [of disappointment]." The metaphor has allusion to the *shame* felt by having relied on delusive promises. So καταισχύνω is used at ix. 33. x. 11. 1 Pet. ii. 6.

5 καταισχύνει· ὅτι ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν
6 διὰ Πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν. [g] Ἔτι γὰρ Χριστὸς, ὄντων g Eph. 2. 1. Col. 2. 13. Heb. 9. 15.
7 ἡμῶν ἀσθενῶν, κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανε. Μόλις γὰρ ὑπὲρ 1 Pet. 3. 18.
δικαίου τὶς ἀποθανεῖται· (ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τὶς καὶ τολμᾷ
8 ἀποθανεῖν) [h] συνίστησι δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ Θεὸς, ὅτι, h John 15. 13. Heb. 9. 15.
9 ἔτι ἁμαρτωλῶν ὄντων ἡμῶν, Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε. Πολλῷ οὖν 1 Pet. 3. 18.
μᾶλλον, δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ, σωθησόμεθα δι᾽ αὐτοῦ
10 ἀπὸ τῆς ὀργῆς. [i] Εἰ γὰρ, ἐχθροὶ ὄντες, κατηλλάγημεν τῷ Θεῷ διὰ τοῦ i 2 Cor. 5. 18. Col. 1. 21, 22.
θανάτου τοῦ Υἱοῦ αὐτοῦ, πολλῷ μᾶλλον, καταλλαγέντες, σωθησόμεθα

Wets. compares Eustath. on Hom. Il. 871. 10. Αἴας ἀριστεύσει, οὐκ αἰσχύνας τὴν τοῦ Μενέσθιως ἐλπίδα. And so the Schol. on Thucyd. vii. 77. uses the expression ἐλπίσι ἀνεπαισχύντοις.

—ὅτι ἡ ἀγάπη—ἐκκέχ.] The preceding words οὐ καταισχύνει may be repeated, q. d. [It is not a *fallacious* hope], because we have a convincing proof of its reality, in the unbounded grace of God diffused on us by His Holy Spirit, and given as a pledge of His love.

6. ἔτι γὰρ Χριστὸς, &c.] The Apostle now sets forth the *greatness* of the love of God shed abroad in their hearts, by an argument *a fortiori, et a minus credibili ad majus credibile*, deduced from God's unspeakable love already manifested, in giving his Son for their redemption, when as yet they were in the state of heathens and enemies. (Young). q. d. "if Christ hath already done the greater thing for you [i. e. reconciled you to God, when you were dead in trespasses and sins,] will he not much more *complete* the work?" Thus the connexion is: [Of the love of God we have *another* proof], for when we were yet without strength, in a helpless state through sin, Christ in due time (at the period determined in the councils of God, the fulness of time, Gal. iv. 4.) died for the ungodly race of man.

—ἀσθενῶν.] The term properly denotes *weak*, generally through sickness, and with an adjunct notion of *misery*. Now, considering the effect of sin in depraving and weakening both the mental and *moral* energies (see Is. i. 5.), it well expresses the *helplessness of sin*. Ἀσεβῶν just after seems used κατ᾽ ἐπανόρθωσιν, q. d. when we were yet in a state of extreme spiritual weakness, nay, *sinfulness*, Christ, &c. These terms, as also ἁμαρτωλῶν and ἐχθρῶν, seem meant chiefly of the heathens; though not to the exclusion of the Jews.

7. μόλις γὰρ, &c.] The magnitude of the benefit is now set forth by a *popular* mode of illustration,—showing the difference between the *voluntary* sacrifice of Christ for sinners, and the possible case, of any one dying for an eminently *good* and beneficent man, but scarcely of one dying for a merely *just* man. Of the two γὰρ's the first is meant to introduce the illustration, and may be rendered *now*: the second is meant to introduce a *limitation*; q. d. [I do not say *none*] *for*, &c. It is strange that there should have been any difference of opinion on the δικαίου and τοῦ ἀγαθοῦ, which some take of *things*, not *persons*. But thus the *Article* would be required at δικαίου, and the force of the illustration much weakened. Both are undoubtedly meant of *persons*; and there appears to be a climax, or *ascending gradation*, as Bp. Jebb. calls it, Sacr. Lit. p. 3. The ancient and early modern Commentators, indeed, do not see this distinction between δικαίου and τοῦ ἀγαθοῦ; (and thus suppose a tautology) but the more eminent ones from the time of De Dieu downwards, have recognized it. And certainly it is as strongly marked as can well be; for, according to the distinction observed in the Classical writers, δίκαιος signifies one who is *strictly just*; ἀγαθὸς one who is benevolent, χρηστός. "The Apostle's object (says Bp. Jebb) is to illustrate the exceeding love of Christ, by a contrasted analogy, derived from human feelings. Look around you in the world;—where will you find a person ready to die for *a just man?* Is it more than a remote probability, a mere *perhaps*, that you will find a person with magnanimity to die even for that rare character, THE GOOD MAN? But not such was the love of Christ: he died for those who not only were not *good*, who were not even *just*; for the *weak*, and the *ungodly*: for *sinners*, and for *enemies*."

8. συνίστησι] "sets forth, or displays." See supra iii. 5. and Note. The ὅτι should be rendered *namely that*; as in x. 9. 2 Cor. v. 14. Phil. i. 27. ii. 22. Col. i. 19. 1 Thess. i. 5. ii. 14. where (as Schleus. well observes) it stands in the place of an explanatory or declarative particle.

9. δικαιωθέντες—σωθησόμεθα.] Δικ., "having been justified," is equivalent to καταλλαγέντες, implying final salvation. Τῆς ὀργῆς, punishment.

10. εἰ γὰρ ἐχθροὶ, &c.] Here there is another antithetical illustration, closely connected with the foregoing. At ἐχθροὶ sub. either τοῦ Θεοῦ, from τῷ Θεῷ; or, if ἐχθ. be (as it seems), an *adjective*, supply τῷ, by which it will signify, "hateful to." Κατηλλ., "were brought back to the favour of God." Koppe regards καταλλαγέντες as put for δικαιωθέντες; which may, in a popular account, be true; but in the one case God is considered as a *monarch*, in the other as a *judge*. Καταλλάττεσθαι (by an ellip. of διαφορὰς, sometimes *supplied*) signifies "to change one another's differences, exchange them, mutually lay them aside." When said of those who have before been friends, it signifies *to be friends*, or become friends again. But this language is properly applicable to those only who are on some footing of equality. When used of those who are *not* so, it is said *impropriè*, and can only mean *redire in gratiam*, "to be again received into favour." Now it is obvious that this applies, in a still stronger degree, to the word when used ἀνθρωποπαθῶς, of *God*. Then it must be explained θεοπρεπῶς, and only imply *on the part of God*, the granting of pardon, and affording the means of obtaining and preserving his future favour; and, *on the part of man*, a humble and thankful acceptance of the offered boon.

—ἐν τῇ ζωῇ αὐτοῦ.] This does not mean, as some suppose, by his *resurrection*; though that is

ἐν τῇ ζωῇ αὐτοῦ. Οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ Θεῷ διὰ 11
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι᾽ οὗ νῦν τὴν καταλλαγὴν ἐλά-
βομεν.

k Gen. 2. 17. & 3. 6. infra 6. 23. 1 Cor. 15. 21. l Supra 4. 15.

[k] Διὰ τοῦτο, ὥσπερ δι᾽ ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον 12
εἰσῆλθε, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀν-
θρώπους ὁ θάνατος διῆλθεν, ἐφ᾽ ᾧ πάντες ἥμαρτον — [l] ἄχρι γὰρ νό- 13

implied. Koppe rightly regards it as expressed antithetically, for ζῶντος αὐτοῦ, his living for the purposes just adverted to, viz. to complete the work of our redemption, by acting as our Intercessor. See Heb. vii. 25.

11. οὐ μόνον δέ, ἀλλὰ, &c.] Sub. τοῦτο. Chrys. and the Greek Commentators rightly supply ἐσώθημεν from σωθησόμεθα, at v. 9.; v. 10. being parenthetical. Καυχώμενοι is in construction dependent upon σωθησόμεθα; but, in fact, it may be regarded as employed instead of a verb *finite;* on which see Win. Gr. § 39, 5. The general scope of the argument is: "And not only have we this hope of *future* salvation, but at *present,* we rejoice in God."

— τὴν καταλλαγήν.] The accuracy of our common version has been impeached, by Doddr., Mackn., Newc., and Hey; but defended by Abp. Magee, on the ground that the word corresponds to what Whitby and Taylor call the *first justification,* which is plainly distinguished from the *final salvation.* A more satisfactory defence is advanced by Bp. Burgess, who remarks that "the alteration of the word reconciliation makes no difference in the signification of the passage; since the reconciliation obtained by Christ's death, is the consequence of the atonement and expiation made by him, as is obvious from various passages of Scripture." See Heb. ii. 17. 2 Cor. v. 18, 19. Heb. ix. 26. Still it would, I apprehend, have been better, had our Translators employed the more directly corresponding term *reconciliation,* as they had just rendered καταλλαγέντες *reconciled.* Though indeed the words *atone* and *atonement* were, in the time of our Translators, regarded as equivalent to *reconcile* and *reconciliation.* See Todd's Johnson.

12—19. These verses are difficult and have been variously interpreted. The main purpose is (as Stuart observes) evidently this: to heighten our views respecting the *blessings* which Christ hath procured for us, by comparing them with the *evils* which ensued upon the fall of our first parent; and by showing that the blessings in question not only extend to the removal of those evils, but *far beyond.* So far the general scope is plain: but, as Stuart observes, the detail is replete with difficulties; which have, however, been, for the most part, successfully encountered by the learned Professor in his very valuable commentary, which I strongly recommend to all those of my readers who are desirous of understanding the course of reasoning in this important portion of Scripture; and must even content myself with *referring* them to his excellent *analysis* of the contents of these verses.

— διὰ τοῦτο.] The Commentators are not agreed whether this is to be regarded as a particle of *inference,* or a particle of *transition.* The latter mode of explanation seems only an *avoiding* of the difficulty; while the former involves some harshness, by ellipsis and otherwise. I conceive that it simply means "quæ cum ita sint," "This being the case;" "there being this reconciliation;" as xiii. 6. Matt. xiii. 13; xiv. 2; xviii. 26; xxi. 43.

In the words following, the best Commentators are agreed that "the *latter* part of the comparison is left to be supplied from the subsequent verses; the sense being suspended, on account of intervening explanations and illustrations, till we come to verses 18, 19, & 21." Or, to express it in more critical language, ὥσπερ δι᾽ ἑνὸς — ἁμαρτίας ὁ θάνατος (to use the words of Mr. Turner) "form the *protasis* of a comparison, giving rise to a digression, to prove and illustrate it, and continued through the following verses to the 18th, when the *protasis* is repeated in different terms, and immediately followed by the *apodosis* οὕτω — ζωῆς, the language of which is adapted to the last form of the protasis. The sense is: "As by one man sin entered into the world, and death on all as its consequence, so by one δικαίωμα (righteousness) all are restored to a state of life." See a similar parenthesis in vii. 2 & 3.

— εἰσῆλθε] "was introduced." A frequent idiom. So Thucyd. ii. 54. ἡ νόσος — ἐς Πελοπόννησον οὐκ εἰσῆλθε. Διῆλθε, by the same idiom, signifies "was transmitted," namely, from generation to generation.

— ἐφ᾽ ᾧ πάντες ἥμαρτον.] There has been some doubt raised by certain recent Commentators on the sense of ἐφ᾽ ᾧ; which they would take as put for ἐν ᾧ, or assign the sense "*unto whom,*" and even yet more far-fetched significations. All these interpretations, however, seem alike unfounded and *unnecessary.* They were, indeed, devised to avoid the difficulty resulting from the ancient and common interpretation "*inasmuch as* all have sinned," since it is objected, that *infants* have not sinned, and yet are liable to death. But the difficulty is not such as needs to be removed in so violent a manner; for ἥμαρτον ("*sinned,*") merely implies that they "are treated as sinners," "are considered guilty in the sight of God;" i. e. on account of Adam's fall. Thus the expression will be equivalent to ἁμαρτωλοὶ κατεστάθησαν at v. 19. See Storr.

13. This and the next verse are meant to *establish* the proposition contained in the preceding one; and that by anticipating an objection; namely, that since, when there was no law, there was no transgression, death ought not to have been inflicted. The difficulty in this passage is chiefly occasioned by extreme brevity, and a blending of the objections with the answers. The sense of the whole mainly depends upon the interpretation of ἄχρι νόμου, which Origen, and also some *modern* Commentators, render "during the law." A signification inadmissible, and indeed inapplicable. See the learned discussion of J. A. H. Tittm. de Synon. p. 33, seqq. on the force of ἄχρι and μέχρι, which is intimately connected with the sense of this whole passage. His researches go to establish the ancient and common interpretation, by which ἄχρι νόμου is explained

μου ἁμαρτία ἦν ἐν κόσμῳ· ἁμαρτία δὲ οὐκ ἐλλογεῖται μὴ ὄντος νόμου.
14 [m] Ἀλλ' ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωϋσέως καὶ ἐπὶ [m] 1 Cor. 15. 21, 22, 45.
τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ, ὅς
15 ἐστι τύπος τοῦ μέλλοντος. Ἀλλ' οὐχ ὡς τὸ παράπτωμα, οὕτω καὶ τὸ
χάρισμα. εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῷ
μᾶλλον ἡ χάρις τοῦ Θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἑνὸς ἀνθρώ-
16 που, Ἰησοῦ Χριστοῦ, εἰς τοὺς πολλοὺς ἐπερίσσευσε. καὶ οὐχ ὡς δι'
ἑνὸς ἁμαρτήσαντος, τὸ δώρημα· τὸ μὲν γὰρ κρίμα ἐξ ἑνὸς εἰς κατά-
17 κριμα, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα. Εἰ
γὰρ τῷ τοῦ ἑνὸς παραπτώματι ὁ θάνατος ἐβασίλευσε διὰ τοῦ ἑνός,
πολλῷ μᾶλλον οἱ τὴν περισσείαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δι-
καιοσύνης λαμβάνοντες, ἐν ζωῇ βασιλεύσουσι διὰ τοῦ ἑνός, Ἰησοῦ Χρι-

to mean, from the Fall, "until the law was promulgated;" i. e. before the promulgation of the law; and *μέχρι* Μωϋσ. "until Moses gave the law." The common interpretation of the whole passage is also confirmed by the Greek Fathers and Commentators. See the details in Stuart. The argument in vv. 13 & 14, is stated by Mr. Holden well thus: "Adam was subjected to death because he violated the law respecting the forbidden fruit; but from his time till that of Moses, men were subjected to death who had not violated any similar positive or express law; therefore they must have been subjected to death and treated as sinners, not for their *own* actual sin, but in consequence of *Adam's* sin."

—*ἐλλογεῖται.*] Literally, "entered to our account," "laid to our charge."

14. *ἐβασίλευσε*] "had exerted his uncontrollable force." This is said by *prosopopœia;* of which examples are adduced by Wets. from the Rabbinical and the Classical writers. *Τοὺς μὴ ἁμαρτ.*, "who had not sinned." So Winer in Gr. Gr. p. 46. gives examples of *ἡμάρτησα* for *ἥμαρτον*. By the persons here adverted to, are meant, as Bp. Warburton remarks (Works, Vol. vi. p. 259), "those who died before they came to the knowledge of good and evil, namely, infants and idiots." The words *ἐπὶ τῷ ὁμ. τῆς παραβ.* Ἀ. are to be connected with *ἐβασίλευσεν.*

—*ὅς ἐστι τύπος τοῦ μέλλ.*] scil. Ἀδάμ· namely, Christ. Wets. has shown, that in the Rabbinical writers, and even in Josephus, mention is often made of the *first* Adam; which, of course, implies a second Adam. On the points of similarity see Carpz. in Recens. Synop. The chief one is that here adverted to by the Apostle; namely, that "by the first Adam *sin* came into the world; by the second came *righteousness.*" And as all mankind were represented in Adam, as the cause of their punishment; so were they all represented in Christ, as the cause of their restoration.

15. *ἀλλ' οὐχ ὡς τὸ παράπ.*, &c.] Here *regularity* would have required the corresponding part of the comparison between Christ and Adam, to have been resumed: but the Apostle, struck with a *difference* in some respects, again stops to *remark* this difference. And first he observes, that if God's justice, in the infliction of punishment, was general in its effects, much more has his goodness been general in freely bestowing mercies through the Gospel. (Newc.)

—*οἱ πολλοί.*] Not "many;" but "*the* many;" i. e. (by an idiom which I have fully explained in Rec. Syn.) all mankind. Ἡ *χάρις*—*ἐν χάρ.*, "the grace of God and the gift [of righteousness] by grace." Ἡ *δωρεὰ ἐν χάρ.* is a Hebraism for "a *gratuitous gift.*" By this the Apostle hints that this grace is purely a *gift*, and *unmerited.* Ἐπερίσσευσε; i. e. "the benefit of the free gift hath abounded to a far greater extent than did the injury of," &c.

16. *καὶ οὐχ ὡς δι' ἑνός*, &c.] The sentence is exceedingly elliptical; so that the Commentators in vain endeavour to bring it to any thing like a regular construction. Some verb must be supplied; whether *ἐστὶ*, or *ἔχει*, matters not. But *θάνατος* and *εἰσελθὼν* cannot be supplied (with Koppe and Valpy) by any rule of ellipsis. The true ellip. is what is suggested by the next clause *τὸ μὲν γὰρ κρίμα*, &c. Thus in the subsequent verse *παραπτώματος* is to be supplied at *ἑνός*, from *παραπτωμάτων* in the next clause. The *διὰ* also *implies ἐλθὸν*, or such like. Thus we may render: "And not as was the transgression, which came through *one* (i. e. Adam) who sinned, so is the free gift." The sentence would have been more plainly worded thus: *καὶ οὐχ ὡς δι' ἑνὸς, ἁμαρτήσαντος τὸ κρίμα, οὕτω δι' ἑνὸς, δικαιοῦντος τὸ δώρημα.*

—*τὸ μὲν γὰρ κρίμα*—*δικαίωμα.*] Here there is the same kind of ellip. as in the preceding verse. At *ἐξ ἑνὸς* supply *παραπτώματος* from *παραπτωμάτων* in the next clause; also *ἐλθὸν*, as before. The *ἐκ* in *ἐκ πολλῶν ἁμαρτ.* is adapted to the *ἐξ* of the antithetical clause, and therefore must not be too rigorously interpreted. We may render "on behalf of," or "on the part of." At *εἰς* sub. *ἐγένετο*, "issued in," produced. The terms *δώρημα (free pardon)* and *χάρισμα (gift of salvation)*, are equivalent, and denote the *δικαίωμα.* The *πολλῶν* has great force; for, as Theophyl. (cited in Recens. Synop.) observes, "the pardon granted by God did not take away that one sin of Adam only, but all the sins which were committed in the world after it." See Note on Matt. xx. 28.

17. *εἰ γὰρ τῷ τοῦ ἑνὸς*, &c.] Now is introduced the *third* advantageous difference. The *γὰρ* is *continuative;* and the *εἰ* signifies "if [as is the case]," to which the *οὕτως* corresponds. Τοῦ *ἑνὸς*, i. e. Adam. See Note on v. 15. The words *διὰ τοῦ ἑνὸς*, "through that one," are exegetical of the *τῷ*—*παραπτώματι.* Περισσείαν *τῆς χάρ.* is for *χάριν περισσοτέραν*, as 2 Cor. viii. 2, denoting what is *transcendent.* Τῆς *δωρεᾶς τῆς δικ.* is for *τῆς δικαιοσύνης δεδωρημένης*, the justification granted by grace. By the *ἐν ζωῇ βασιλ.* is meant (as Mackn. observes) "that they shall have infinitely greater

στοῦ.—Ἄρα οὖν ὡς δι᾽ ἑνὸς παραπτώματος εἰς πάντας ἀνθρώπους, εἰς 18
κατάκριμα· οὕτω καὶ δι᾽ ἑνὸς δικαιώματος εἰς πάντας ἀνθρώπους, εἰς
δικαίωσιν ζωῆς. Ὥσπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἑνὸς ἀνθρώπου 19
ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, οὕτω καὶ διὰ τῆς ὑπακοῆς τοῦ ἑνὸς
n Supra 4. 15. infra 7. 8. Gal. 3. 19, 23. δίκαιοι κατασταθήσονται οἱ πολλοί. [n] Νόμος δὲ παρεισῆλθεν, ἵνα πλεο- 20
νάσῃ τὸ παράπτωμα. Οὗ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν
ἡ χάρις· ἵνα ὥσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτω καὶ 21
ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον, διὰ Ἰησοῦ Χρι-
στοῦ τοῦ Κυρίου ἡμῶν.

happiness in their new life, than they had miseries and sorrows in the state into which they were brought through Adam's disobedience, expressed by the *reigning of death* in this verse, and in v. 14." The term expresses height of felicity, with an adjunct notion of exalted honour; in which view Wets. aptly adduces Manil. v. 361. "*Regales* ut opes et magna æraria servent, *Regnantes* sub rege suo, rerumque ministri." He might have yet more aptly cited 2 Tim. ii. 11. εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν.

18, 19. The Apostle now turns back to complete the comparison commenced at v. 12, and *sums up* the argument; for ἄρα οὖν is a usual expression with him for such a purpose, and may be rendered "So, then." See Hoogev. de Part. There is here something very elliptical in the construction; and the sense can only be gathered from the context. In the first clause, after δι᾽ ἑνὸς παραπτώματος, we must supply τὸ κρίμα: and in the second after δικαιώματος, supply τὸ χάρισμα. There is also a *verb* left to be supplied, as at ver. 16, namely, ἦλθεν. Δικαίωσις ζωῆς seems to mean such justification as should restore them to the salvation they had forfeited; literally, *pardon for life*.

19. This verse is explanatory of the preceding, and οἱ πολλοὶ should be rendered "*the* many," which, as appears from the foregoing, is equivalent to πάντες. It is very important to attend to this force of the Article, and to bear in mind that throughout this whole passage it is (as Abp. Whately observes) "the main drift of the Apostle to *set forth the universality* of the Redemption, as being *co-extensive* with the evil introduced at the fall, which it was designed to remedy." So the *great BENTLEY*, in his masterly Sermon on Popery, after quoting what is said at ver. 12, and the *redditio* at ver 15, remarks: "Who would not wish that our Translators had kept the Articles in the version which they saw in the original? thus, 'If through the offence of the one (that is Adam) *the* many *have died*, much more the grace of God, by the one *man, Jesus Christ, hath abounded unto the* many.' By this accurate version, some hurtful mistakes about partial redemption, and absolute reprobation, had been happily prevented. Our English readers had then seen, what several of the Fathers saw and testified, that οἱ πολλοί, *the many*, in an antithesis to *the one*, are equivalent to πάντες, *all*, in v. 12, and comprehended the whole multitude, the entire species of mankind, exclusive only of *the one*. So again vv. 18, 19, our Translators have repeated the like mistake; where, when the Apostle has said, that 'as the offence of one was upon all men (εἰς πάντας ἀνθρώπους) to condemnation, so the righteousness of one was upon all men to justification:' 'for,' adds he, 'as by *the one* man's disobedience (τοῦ ἑνὸς) *the many* (οἱ πολλοί) were made sinners, so by the obedience of *the one* (τοῦ ἑνὸς) *the many* (οἱ πολλοί) shall be made righteous.' By *this* version the reader is admonished and guided to remark, that the many in v. 19 are the same as πάντες, *all*, in v. 18." The meaning, therefore, of vv. 18, 19, may be thus expressed (with Mr. Holden): "*As*, by Adam's disobedience, all men are brought into a state of condemnation, *so*, by Christ's obedience, all men are brought into a state of justification and life; i. e. have the means of attaining that justification which will be crowned with eternal life."

It is not, however, to be understood as meant, that all mankind are *actually* "made righteous;" but only that the benefit of this δώρημα, or χάρισμα, or δικαίωσις ζωῆς, is *held out to all*: and if they do not reap the benefit of it, it is through their own fault; and that all who are justified must become so alone through Christ.

20. νόμος δὲ παρεισῆλθεν.] The Commentators are not agreed whether νόμος denotes the *Law of Moses*, or the *Law of nature*, or a *Rule of life*, which Bp. Middl. proposes. Almost all ancient and modern ones adopt the first mentioned interpretation; which, however, is strongly impugned by Mackn. and Middl.; by the *latter*, because that would break his Canon of the Greek Article. But their objection applies rather to the *version* "entered privily;" for certainly that is not applicable to the introduction of the Law, which was ushered in with all possible pomp and notoriety. I am inclined to regard νόμος, with Mackn. and Middl., as signifying *Law*, a rule of life, including both the Law of nature and of Moses. Thus παρεισῆλθεν may mean, not "*secretly* or silently entered," as Mackn. and Middl. suppose, but "was introduced." And this is confirmed by the Syriac and some modern Versions and Commentators.

Παρὰ here means *by the bye*, or indirectly. A view of the sense, also, I find, adopted by Prof. Scholef., who considers the Apostle's meaning to be, "that when sin had entered, the direct and obvious method would have been to introduce the Gospel as its great counteraction and remedy; instead of which, the Law came first to answer a *collateral* end, viz. to aggravate the evil, and make it more manifest and desperate, that men might be most effectually prepared to welcome the blessing. Thus it was an *indirect* step towards the accomplishment of God's ultimate purpose."

—οὗ.] This may be taken either of *time*, or *place*; each interpretation supported by good Commentators. The former is preferable; but both may be admitted.

21. διὰ δικαιοσύνης] "by justification of sin."

1 VI. *Τί οὖν ἐροῦμεν; ἐπιμενοῦμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλεο-*
2 *νάσῃ;* [o] *μὴ γένοιτο! Οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζή-*
3 *σομεν ἐν αὐτῇ;* [p] *ἢ ἀγνοεῖτε ὅτι ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰη-*
4 *σοῦν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν;* [q] *Συνετάφημεν οὖν αὐτῷ*
διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον· ἵνα ὥσπερ ἠγέρθη Χριστὸς ἐκ

o Gal. 6. 14.
p Gal. 3. 27.
q 1 Cor. 6. 14. Eph. 4. 22, 23, 24. Col. 2. 12. & 3. 10. 1 Pet. 4. 1, 2.

"The word (says Koppe) differs from χάρις as *effect* from *cause*." Mr. Young remarks, that "looking over the comparison, as now completed, we may observe that the principal terms are *four* on each side: thus —

Adam, Transgression, Condemnation, Death:
Christ, Obedience, Justification, Life:

go that the result of the *inference* drawn at v. 12 is, Wherefore, as by the offence of Adam, condemnation and death came upon all men; even so, by the obedience of Christ, the second Adam, justification and eternal life were restored to all men."

VI. Some Commentators are of opinion, that the design of this and the next two Chapters is, to vindicate the Gospel doctrine of Justification from certain misconstructions, and to prove that it does *not* make void the law. In the present, say they, the Apostle shews it is quite consistent with the law written on the hearts of men; and so far from *dissolving* our obligations to holiness, *confirms* them. Others (as Theophyl., Schoettg., and Mr. Young) think that, as in the foregoing Chapters, the Apostle had considered the *graces* and *privileges* conferred on the Christian convert, upon his admission to the Covenant, he now proceeds to treat on the *Christian life subsequent to baptism;* i. e. *sanctification,* or Christian holiness as subsequent to justification: pointing out what obligations are laid upon us; what conditions are required for maintaining our state of grace, and securing our inheritance; and what helps of Divine grace are afforded, for enabling us to fulfil those conditions. 1. The Apostle, in chap. vi., states the obligations to holiness, under which we are laid by our baptismal vow, and other Christian engagements; and also by the different results of a life spent in the service of sin, or the service of God: this he does in chap. vi. 2. He in chapters vii. and viii. inquires what *helps* were afforded toward Sanctification, in the Jewish and Christian dispensations. Of these views the *latter* seems to be the more correct; but the Apostle had probably *both* designs in mind, the former subserviently to the latter. And purposing to establish the obligation to Christian holiness. He does it by counteracting two grand *abuses,* which had been made of his doctrines. 1. That of free grace; 2. that of the Christian's freedom from the law. But in order to a full comprehension of the course of argument pursued by the Apostle in chapters vi. — viii., the reader is referred to the copious synopsis and elaborate exegesis of Prof. Stuart.

1. *τί οὖν ἐροῦμεν;*] This is *not,* as Schleus. imagines, "a formula of transition;" but a formula by which something that another might reason or think, is adverted to for the purpose of disavowing it. Nor is this use confined to St. Paul; for it sometimes occurs in the Classical writers. So Arrian. Epict. p. 17. (cited by Wolf) Τί οὖν ἐγὼ λέγω: ὅτι ἄπρακτόν ἐστι τὸ ζῶον; μὴ γένοιτο!

2. *οἵτινες ἀπεθάνομεν τῇ ἁμ.*] The ancient and the best modern Commentators are agreed, that the sense is; "How shall we who have died to sin (i. e. who have solemnly renounced it at our baptism) live any longer therein." The πῶς represents the *inconsistency* of such conduct. See Gal. ii. 18. It is well observed by Koppe, that the *ratio metaphoræ* is formed on a singular mode of speaking, — by which the right of immersion in the baptismal water, and egress from it, were used as a symbol of breaking off all connection with the present sinful life, and giving one's self to a new and pure one. "As therefore (continues he) it was usual for those baptized to be, on that account, called both *dead* and *buried,* and *raised again to a new life,* hence the Apostle, according to his custom, applies this manner of speaking to the purpose of describing the cultivation of Christian virtue (to which every Christian had bound himself) under the similitude of death and resurrection." Elsn. and Wets. adduce many passages of the Classical writers, which show that *to be dead to any thing or person,* denoted *to have broken off all connection therewith.*

Ζήσομεν ἐν αὐτῇ denotes the *habitual* commission of it. So Wets. cites examples from the Classical writers of ζῆν ἐν οἴνῳ, or ἐν πότοις.

3. *ἢ ἀγνοεῖτε ὅτι ὅσοι ἐβαπτ.,* &c.] Under the same metaphor the Apostle proceeds to show, from the nature of the baptismal covenant, that Christians have engaged to be conformed to the death and resurrection of Christ by dying unto sin, and rising again unto righteousness.

Ἢ ἀγνοεῖτε occurs also at vii. 1, and is equivalent to "have you forgotten, or are you not aware of this truth?" Βαπτίζεσθαι εἴς τινα is equivalent to βαπτ. εἰς ὀνομά τινος, and denotes to profess one's self any one's disciple by baptism; which was understood to engage the disciple to the profession of the doctrine promulgated by his teacher. Εἰς τὸν θάνατον αὐτοῦ ἐβαπτ. may be rendered, "have been baptized unto his death." But the sense is not so clear as that of the foregoing phrase. The best Commentators, however, think that it must mean, "to bind one's self by baptism, to die unto; i. e. lay aside, all sin," as Christ laid down his life: the εἰς denoting *conformity to.* See Bp. Marsh's Lectures, p. 385.

4. *συνετάφημεν*] "we have been [thus] buried [in the waters of baptism]." There is a plain allusion to the ancient custom of baptism by *immersion,* on which see Suicer's Thes. Eccl. in v. cited in Bingham's Antiquities, Vol. I. p. 522, and Bp. Sherlock cited in Recens. Syn. And Bp. Warburton, Div. Leg. Vol. II. p. 152, has shown that initiation into the *Greater Mysteries* was by the Philosophers figuratively termed a dying, or engaging to die unto, and renounce a worldly and vicious life.

—*εἰς τὸν θάνατον.*] "After the similitude of, or in conformity to his death." Supply αὐτοῦ from the αὐτῷ just before. In fact, it is called for by the Article τόν. Διὰ τῆς δόξης τ. Π., "through the glory, i. e. power, of the Father." Ἐν καινότ. ζωῆς is for ἐν καινῇ τῇ ζωῇ, "in a new life." Περιπατεῖν here, as often, denotes habitual conduct. It is observed by Iaspis, that the Apostle has put only *two* members of the comparison, when there

νεκρῶν διὰ τῆς δόξης τοῦ Πατρὸς, οὕτω καὶ ἡμεῖς ἐν καινότητι ζωῆς
r Infra 8. 11. Phil. 3. 10, 11. περιπατήσωμεν. [r] Εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανά- 5
s Gal. 2. 20. & 5. 24. του αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα· [s] τοῦτο γινώσκοντες, ὅτι 6
ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς
t 1 Pet. 4. 1. ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ. [t] ὁ γὰρ ἀποθανὼν 7
u 2 Tim. 2. 11. δεδικαίωται ἀπὸ τῆς ἁμαρτίας. [u] Εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πι- 8
x Rev. 1. 18. στεύομεν ὅτι καὶ συζήσομεν αὐτῷ· [x] εἰδότες ὅτι Χριστὸς, ἐγερθεὶς ἐκ 9
y Luke 20. 38. Heb. 9. 27, 28. νεκρῶν, οὐκ ἔτι ἀποθνήσκει· θάνατος αὐτοῦ οὐκ ἔτι κυριεύει. [y] ὃ γὰρ 10
z Gal. 2. 19. 1 Pet. 2. 24. ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ· ὃ δὲ ζῇ, ζῇ τῷ Θεῷ. [z] Οὕτω 11

should properly have been *four*, omitting one in the protasis, and another in the apodosis. The passage, in a complete state, he says, would be this: ὥσπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν, καὶ περιεπάτησε ἐν καινότητι ζωῆς, οὕτω καὶ ἡμεῖς συνεγερθέντες αὐτῷ ἐκ νεκρῶν, ἐν καινότητι ζωῆς περιπατήσωμεν.

5 — 11. The main idea being thus introduced, the Apostle now proceeds to expand the thought, and present it in a variety of costume, suitable to the nature of the case, and to impress the whole on the mind of the reader. (Stuart.)

5. εἰ γὰρ σύμφυτοι — ἐσόμεθα] i. e. if we have been closely united with, or assimilated to Him in His *death*, we shall also be assimilated to, (i. e. regenerated with,) Him, in the likeness of his *resurrection*. Grot., Loesn., Carpz., and Koppe remark, that σύμφυτος is used often of the closest union and most intimate friendship. Τῷ ὁμοιώματι is for καθ' ὁμοίωμα. Also ἀλλὰ καὶ would properly denote *imò etiam;* but, in this elliptical use, it may be rendered "*utique, sane etiam.*" Here we must repeat σύμφυτοι.

6. The Apostle now enforces this obligation to Christian holiness, from the engagement which every Christian comes under by baptism, of being conformed to the fellowship of Christ's sufferings, by crucifying the flesh, with the affections and lusts.

— τοῦτο γινώσκοντες.] Many take this as a *participle* for a *verb*. But a *particle* such as ἐπειδὴ, is also necessary. It is better to regard γινώσκ. as a *Nominativus pendens*, ὑμεῖς being understood. Thus it is *equivalent* to a verb with ἐπειδή. This use of γινώσκειν occurs also in 1 Tim. i. 9. James i. 3. 2 Pet. i. 20. Soph. Antig. 183. τοῦτο γινώσκων ὅτι, &c. Antiphanes in Alcestide: τοῦτο γινώσκων ὅτι.

— ὁ παλαιὸς ἡ. ἄνθρωπος.] This seems to denote the corrupt disposition, and even *nature* which men derive from Adam, and which belongs to them in their unrenewed state; what is properly applicable only to *human nature* being (by personification) applied, by a metonymy of the subject for the adjunct, (as in Eph. iv. 22, and Col. iii. 9.) to the concrete *man*. Thus Adam is called by the Rabbins *the man of sin*. To this is opposed the *new man*, the *holy disposition* and character infused by the Holy Spirit, and required by the Gospel. See Eph. iv. 24, and Col. iii. 10.

— ἵνα καταργηθῇ τὸ σῶμα τ. ἁ.] Τὸ σῶμα τῆς ἁμ. is not to be regarded, with many eminent Commentators, (especially the recent ones,) as simply put for ἁμαρτία, but sin is considered, (suitably to the foregoing metaphor,) *as a body*, possessing power within the man, as an *imperium in imperio;* a body consisting of many members, in particular vices. Comp. vii. 24. Καταργηθῇ, "might be deprived of its vigour and efficiency, and no longer cause sin." Τὸ σῶμα τῆς ἁμαρτίας is plainly the same with ὁ παλαιὸς ἄνθρωπος. And τοῦ δουλεύειν is for ὥστε δουλεύειν.

7. ὁ γὰρ ἀποθανὼν — ἁμαρτίας.] This v. enforces the declaration in the foregoing (that when the *old man* is crucified, Christians cannot be devoted to the service of sin) by a *simile* drawn from natural or physical death; and ἀποθανὼν is to be taken, figuratively, of him whose corrupt nature has been crucified with Christ; q. d. "He who is [thus] dead [to sin] is freed from its power." For δεδικαίωται is for ἐλεύθερός ἐστι, "is freed from its slavery;" as viii. 2. Gal. ii. 20; v. 20. 1 Pet. iv. 1. πέπαυται ἁμαρτίας. At the same time there may be here, as Crell. thought, a *blending* of the proper with the figurative sense of the illustration, and that from which it is compared: q. d. "As a man corporeally dead is freed from the authority of all those that in his lifetime had power over him; so he that is thus figuratively dead, is freed from the power of sin, which formerly acted in him." The term δέδ. is used in preference to ἠλευθέρωται, in order, as Crell. suggests, to remind us what we may hope for, if we thus shake off the slavery of sin.

8. εἰ δὲ ἀπεθάνομεν — αὐτῷ.] Some Commentators regard this as an *admonition*, "Since we are dead with Christ, we ought," &c. That, however, is refuted by the πιστεύομεν. The common interpretation (ably maintained by Theophyl. & Whitby) is, with some slight modification, preferable. Render: "Now if we have thus died with Christ [by having our corrupt nature crucified with him] we trust that we shall also live with him [in immortal happiness]." See 2 Tim. ii. 11. Pr. Stuart well observes, that "in this and the next verse the Apostle resumes the sentiment of v. 4. for the sake of adding a new circumstance, by way of establishing his position; viz. as Christ died but once, and thenceforth lives for ever a new life, so the believer dies once for all to sin, when he truly dies to it."

9. εἰδότες.] See Note on v. 6. γινώσκοντες.

10. ὃ γὰρ ἀπέθανε — Θεῷ.] The ὃ is for καθ' ὅ, "in respect to this." See Note on John xvii. 1 — 5. And τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ may mean, in his dying, "he died on account of, for the expiation of, sin (see 1 Thess. v. 10.) once for all," i. e. so as to complete and perfect our redemption. See Heb. vii. 27. ix. 26 — 28. Stuart, however, maintains, that Christ's "dying to sin," means, that he died in order to diminish its power or influence. But this, though it be true, is not, I apprehend, the *whole* truth. It is not easy to fix the sense of ζῇ τῷ Θεῷ, to which various senses, none of them inapposite, are assigned by the Commentators. It probably means (and so I find Stuart explains), "unto the glory and honour

καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς νεκροὺς μὲν εἶναι τῇ ἁμαρτίᾳ, ζῶντας δὲ
12 τῷ Θεῷ, ἐν Χριστῷ Ἰησοῦ [τῷ Κυρίῳ ἡμῶν]. Μὴ οὖν βασιλευέτω
ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι, εἰς τὸ ὑπακούειν [αὐτῇ ἐν]
13 ταῖς ἐπιθυμίαις αὐτοῦ· [a] μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας
τῇ ἁμαρτίᾳ· ἀλλὰ παραστήσατε ἑαυτοὺς τῷ Θεῷ, ὡς ἐκ νεκρῶν ζῶντας,
14 καὶ τὰ μέλη ὑμῶν ὅπλα δικαιοσύνης τῷ Θεῷ. ἁμαρτία γὰρ ὑμῶν οὐ
κυριεύσει· οὐ γάρ ἐστε ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν.

a Luke 1. 74. infra 12. 1. Gal. 2. 20. Heb. 9. 14. 1 Pet. 4. 2.

of God," which was promoted by his resurrection.

11. λογίζεσθε, &c.] "Now (observes Stuart), follows the comparison of the *members* with the *head*." The sense is: "So also consider yourselves as persons who have renounced sin, whose corrupt nature has been crucified; but who are alive unto God, by living to his honour, service, and obedience." Ἐν Χριστῷ expresses, that it is to Christ's mediation that we are to ascribe both our dying unto sin, and our living unto God.

12, 13. Now comes the *conclusion*: "From these considerations, then, let not sin reign," &c. By ἁμαρτία is meant, not *peccatum*, but *vitiositas*, that *propensity to evil* which exists in every man. "The Apostle (remarks Chrys.) does not say, Let not the flesh energize; he does not bid us destroy nature, but regulate our passions." The Apostle, by a bold figure, *personifies* Sin as a tyrant, striving to hold mastery over men. Θνητῷ is not what many recent Commentators maintain, a mere *epithet of ornament;* but is used to hint, 1. that the pleasures of the body are, from its liability to disease and death, very fleeting and temporary; and that therefore there is the less reason to gratify corporeal appetites. 2. That the labours of resisting temptations to vice are but of short continuance, and therefore such as need not seem formidable. 3. To admonish them of the near approach of that period when the dominion of sin would work death spiritual and eternal. This view is confirmed by Stuart, who thinks the word is used in order impressively to point out the sin and folly of permitting the lusts of a *frail and perishable* body to have dominion over the soul.

Griesb. and Knapp, with the approbation of Koppe, have cancelled the words αὐτῇ ἐν ταῖς ἐπιθυμίαις αὐτοῦ, on the authority of some MSS., Versions, and Fathers; but, I conceive, without reason. For though some MSS. have not the αὐτῇ ἐν; and others retain the αὐτῇ, but cancel the ἐν ταῖς ἐπιθυμίαις αὐτοῦ; yet scarcely any omit *both*. And if even the *majority* of both classes of MSS. omitted *all* the words, it would be uncritical to cancel them; since, when removed, they leave the passage so cropped and curtailed in sense, as no writer would suffer a passage to appear. We should then have to implore the kind aid of some *other* MSS., to disencumber the sentence of what would then be *worse than useless*, the words εἰς τὸ ὑπακούειν. With far more prudence Vater has restored the *whole* passage in the text, and Tittm. ταῖς ἐπιθυμίαις αὐτοῦ. To me it seems, that, although the authority for retaining *all* the words is so great, that none ought to be actually removed from the text, yet, that the state of the evidence (as reported by Wets. and Griesb.) is such as to justify us in suspecting that the passage is not as it was left by the Apostle. Gratz and Rinck are of opinion (as I myself formerly was) that the present reading was formed of *two readings;* namely, ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ, and ὑπακούειν αὐτῇ, the ἐν being added afterwards. But, though agreeing in their *premises*, they so far differ in their *conclusions*, that Rinck thinks the true reading is ὑπακούειν αὐτῇ; Gratz, ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ. Rinck will not believe that ταῖς ἐπιθυμίαις αὐτοῦ could have been expelled by the αὐτῇ, but rather αὐτῇ by those words. It is not, however, very likely, that any Scholiasts would think it necessary to gloss the αὐτῇ. If they had, they would surely have glossed by ταῖς ἐπιθυμίαις αὐτῆς, not αὐτοῦ, as, in fact, did Origen, Ruffin., and Theodor. And so *one* of Matthæi's MSS. I cannot, therefore, bring myself to believe that we have in the common text *two readings, one a gloss upon the other*. We have rather, I suspect, the *original reading* (which I believe was ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ); and, mixed up with it, the attempts of some *sciolists* (not *scholiasts*) to *improve* it; who thought the words ought to have been accommodated to the principal term ἁμαρτία, not to the subordinate one σώματι. I suspect that αὐτῇ was first inserted, and then ἐν, to help out the construction. For the omission of αὐτῇ ἐν there is the authority of several of the most ancient and valuable MSS., many of the best Versions, and very many Fathers. It is not probable that the words αὐτῇ ἐν were removed (as Matthæi fancies) "to *clear* the sentence;" for even *with* them it is not *overloaded*. The only objection to it is, its *extreme harshness;* though that, of itself, is no reason why it should be altered, but the *contrary*, agreeably to the most certain of all Critical Canons. And though we nowhere else read of the lusts of *sin* (but only of the lusts of the *flesh* or the *body*), yet, it may here be tolerated, because sin is *personified* as a *tyrant*, —just as supra v. 6, 7. he is considered as a *master over a slave*.

13. μηδὲ παριστάνετε, &c.] We have here a continuation of the imagery (in which sin is considered as a slave-master), introductory of a kindred admonition. Thus there is not a *military* allusion (as was thought by Wets. and others), but ὅπλα is here to be taken in its primary sense, to denote *tools* or *instruments*, as in Herodot. vii. 25. ix. 121. Herodian vii. 11. and elsewhere. Thus the sense is, "neither yield up your members to Sin, for him to use as tools, or instruments of wickedness." Compare vv. 16. 29. and see Bp. Bull's Harm. Ap. p. 13.

13. ἐκ νεκρῶν ζῶντας] "as those who, after having been [spiritually] dead, are now alive."

14. ἁμαρτία γὰρ, &c.] The γὰρ, as Chrys. and Theophyl. remark, has reference to a clause omitted, q. d. "[Exert yourselves and fear not] for sin shall *not* [as you apprehend] have dominion over you." The next γὰρ assigns a *reason* why sin shall not work their destruction, namely, that they are not under Law, but under Grace. I entirely agree with Carpz., Doddr., Mackn., and Middl., that by νόμος is meant Law in general.

b Gal. 2. 18, 19. [b] Τί οὖν; ἁμαρτήσομεν, ὅτι οὐκ ἐσμὲν ὑπὸ νόμον ἀλλ' ὑπὸ χάριν; 15
c John 8. 34. 2 Pet. 2. 19. Μὴ γένοιτο! [c] Οὐκ οἴδατε ὅτι ᾧ παριστάνετε ἑαυτοὺς δούλους εἰς 16
ὑπακοὴν, δοῦλοί ἐστε ᾧ ὑπακούετε, ἤτοι ἁμαρτίας εἰς θάνατον, ἢ
ὑπακοῆς εἰς δικαιοσύνην; Χάρις δὲ τῷ Θεῷ, ὅτι ἦτε δοῦλοι τῆς 17
ἁμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδαχῆς·
d John 8. 32. 1 Pet. 2. 16. [d] ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας ἐδουλώθητε τῇ δικαιοσύνῃ. 18
Ἀνθρώπινον λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν. ὥσπερ γὰρ 19

"It is true (says Middl.) that if understood of the law of Moses, the argument will be coherent with respect to the Jews; but it ought to be remarked that the design of the Apostle is far more comprehensive; and that he means to contrast the nature of *all law*, (i. e. of every rule of life, which offers neither mediation nor atonement, and consequently makes no provision for the inevitable weakness of man), with *grace*, i. e. with a gracious dispensation, which requires not an unsinning obedience, but only the best exertions of frail creatures, giving assurance of pardon through faith, where our obedience has been imperfect."

15—23. The Apostle proceeds to argue, that the dispensation of grace vouchsafed to us, so far from encouraging sin, demands a service to righteousness, utterly inconsistent with any sinful habit.

16. οὐκ οἴδατε, &c.] After earnest *dissuasion*, the Apostle resorts to serious *admonition*, by placing before them the alternative, that they must serve *some* master,—either *Sin*, who will lead them to death; or *righteous obedience*, which will conduct them to justification. They who obey Sin are the *vassals* of sin, and must receive the wages of sin—DEATH. Εἰς ὑπακ. is for ὥστε ὑπακούειν. The ᾧ is by some rendered "whatsoever." But as ἁμαρτία was just before *personified*, so it should seem that the ᾧ here is put in the *masculine*, for *accommodation* to it; though by Sin may, in an under sense, be meant a *habit* of sin, as by ὑπακοὴ a habit of obedience. The εἰς in εἰς θάνατον and εἰς δικ. denotes *event, result*, or *consequence*, as Rom. v. 16. where εἰς κατάκριμα and εἰς δικαίωσιν are similarly opposed. Θάνατος here denotes *spiritual and eternal death*, the death of the soul, the awful ὄλεθρον αἰώνιον ἀπὸ προσώπου τοῦ Κυρίου. 2 Thess. i. 9. Δικ. should not be rendered *righteousness;* since, as appears from the kindred passage at v. 16. (see also iv. 25.) it is for δικαίωσιν, which word properly denotes *acquittal*, but in St. Paul *forgiveness of sins*, and consequent acceptance and admission to salvation. This I find confirmed by Bp. Bull Harm. Ap. p. 42., where after remarking that ὑπακοῆς is to be taken metonymically, for the law of the Gospel which we are to obey—and that δικαιοσύνη is used as often for δικαίωσις; renders "Ejus servi estis, cui auscultatis, sive peccati ad mortem, sive Evangelii ad justificationem vitæ." A similar mode of explanation is to be adopted at ix. 30, 31. Gal. ii. 21. iii. 21. and elsewhere.

17. "The Apostle now transfers what had been expressed *generally*, to the case of the Romans." (Koppe.) Thus vv. 17, 18. as also 19, 20. are not meant to *follow up the argument;* but only to impress his readers (of the Gentiles), by showing them, that they are themselves *examples* of what he is declaring. See Stuart.

—χάρις τῷ Θεῷ.] Sub. ἔστω. The phrase is scarcely ever found in the Classical writers. The only passage adduced by the Commentators (Arrian Epict. iv. 4. τότε ἐγὼ ἡμάρτανον, νῦν δ' οὐκέτι· χάρις τῷ Θεῷ) is, no doubt, borrowed from the N. T., which the writer appears to have diligently perused. In ὅτι ἦτε, &c., there is a difficulty (arising from the words seeming to express a sense the *reverse* of what the Apostle must have meant), which is not removed by supplying, as Beza and many others have done, μέν. Nor do I see how the difficulty is to be solved by merely "taking the whole phrase together," as Stuart proposes. It is better to suppose (with Grot. and Koppe), that as the participle is often put for the verb;—so here, by a Hebraism [or rather popular idiom] the verb is put for the participle, which would be equivalent to a verb with καίπερ, *although*. The ἦτε is emphatical. Render: "God be thanked that, *though* ye *were* [once] the servants of sin, ye have [now], on the contrary (δὲ) obeyed," &c. A Classical author would have written: ὅτι, πρὶν μὲν ὄντες, &c.—νῦν δὲ, &c. Ἐκ καρδίας, "cordially." In εἰς ὃν παρεδ. τύπον διδαχῆς there is a well-known *hypallage*, by the figure *attraction* (see Glass Phil. Sacr. 168.), as in the Virgilian "urbem quam statuo, vestra est." Thus it is for τῷ τύπῳ διδαχῆς εἰς ὃν τύπον παρεδόθητε, i. e. to be formed upon as upon a model.

18. ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμ.] i. e. being liberated from the bondage of: sin being still considered as a slave-master. There is not an allusion (as Hamm. and Mackn. imagine) to the *manumission*, but to the *transfer* of slaves (whether by purchase, or otherwise) from the service of one master to that of another. The words ἐλευθ. δε ἀπὸ, &c. are, I conceive, meant to be (as Crell, has pointed out) suspended in construction on the preceding sentence; though *not*, as he imagines, on ὑπηκούσατε. The truth is, ἐλευθ. δὲ is put for καὶ ὅτι ἐλευθ., "and that being freed." Ἐδουλώθητε is for δοῦλοι ἦτε; which, however, is meant to hint that it is their *duty* so to be. The sense of the term, however, is modified by the context. Obedience to God is properly not a *slavery*, but a *service;* or, at least, an ἐθελοδουλεία, such as that spoken of in Plutarch T. ii. 768. (cited by Wets.) οἷς ἂν ἔρως κύριος ἐγγένηται, τῶν ἄλλων δεσποτῶν καὶ ἀρχόντων ἐλεύθεροι, καὶ ἄφετοι, καθάπερ ἱεροδουλοι, διατελοῦσιν.

19. ἀνθρώπινον λέγω, &c.] On the sense of this phrase the Commentators are not agreed. There are, however, but *two* interpretations entitled to attention: 1. That of many eminent ancient and modern Commentators, who think that the Apostle wishes to soften the harshness of the term ἐδουλώθητε, and make it more consonant to the doctrine of the freedom of Christians under the Gospel. For to the words δοῦλοι δικ., δουλωθῆναι, &c. they think this expression ἀνθρώπινον λέγω (i. e. κατ' ἄνθρωπον or ἀνθρωπίνως) is to be referred. Thus the sense will be: "I use that expression of common life, (viz. ἐδουλώθητε) though somewhat harsh, and not very suitable to the free state of Christians, in order that you who are weak,

παρεστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς
τὴν ἀνομίαν, οὕτω νῦν παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ δικαι-
20 οσύνῃ εἰς ἁγιασμόν. [e] Ὅτε γὰρ δοῦλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε [e] John 8. 34.
21 τῇ δικαιοσύνῃ. τίνα οὖν καρπὸν εἴχετε τότε, ἐφ᾽ οἷς νῦν ἐπαισχύνε-
22 σθε; τὸ γὰρ τέλος ἐκείνων θάνατος. νυνὶ δὲ, ἐλευθερωθέντες ἀπὸ τῆς
ἁμαρτίας, δουλωθέντες δὲ τῷ Θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγια-
23 σμόν· τὸ δὲ τέλος, ζωὴν αἰώνιον. [f] Τὰ γὰρ ὀψώνια τῆς ἁμαρτίας θά- [f] Supra 5. 12. Gen. 2. 17. 1 Cor. 15. 21. James 1 15. 1 Pet. 1. 3.
νατος. τὸ δὲ χάρισμα τοῦ Θεοῦ ζωὴ αἰώνιος, ἐν Χριστῷ Ἰησοῦ τῷ
1 Κυρίῳ ἡμῶν. VII. Ἢ ἀγνοεῖτε, ἀδελφοὶ, (γινώσκουσι γὰρ νόμον

and accustomed to refer every thing to the senses, may the more fully understand in what your duty consists; which is in obeying righteousness." 2. Chrys. and some other ancients; and, of the moderns, Wets., Schleus., and Stuart explain it to mean; "I use such language as men are accustomed to employ, in regard to the affairs of common life." So the Classical writers have the phrase ἀνθρωπίνως λέγω. These interpretations seem, in some measure, to merge into each other. See Note on iii. 5.

—ὥσπερ γὰρ, &c.] The Apostle, having explained the reason why they should free themselves from the servitude of sin, and answered an objection arising from thence, returns to his admonition. (Crell.) Παρεστ. should be rendered, not "have yielded," but "[once] yielded." This is apparent from the οὕτω νῦν παραστήσατε. It is strange that the Commentators should not have seen that δοῦλα is here not a *substantive*, but an *adjective;* which, indeed, was the *primitive* use of the term; δοῦλος being, in its original use, as much an adjective as ἐλεύθερος. "So (observes Scheid ap. Lennep) the Persian BEND, a bond-servant, from *binden*, to bind." Ἀκαθαρσία and ἀνομία are by many recent Commentators accounted synonymous. Butas ἀκαθαρσία, in the signification lasciviousness, has at i. 24. been applied to these very persons, so that seems to be the sense here. Thus the word is synonymous with ἀσέλγεια and πορνεία. See Tittm. de Synon. p. 155. Comp. 2 Cor. vii. 1.

From *lasciviousness* the Apostle, I conceive, now rises to ἀνομία in *general*, as used of every kind of unlawful conduct. In εἰς τὴν ἀνομίαν and εἰς τὸν ἁγ. there is a peculiar idiom, which has occasioned some difference of opinion as to the full import of the words. The ancient, and almost all modern Commentators think that the εἰς denotes *accumulation*, i. e. "vice upon vice." They, however, adduce no sufficient proof; and this mode of explanation will not suit εἰς ἁγιασμόν. I should rather think that the εἰς (like the Heb. ל) denotes *purpose*, as in Mark i. 4. and often. Thus the sense will be, "for the promotion and dissemination of vice of every kind." Δικαιοσύνη denotes *right conduct* in general, as opposed to ἀνομία: and εἰς ἁγ. signifies "that you may become holy," and consequently be blessed and saved.

20. The connection and the scope of this verse (not a little obscure) may, I think, be laid down, with Prof. Stuart, as follows: "As you once served *sin*, so now you must serve *holiness*. Your present relation admits of no other conclusion; for when you served sin, you deemed yourselves free from all obligation to righteousness: [so now, serving holiness, count yourselves free from all obligation to sin."]

—ἐλεύθεροι ἦτε τῇ δικ.] The Commentators have been not a little perplexed with this rare use of ἐλεύθερος, and the unprecedented syntax of Dative for Genit. But, in fact (as Mackn. saw) δικ. is not governed of ἐλεύθ., but of ἐπὶ understood. And Mackn. and Wahl rightly render, "free with respect to righteousness," i. e. as to any dependence upon it, or obedience to it. There is, however, a yet greater irregularity in the sentence, namely, that we have here (as occasionally elsewhere in St. Paul) an antithetical clause left to be supplied. This was seen by Chrys. and the Greek Commentators, and afterwards by Crell. and Grot. They paraphrase thus: "When ye lived in vice, ye were alienated from all virtue, not only wholly averse from any subjection to it, but free from that subjection. *Now* therefore be as subject to virtue, and as wholly alienated from subjection to sin."

21. τίνα οὖν καρπὸν, &c.] Render: "What fruit (i. e. advantage), then, had ye at that time in respect of those things?" Τέλος is here, as Wets. observes, for πλήρης μισθός; of which use Loesn. and Carpz. adduce examples.

22. νυνὶ δὲ] See Note supra iii. 21. Δουλωθέντες, &c. "engaged to the service of God." So Apuleius, cited by Wets.: "Da nomen huic *sanctæ militiæ;*—teque jam nunc obsequio religionis nostræ dedica, et ministerii jugum subi voluntarium. Nam cum cœperis Deæ servire, senties fructum tuæ libertatis." Εἰς ἁγιασμὸν "in respect to holiness, or sanctification," as Stuart explains.

23. τὰ γὰρ ὀψώνια—αἰώνιος.] This is a *resumption* of what was said at ver. 21. τὸ γὰρ τέλος—θάνατος, in order to introduce another circumstance; and to contrast death as the *wages* of sin, and the desert of a vicious course, with eternal life as the *free gift* of God, awarded to faith and holiness, through Jesus Christ, and not as the reward of merit. There is (as Grotius, Gatak., and Wets. have shown) an allusion to military affairs; ὀψώνια being the regular soldier's pay, (on which I have fully treated at Luke iii. 14.) and χάρισμα the *donative* freely given, on certain occasions, by the emperors.

VII. The Apostle here resumes, and continues the argument advanced at iii. 31, that the Gospel method of Justification does not make void the moral law. And in doing this he engrafts what he has to urge on what was said at vi. 14, "for ye are not under *Law*, but under *Grace;*" which implied the greater efficaciousness of the Gospel for the *Sanctification* he had just mentioned, than the Law of Moses, or any Law. This he evinces in the present and subsequent Chapter, showing the inefficacy of *any Law* to sanctification, and how the grace of the Holy Spirit,

g 1 Cor. 7. 2, 10. 39. λαλῶ) ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ᾽ ὅσον χρόνον ζῇ; [g] [c]II 2
γὰρ ὕπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ
h Matt. 5. 32. ἀνὴρ, κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός. [h] Ἄρα οὖν ζῶντος τοῦ 3
ἀνδρὸς μοιχαλὶς χρηματίσει, ἐὰν γένηται ἀνδρὶ ἑτέρῳ· ἐὰν δὲ ἀποθάνῃ
ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα,

under the Gospel, *supplies* that defect. So far from *making void* the law, he proves that it is the only means of delivering men from the bondage of sin, to which they are subjected while under Law, and further shows the nature and blessedness of that deliverance. The first six verses of the present Chapter illustrate by a *popular* image (not to be too much pressed upon) derived from the case of *matrimony* (which is only an obligation till the death of one of the parties) what was said at vi. 14. seqq. And having *before* compared the condition of Christians (especially the Jewish Christians) to that of *slaves*, who have passed into the service of another master, the Apostle here compares the condition of those persons with that of a *wife*, who, after the decease of her husband, may be married to another; evidently alluding to the *abrogation* of the Law of Moses, as being dead, and therefore no more to be observed than a dead husband is to be regarded by a surviving wife. The same applies to the *Law of Nature*.

This view of the scope of the Chapter, and especially of the first four verses, is confirmed by the elaborate researches of Prof. Stuart. He commences by observing, "that the difficulty complained of in the first four verses has been chiefly occasioned by Commentators instituting *too minute a comparison* between the conjugal connection, and the connection of Christians with the law; since a minute and exact comparison was not intended, and cannot be made." The points of *dissimilarity* are then pointed out by the learned Commentator, who truly observes that the *object* of this comparison was to *illustrate* and *defend* the sentiment at vi. 14, "for we are not under the law, but under grace." The basis of the whole comparison he states to be as follows: "Brethren, you are aware that death, in all cases, dissolves the relation which exists between an individual and a law by which he was personally bound. For example: the conjugal law ceases to be in force by the death of one of the parties. So it is in the case of Christians. They not only die to sin, i. e. renounce it, when they are baptized into the death of Christ, vi. 2—11; but they also die to the law at the same time, i. e. they renounce all their hopes and expectations of being sanctified by the law; so that sin will no more have dominion over them. They do, by the very fact of becoming real Christians, profess to receive Christ as their 'wisdom, and justification, and sanctification, and redemption,' 1 Cor. i. 30."

1. γινώσκουσι νόμον.] The Commentators are not agreed whether by νόμον is meant the *Law of Moses*, or *Law in general*. The former view is adopted by *most* Commentators, ancient and modern; but the latter is ably maintained by Est., Crell., Schoettg., Koppe, Mackn., Wakef., and Middl., who interpret "to persons who know the nature of Law divine and human." "The greater part (says Bp. Middleton) of St. Paul's readers probably had not extended their views to the imperfection, which must belong to every dispensation not providing an atonement. And he might have said merely that he knew τὸν νόμον, the Mosaic law. But he here addresses them with some degree of rhetorical complaisance; and takes it for granted that they had made a general application from their own particular experience: and the design of the Epistle (see Note on ii. 13.) led him to speak, directly or indirectly, of the imperfection of all the possible schemes of salvation, which offered not a redeemer."

Of these two interpretations, the latter seems preferable, being such as the propriety of the Article requires; from which we must not unnecessarily suppose any deviation. But, at the same time, the difference between the two is more apparent than real; for the Law of *Moses* is *especially adverted to* by the Apostle in this Chapter, and the law of *nature*, or that of works, held in a subordinate consideration.

As to the construction, and consequently the sense of the words ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ᾽ ὅσον χρόνον ζῇ, the τοῦ ἀνθρώπου is by several modern Commentators construed with ὁ νόμος. But though this absolute use of κυριεύω is frequent, and the transposition is one not rare in St. Paul, yet it is not to be introduced *unnecessarily*; which would be the case here. And, as Doddr. observes, "if it seems to remove one tautology, it introduces another and a worse;" for the second verse plainly expresses the same sense as would thus be assigned to the first. Besides (as it has been also observed) to render ἐφ᾽ ὅσον χρόνον ζῇ "as long as *he* (i. e. the man) liveth," would be contrary to the Apostle's design, which is to prove that they had outlived their obligations to the Law. I therefore prefer the view adopted by Origen, of the ancients, and the most eminent modern Commentators; who assign to ζῇ the sense "is in force," of which Koppe cites as an example Soph. Antig. 206. οὐ γάρ τι νῦν γε κἀχθὲς, ἀλλ᾽ ἀεί ποτε ζῇ ταῦτα (scil. τὰ προστάγματα) Θεῶν. There is, indeed, somewhat of harshness in referring ζῇ to νόμον; but not greater than we frequently find in the writings of St. Paul, in which the context and the scope of the reasoning is generally a better guide than the seeming construction. Μόνον is to be understood; i. e. so long as it is in force, and no longer. Τοῦ ἀνθρώπου, i. e. the person subject to its authority. The γὰρ in the next verse should be rendered "for example."

2. ὕπανδρος] "one who is engaged (ὑπὸ) to obedience and fidelity to a husband." At νόμῳ sub. ἐπί. Thus it is equivalent to κατὰ νόμον. The νόμου τοῦ ἀνδρὸς must mean *the obligation laid upon the wife by the husband's right to her*, which, of course, must cease at his death. At κατήργηται ἀπὸ τοῦ νόμου there is, as at Gal. v. 4., an *hypallage*, for κατήργηται ὁ νόμος τοῦ ἀνδρὸς, "the law or right over her by her husband, is annulled." For a law is said καταργεῖσθαι, when it ceases.

3. χρηματίσει] "she will be accounted." In ἐὰν γένηται ἀνδρὶ ἑτέρῳ we have a common phrase, to denote the cohabitation of matrimony or of concubinage, occurring in Lev. xxii. 12. Deut. xxiv. 2. Judg. xiv. 20. and sometimes in the later Classical writers, as Achill. Tat. and Heliodorus. Τοῦ μὴ εἶναι is for ὥστε μὴ εἶναι.

4 γενομένην ἀνδρὶ ἑτέρῳ. [i] Ὥς τε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ· εἰς τὸ γενέσθαι ὑμᾶς ἑτέρῳ,
5 τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρποφορήσωμεν τῷ Θεῷ. [k] Ὅτε γὰρ ἦμεν ἐν τῇ σαρκὶ, τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου ἐνηρ-
6 γεῖτο ἐν τοῖς μέλεσιν ἡμῶν εἰς τὸ καρποφορῆσαι τῷ θανάτῳ. [l] Νυνὶ δὲ κατηργήθημεν ἀπὸ τοῦ νόμου, * ἀποθανόντες, ἐν ᾧ κατειχόμεθα· ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος, καὶ οὐ παλαιότητι γράμματος.
7 [m] Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία; Μὴ γένοιτο! ἀλλὰ τὴν

i Infra 8. 2. Gal. 2. 19, 20. & 5. 18. 22.
k Supra 6. 21. Gal. 5. 19.
l Supra 2. 29. & 6. 2. 2 Cor. 3. 6.
m Supra 3. 20. Exod. 20. 17. Deut. 5. 21.

4. Now follows the *application* of this principle to the case in question. Hence I have ventured to edit ὥς τε for ὥστε; the sense being plainly, "And so," "in like manner." And Wakef. and Iaspis, I find, render *thus*. Examples of ὥς τε in this sense for καὶ ὡς, and that for οὕτως, and of the confusion of ὥστε and ὡς τε, may be seen in Steph. Thes. p. 10, 993. Nov. Ed. See also Hoogev. de Part.

With the words following, the early modern Commentators found much difficulty, for the removal of which the only effectual method is (with Chrys. and the Greek Commentators, with the Pesch. Syr. Vers., as also Grot., Crell., Whitby, Hammond, Taylor, Wakef. Koppe, Newc., Rosenm., and other eminent Commentators) to suppose an *hypallage*, by which ἐθανατώθητε τῷ νόμῳ ("ye are dead to the law") is taken for ὁ νόμος ἐθανατώθη ὑμῖν, i. e. (as the scope of the argument requires), ye are freed from the necessity of performing the works of the law in order to justification. "By this mode of expression (says Taylor) the prejudice of the Jew is favoured, who might have been disgusted, had the Apostle said that the law, for which the Jews had so great a veneration, was *dead:* and yet the sense is the same; because the relation is dissolved, whichsoever of the parties be dead."

—εἰς τὸ γενέσθαι, &c.] i. e. so that now ye are *another's*, are no longer subject to the abrogated law, but are become Christ's, who was raised from the dead to complete the work of Redemption.

—ἵνα καρποφ. τῷ Θεῷ.] These words are to be referred to all the preceding ones, εἰς τὸ γενέσθαι —ἐγερθ., and the sense is, "in order that ye should bring forth fruit (i. e. of holy obedience) unto God." Chrys. and Grot. seem right in supposing the term καρποφορ. to be used in conformity with the foregoing similitude, the offspring of marriage being *its fruits*.

5. ἐν τῇ σαρκί.] This *may* mean (as some Latin Fathers and most of the early modern Commentators and Wolf suppose), "*in the unregenerate state, under the dominion of fleshly lusts;*" so vi. 6. σῶμα τῆς ἁμαρτίας. But, from the context (see v. 16.) it should seem that the words are better understood (with Chrys. and the Greek Commentators, as also Grot., Vorst., Hamm., Whitby, Locke, Carpz., and almost all the recent Expositors), "*under the carnal ordinance of the Law,*" the phrase being frequently put in opposition to ἐν πνεύματι εἶναι, to be under the Gospel, and partakers of its spiritual blessings. Compare viii. 2. viii. 8, 9. Every law of *works* must be more or less carnal, as regarding external and corporeal, rather than internal and spiritual things; the body rather than the soul. Τὰ παθήματα τῶν ἁμαρτιῶν is a Heb. phrase for τὰ πάθη τὰ ἁμαρτωλά; the sinful affections of the unregenerate state. Πάθος is the *usual* term in this phrase, as Rom. i. 26. πάθη ἀτιμίας. At τὰ διὰ τοῦ νόμου some participle, as γεγονότα, must be supplied. Διὰ τοῦ νόμου is by many rendered "under the law," for ὑπὸ τῷ νόμῳ, as iv. 11. 2 Cor. v. 11. 2 Tim. ii. 15. But it is plain from v. 8. that (as the ancient and early modern Commentators saw) *more* is meant, which is probably this; that these passions were *generated* by the *forbidding* effect of the law, which rather *excited* a *desire* for what was forbidden. See the Note on v. 8.

—ἐνηργεῖτο] wrought. The verb is here, as in 2 Cor. iv. 12. a *deponent*, though almost always elsewhere a *passive*. Ἐν τοῖς μέλ., "in our bodily organs," the seat of sensuality. See v. 22. and 1 Cor. vi. 15. Col. iii. 5. James iv. 1.

—εἰς τὸ καρποφορῆσαι, &c.] "so as to bring forth fruit which tended unto death."

6. νυνὶ δὲ, &c.] The connexion is: "[And such would have been the natural consequence of sin] *but now* we are delivered," &c.

—ἀποθανόντες.] The reading of the *textus receptus* is ἀποθανόντος. But ἀποθανόντες is found in very many MSS. (including Rinck's Venice ones) all the early Edd., and many of the best Versions and Fathers, together with the Greek Commentators; and it has been adopted by almost every Editor from Wets. to Vater. With reason,—as much required by the context, as it is supported by MSS., &c., and (as Wakef. says), "gives clearness to a passage before inexplicable." The sentence may be rendered: "But now we are freed from the law, being dead to that law in which we were held bound; so that we worship God according to a new and spiritual mode, not in the old and literal one," i. e. by the law of Moses. The construction, as Rosenm. observes, is: νυνὶ δὲ κατηργ. ἀπὸ τοῦ νόμου, ἀποθανόντες [ἐκείνῳ scil. νόμῳ] ἐν ᾧ κατειχόμεθα; which, as Ammon says, is, by hypallage, equivalent to νυνὶ δὲ ἀποθ. τῷ νόμῳ, ἐν ᾧ κατειχ., ἐλεύθεροί ἐσμεν ἀπ' αὐτοῦ. Instead of ἐν ᾧ a Classical writer would have said ᾧ. So Thucyd. iii. 12. δέει τὸ πλέον ἢ φιλίᾳ κατειχόμεθα. Perhaps, however, the present is a *stronger* idiom, and not quite of the same nature; there being, probably, a metaphor taken from fastening any one in a pair of stocks. See Note on Acts xvi. 24. Ἐν καινότ. πνεύματος seems put for "in a new state," namely, that of a spiritual religion, [the Gospel]; not that of an old and literal, or ceremonial, one, the law of works. And thus, as Iaspis observes, "Non tollit igitur, sed mutat modo obligationem nostra religio."

7. The Apostle now *preoccupies* two *objections*, which might be made from the foregoing expressions; 1. on the *tempting tendency or power*

ἁμαρτίαν οὐκ ἔγνων, εἰ μὴ διὰ νόμου· τήν τε γὰρ ἐπιθυμίαν οὐκ
n Supra 4. 15. & 5. 20. Gal. 3. 19. ᾔδειν, εἰ μὴ ὁ νόμος ἔλεγεν· Οὐκ ἐπιθυμήσεις· [n] Ἀφορμὴν δὲ 8
λαβοῦσα ἡ ἁμαρτία, διὰ τῆς ἐντολῆς κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπι-
θυμίαν· χωρὶς γὰρ νόμου ἁμαρτία νεκρά. Ἐγὼ δὲ ἔζων χωρὶς νόμου 9

of the law. This he overrules, 7—12, by denying that what was said of the power of sin under the law, was to be understood as implying that the law was the *cause* of sin. He shows, on the contrary, that it only *convicts* men of sin, *detects* and *prohibits* it. That it was only made an occasion of sin by the evil propensities of our nature. These, he represents, were *excited* by the prohibitions of the law; and first drew us into sin, and then, by sin, subjected us unto death. 2. *On the condemning power of sin,* which is answered from v. 12 to 25. See Note there. (Rosenm. and Young).

7. ὁ νόμος ἁμαρτία;] "Is, then, the law the cause of sin?" To this it is replied by the strongest negative, q. d. (observes Stuart) the law is not the efficient cause of sin: but still there is a sense in which the law is connected with sin. What this is the Apostle goes on to describe. Τὴν ἁμαρτ. οὐκ ἔγνων, i. e., as Theophyl. and Theodoret explain, "I should not have fully known the nature of sin in all its latent principles and tendencies." Or (as Stuart lays down the sense), "Unless the law had put restraint upon sinning, I should never have known how great is my propensity to evil and sin. My desires were excited by *the check* put upon them by the restraints of the law. Thus my character was fully developed, and I came, through the law, to know my own sinfulness. In this way πᾶσα ἐπιθυμία (v. 8.) was wrought in me, so that I have a knowledge of sin, such as I should never have acquired in any other way." This seems to be the connection between vv. 7, 8. Νόμου is taken by Koppe, Wakef., Rosenm. and Mackn., of law in general. But, as it plainly refers to the ὁ νόμος before and after, it can only be taken of the *Mosaic* law.

The most enlightened Commentators, ancient and modern, are agreed, that the Apostle here, and up to the end of the Chapter, is not speaking in his *own person,* or of his own case; (for that would be contrary to the whole scope of his discourse, and to what is said at viii. 2.) but is *personating the character of another,* whether the Jew, or the Gentile. On this μετασχηματισμὸς (as the Rhetoricians call it), found also at 1 Cor. iv. 6, Gal. ii. 18., see Hamm., Locke, Schoettg., and Doddr. It occurs also in the Classical writers, and, like the κοίνωσις, is usually to be attributed to *delicacy,* and a wish to avoid giving offence. It is well observed by Doddr., that "the character here assumed is that of a man first *ignorant of* the law,—then *under* it, and sincerely desiring to please God, but finding, to his sorrow, the weakness of the motives it suggested, and the sad discouragement under which it left him, and last of all, *with transport discovering the Gospel,* and obtaining pardon and strength, peace and joy, by it." "The Apostle, however (as Mr. Holden remarks), is here representing the state of men who live under *any* law requiring works, or perfect obedience, for justification; consequently he is describing the case of every man who does not possess the righteousness of faith, which is by Jesus Christ, showing that every man is convicted as a sinner by the law under which he lives; and this, first, with respect to the law of Moses, v. 7—13, and 2dly, with respect to the law of nature, v. 14—23." The conclusion, then, is evident, that the Gospel, so far from making void the moral law, and giving encouragement to sin, is the only method of delivering mankind from sin and spiritual death.

—τὴν γὰρ ἐπιθυμίαν οὐκ ᾔδειν.] The sense is: "I had not known the sinful nature of lust; i. e. forbidden desire." Vitringa and Schoettg., indeed, maintain (and in proof thereof adduce various citations from the Rabbins) that the *wiser* Jews admitted evil concupiscence to be a sin. And I have in Recens. Synop. proved this of *Josephus.* Grot. too, and some other Commentators, affirm the same thing of the *Gentiles:* which, however, Wolf flatly denies; though in the face of no inconsiderable evidence, to which I have in Rec. Syn. added two passages that must decide the point, one from Eurip. Hippol. 317, where, among other frank confessions of guilt for evil concupiscence, is this: χεῖρες μὲν ἁγναί, φρὴν δ' ἔχει μίασμά τι. And Orest. 1604. Με. Ἁγνὸς μέν εἰμι χεῖρας. Ὀρ. Ἀλλ' οὐ τὰς φρένας. Yet *even more* of such instances would not prove the Apostle *wrong;* since (as Crell. well observes) he is not speaking "de *sapientibus* viris, et *Philosophis,* quorum ob *summam paucitatem* ratio hac in parte non est habenda." And what he says is quite true of the bulk of mankind in every age; namely, (as Stuart paraphrases it,) that "even immoderate desire, that internal feeling which the law might not seem to modify, has been aggravated by its restraints."

The best Commentators tell us that οὐκ ἐπιθυμήσεις is, according to a not uncommon usage of the Apostle, (See xi. 26 & 27. Hebr. xii. 27,) an *imperfect quotation,* meant to suggest to the mind the whole of the commandment. Nay, the judicious Bâle Editor *marks* it as such in the text. But there is no proof that the Apostle *meant* it as a *citation,* strictly speaking, at all. He probably deemed the words sufficient to indicate in substance the tenth commandment.

8. ἡ ἁμαρτία] i. e. (as Theophyl. explains), "the propensity to sin inherent in our corrupt nature." Sin, moreover, is, as many Commentators think, here *personified,* as an *enemy* endeavouring to compass his death, by taking every opportunity to urge him to what the law forbids. And κατειργάσατο ἐπιθυμίαν must be understood with reference to that perversity of human nature, by which, as the Poet says, "Nitimur in vetitum semper, cupimusque negata," and which verifies the saying of Solomon, "*Stolen water is sweet, and bread eaten furtively is pleasant.*" Prov. ix. 17.

—χωρὶς νόμου] i. e. (as Theodoret explains) "without the existence of the law," which enjoins what is to be done, and forbids what is not to be done. Ἁμαρτία νεκρὰ, sin, (i. e. lust,) would be comparatively dead, would languish, or would be inoperative, since without law there is no transgression.

9. ἐγὼ δὲ ἔζων—ποτέ.] In this and the two next verses the Apostle expresses the same sentiment, only further unfolded; and, as almost all the best Commentators are agreed, still sustains the character of a man who, till he knew the law,

10 ποτέ· ἐλθούσης δὲ τῆς ἐντολῆς, ἡ ἁμαρτία ἀνέζησεν, ἐγὼ δὲ ἀπέθανον·
11 [o] καὶ εὑρέθη μοι ἡ ἐντολὴ ἡ εἰς ζωὴν, αὕτη εἰς θάνατον. Ἡ γὰρ [o] Lev. 18. 5. Ezek. 20. 11, 13.
ἁμαρτία ἀφορμὴν λαβοῦσα, διὰ τῆς ἐντολῆς ἐξηπάτησέ με, καὶ δι᾽ αὐ-
12 τῆς ἀπέκτεινεν. [p] Ὥστε ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολὴ ἁγία καὶ [p] 1 Tim. 1. 8.
13 δικαία καὶ ἀγαθή. Τὸ οὖν ἀγαθὸν ἐμοὶ γέγονε θάνατος; μὴ γέ-
νοιτο! ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατ-
εργαζομένη θάνατον, ἵνα γένηται καθ᾽ ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία [q] 1 Kings 21. 20, 25.
14 διὰ τῆς ἐντολῆς. [q] Οἴδαμεν γὰρ ὅτι ὁ νόμος πνευματικός ἐστιν· ἐγὼ Isa. 50. 1. 1 Mac. 1. 15.

led a life comparatively innocent; but, incited to sin by the law, however salutary in itself, fell into sin, and thereby sunk into every kind of misery. See Koppe and Stuart. As to the attempts of some Commentators (as Paræus, Beza, Pisc., Carpz., Rosenm., and Terrot) to establish that Paul here speaks in his *own* person, and adverts to what he had himself experienced in his youth, that is destitute of any real proof, and involves the passage in inextricable difficulties.

Ἔζων seems to have reference to the *security*, and comparative *happiness*, of men in such a state as is here meant. Ἐλθούσης, "when it was introduced." Neut. for passive, as often in Thucyd. Ἀνέζησεν, i. e. (as Theophyl., Grot., and the best Commentators explain) "it began to show itself in its true character *as* sin, thus bringing *conviction* home to my heart."

10. ἀπέθανον] i. e. "I felt spiritually dead, as guilty of death." See Theophyl. and the Note of Dr. Shuttleworth.

At ἡ εἰς and αὕτη εἰς *participles* must be supplied, by ellipsis. The simplest is that of the *verb substantive* accommodated to the sense. Of the two prepositions the first denotes *intent* and *scope*, the second *termination;* and the sense is well expressed by Abp. Newcome thus: "And [so] the commandments which, if observed, would have given life, became the occasion of death on account of human infirmity." It is truly observed by Rinck, that the demonstrative αὕτη has an intensive force, as at v. 16; ix. 6. 1 Cor. iii. 17; vi. 4; xvi. 3.

11. ἀφορμὴν λαβ.] i. e. taking occasion of that aggravation of the desire, which, by the corruption of human nature, is excited by the restraints of the law.

— ἐξηπάτησε] "lured and tempted me to sin;" ex. gr. insinuating that the prohibitions of the law are unreasonable, and that the thing is pleasant and profitable, and will perhaps go unpunished. In short, using such sophistry as that by which the Serpent deceived Eve. Δι᾽ αὐτῆς scil. ἐντολῆς, i. e. "by my non-observance of it."

12. ὥστε.] "And so," or "so then." The Apostle shows that the fault was not in the commandment, but in the man. Ἅγιος is a term properly (like the Latin *sanctus*) applied to *Law*, and signifies what justly claims our reverence and obedience. See Tittm. de Syn. p. 22. With respect to δίκαιος and ἀγαθὸς, the former signifies "*what is just in itself*," and here hints that the Law is not the *cause* of the misery of those who violate it; ἀγαθὸς, "*what is calculated for good.*"

13. τὸ οὖν, &c. The Apostle now considers the *condemning* power of sin under the law. The sentiment is substantially the same as at v. 7. An *objection* is supposed, q. d., "What, then, has this good law been the occasion of death to me? how can a thing deserve the appellation of *good*, if it tends to one's ruin?" To the *negation* which follows, the Apostle subjoins what may *establish* that denial. The *scope* of the passage (as Theodoret. says) is to show the cause of the above evils. But in laying down the construction and determining the sense, the best Commentators have pursued two different courses: Beza, Schmid, Wolf, Elsn., Mackn., and Rosenm., together with most of the Editors from R. Stephens to Tittm. and Vater., point ἡ ἁμαρτία· and repeat γέγονε θάνατος. Thus ἵνα φανῇ must be construed with κατεργαζομένη, which will be taken for κατεργάζεσθαι. So φαίνεται καλουμένη in Thucyd., and a similar idiom in the best ancient Classical writers. There is, however, not a little harshness in the repetition of γέγονε θάνατος. There is something frigid in φανῇ so interpreted. And how the sense assigned to the rest of the words can be extracted from them, I am quite at a loss to imagine. I see no reason to abandon the mode of interpretation almost invariably adopted by the ancient Translators and Commentators and most modern ones, which is ably supported by Crell., Schliting, Turner, and Bp. Middl. The Commentator last mentioned has shown how inconsistent the other is with the propriety of the Greek Article; and he thinks there is little doubt but that our common version (which is supported by that of Wakef.) is right. At κατεργαζομένη sub. ἦν; or take it as participle for verb, Hebraicè. Thus we may render; "Hath, then, this *good* become *death* to me? By no means. Nay, *sin*, that it might appear to be sin, was working death to me by what is good: that sin might, by means of the commandment, be [and appear to be] exceedingly sinful (i. e. heinous in its nature.)" "Just as a disorder (observes Theophyl.) which, when it has become worse, may be said to display, by *means of the medical art*, its extreme virulence, in not being removed even by *that*." Thus the law is cleared of all blame, as to its being the cause of death; yet the Apostle proceeds, vv. 14 — 20, to show the utter inefficacy of the Law, whether of Moses or of Nature, to Sanctification.

14. The Apostle now proceeds to show the *cause* why the Law cannot keep any one in his duty, and make him abstain from sin, but rather provokes his desire to sin; and he depicts *graphicè* the contest of sin and human corruption, while a man is struggling, ineffectually, by his own strength, to obey the law of God; showing (to use the words of Stuart) that "even against the voice of reason and conscience, as well as against the Divine precepts, does carnal desire prevail. Thus do men yield the *moral self* to the power of the *carnal self*, and plunge deep into *ruin*, while the voice of God's law is thundering in their ears, and the voice of their consciences is loudly remonstrating against their conduct. Hence it is plain that the Apostle's object is, to

r Gal. 5. 17. δὲ ‡ σαρκικός εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν. [r] ὃ γὰρ κατεργά- 15
ζομαι, οὐ γινώσκω· οὐ γὰρ ὃ θέλω τοῦτο πράσσω, ἀλλ᾽ ὃ μισῶ τοῦτο
ποιῶ. Εἰ δὲ ὃ οὐ θέλω τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός. 16
νυνὶ δὲ οὐκ ἔτι ἐγὼ κατεργάζομαι αὐτό, ἀλλ᾽ ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρ- 17
s Gen. 6. 5. & 8. 21. τία. [s] Οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τουτέστιν ἐν τῇ σαρκί μου, 18
ἀγαθόν· τὸ γὰρ θέλειν παράκειταί μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν
οὐχ εὑρίσκω. οὐ γὰρ ὃ θέλω ποιῶ ἀγαθόν· ἀλλ᾽ ὃ οὐ θέλω κακὸν 19
τοῦτο πράσσω. Εἰ δὲ ὃ οὐ θέλω ἐγὼ τοῦτο ποιῶ, οὐκ ἔτι ἐγὼ κατερ- 20
γάζομαι αὐτό, ἀλλ᾽ ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. Εὑρίσκω ἄρα τὸν 21

show that to be *under grace*, and not under the law, affords the only hope for the sinner.

— ὁ νόμος πνευματικός ἐστιν.] There are several senses in which this is true; but the context requires us to interpret (with Vater Lex.) suadet ζωὴν πνευματικήν· "enjoins those things that are agreeable to the Spirit;" or the spiritual principle within them,—namely, their reason and conscience.

14. ἐγὼ δὲ σαρκικός ε.] Augustin, and most of the early *modern* Commentators (especially of the Calvinistic school) maintain that the Apostle here speaks of *himself*, and of *regenerate* Christians. But the ancient Commentators, and the later modern ones are of opinion that he speaks of the *unregenerate*, and consequently *per μετασχηματισμὸν*, as before. Thus the Apostle means to say, that the Law enjoins what is holy and spiritual, but that through the evil propensities of man's corrupt nature, men sin against it, and are consequently subjected to death by it.

Instead of σαρκικὸς, many ancient MSS. and some Fathers have σάρκινος, which is edited by Griesb., Koppe, and Knapp. But the new reading is plainly a *correction* of the early Critics; the Classical writers often using σάρκινος, but very rarely σαρκικὸς, though *one* example is adduced by Matthæi from Plutarch. Tittm. and Vater have, with reason, retained the common reading; as had been done by Wets. and Matth.

—πεπραμένος ὑπὸ τὴν ἁμ.]· A *strong* expression, suited to the foregoing image, and derived from the O. T., as 1 Kings, xxi. 20. ἐπράθη ποιῆσαι τὸ πονηρὸν, "sold himself to commit wickedness." Is. l. 1. ταῖς ἁμαρτίαις ὑμῶν ἐπράθητε. The Commentators explain this "devoted to sin." The sense, however, is *stronger*, there being a *phrasis prægnans*, compounded of two, i. e. "sold to sin," and "doing its drudgery;" denoting "one who is willingly and entirely devoted to the slavery of sin."

15. This verse is meant to *exemplify* and *illustrate* what was said in the preceding one. On the sense of οὐ γινώσκω, Commentators are not agreed. Many, from Erasm., Crell., and Grot. downward, take it to mean "I approve not." A sense, indeed, very suitable; since by disapproving what they act, contrary to the Law, they acknowledge that the fault is not in the Law, but in themselves. Yet no sufficient authority for this signification has been adduced, and it is not quite agreeable to what follows. But see Stuart. It seems better, therefore (with all the ancient Translators and some moderns, as Wakef. and Vat.) to take it in the sense "non intelligo," σκοτοῦμαι, as Theophyl. explains; since it is the effect of sin and the natural corruption of the heart thus to darken the understanding. This, then, and the passage following present *separate traits* of the spiritual bondage of the unregenerate, the latter springing out of the former.

16. Here the Apostle adduces an argument which immediately flows from the foregoing admission, and which the understanding of every unprejudiced person will ratify. For, as observes Bp. Bull, Apol. pro Harm. p. 78. "validissimum est argumentum, ad sanctitatem Legis vindicandam, quod ipsimet mali homines, ejus cognitione instructi, ipsam cum transgrediantur, approbent tamen, ipsique obedire aliquatenus velint, conscientiâ etiam suâ, ob peccata contra eam admissa, ipsos surdis verberibus flagellante."

Σύμφημι properly signifies "to say what another says," "assent to his opinion;" but when used of a *thing*, it signifies "to bear concurrent testimony in its favour." Here again, and throughout this argumentation, νόμος denotes any law, both natural and revealed.

17. νυνὶ δὲ—ἁμαρτία.] The sense is: "Now, then, it is not so much *I* that do it as *Sin*." "From both the foregoing instances the Apostle draws the same conclusion,—that the man, thus acting in opposition to his conscience, and best resolutions and endeavours, can hardly deserve the name of a *free agent;* but must labour under the influence of some fatal bias; some inbred, indwelling principle of sin." (Young.) "The Apostle here, for the purpose of his argument, considers man as having two distinct natures, the *Spiritual* and the *Carnal*. The former he now speaks of as the *real self*, which he calls at v. 17, 19, & 25. ἐγὼ, v. 22. τὸν ἔσω ἄνθρωπον, and v. 23. τὸν νόμον τοῦ νοὸς, and describes viii. 1. by κατὰ πνεῦμα: the latter is called ὁ νόμος τῆς ἁμαρτίας at v. 23. and τὸ σῶμα τοῦ θανάτου τούτου, v. 24. ὁ ἔξω ἄνθρωπος at 2 Cor. iv. 16, and ὁ παλαιὸς ἄνθρωπος at Rom. vi. 6. Eph. iv. 22. Col. iii. 19. Raphel. illustrates this from a passage of Xen. Cyr. i. 21, where Araspus complains of *two souls* contending within him. (Whitby and Mackn.) Socrates, too (as we learn from Xenophon and Philo) used to say, Δύο ἔχω ψυχὰς, &c.

18. παράκειταί μοι] "is at hand," "is attainable." So 2 Cor. viii. 12. ἡ προθυμία πρόκειται. Οὐχ εὑρίσκω, literally, "I find not the means or ability."

19. οὐ γὰρ ὃ θέλω—πράσσω.] A repetition, only more strongly worded, of the sentiment at v. 15. See Thucyd. iii. 45.

20. This is a repetition, with some alteration, for greater force, of what was said at v. 17.

21. εὑρίσκω ἄρα—παράκειται.] There is somewhat of difficulty in determining the *construction*, and, as thereon depending, the *sense* of this passage. Many eminent Commentators lay down the following construction: Εὑρίσκω [κατὰ] (per, *by*) τὸν νόμον, ὅτι ἐμοὶ τῷ θέλοντι ποιεῖν τὸ καλὸν,

νόμον, τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλὸν, ὅτι ἐμοὶ τὸ κακὸν παράκειται. t Psal. 1. 2. 2 Cor. 4. 16.
22 t Συνήδομαι γὰρ τῷ νόμῳ τοῦ Θεοῦ κατὰ τὸν ἔσω ἄνθρωπον· u βλέ- Eph. 3. 16. u Gal. 5. 17.
23 πω δὲ ἕτερον νόμον ἐν τοῖς μέλεσί μου ἀντιστρατευόμενον τῷ νόμῳ τοῦ
νοός μου, καὶ αἰχμαλωτίζοντά με τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν
24 τοῖς μέλεσί μου. Ταλαίπωρος ἐγὼ ἄνθρωπος! τίς με ῥύσεται ἐκ τοῦ
25 σώματος τοῦ θανάτου τούτου; Εὐχαριστῶ τῷ Θεῷ διὰ Ἰησοῦ Χρι-
στοῦ τοῦ Κυρίου ἡμῶν! — Ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοῖ δουλεύω
νόμῳ Θεοῦ, τῇ δὲ σαρκὶ νόμῳ ἁμαρτίας.
1 VIII. ΟΥΔΕΝ ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ μὴ

ἐμοὶ τὸ κακὸν παράκειται. By τὸν νόμον they understand (as do most Commentators) the *law of Moses*. But this involves a very harsh ellipsis, and the *Mosaic* law has here nothing to do with the argument. Others (as Knapp and Tholuck) construe thus: Ἐμοὶ τῷ θέλοντι ποιεῖν τὸν νόμον [scil. ποιεῖν] τὸ καλὸν, ἐμοὶ τὸ κακὸν παράκειται. But this is doing such great violence to the construction, that the sense thus *extorted* cannot be depended on. Hence I prefer (with Theodoret, Beza, Pisc., Crellius, De Dieu, Grot., Wolf, Newc., Mackn., Wakef., Schleus., Rosenm., Vater, Ammon, Middl., and Stuart,) to suppose τὸν put for τοῦτον, and to take νόμον in the sense of *norma, dictamen*, "*a principle of action*," and of our constitution, called the law in our members at v. 25. Thus the construction will be this: Εὑρίσκω ἄρα τὸν νόμον, ὅτι ἐμοὶ τῷ θέλοντι ποιεῖν τὸ καλὸν τὸ κακὸν παράκειται ἐμοί. q. d. "I experience this to be the principle of my nature, — that when I would do good, evil is at hand and ready to beset me, bringing me into captivity to the law in my members." The repetition of ἐμοὶ is not pleonastic, but makes τῷ θέλοντι more *pointed*. It is not, however, necessary to suppose the τὸν put for τοῦτον, but (as I suggested in Rec. Syn., and, I find, had occurred to Bp. Middl.) the *Article* in its *anticipative* force will suffice; meaning *the* law or principle about to be described, as impelling him to evil, when he is endeavouring to practise *good*. There is yet one difficulty remaining, which, though left unnoticed by the Commentators, I cannot pass over *sicco pede;* namely, how to account for the Article τῷ, which nevertheless is found in, I believe, all the MSS. Now, according to the sense above expressed, it would seem to be, to say the least, useless. But as the Article, especially when used with a particle, is perhaps never such, we are rather warranted in supposing that the sense is here imperfectly developed. It will, I think, be found to be this: "To me who am desirous to do good." This is a *stronger* sense than the other, and more direct and suitable to the Apostle's argument; by which the *most* that can be asked is granted in argument, in order that the refutation may be complete and decisive.

22, 23. These verses *illustrate* the preceding sentiment; or, as Stuart observes, the sentiment is *substantially* the same as in v. 15—17; but the costume is different. Συνήδομαι is an expression similar to σέμφημι τῷ νόμῳ ὅτι καλός ἐστι at v. 16, but much stronger. Besides, as Grot. remarks, "to *approve* is the office of the *understanding;* to *delight in*, that of the *heart*." By τῷ νόμῳ τ. Θ. is meant, as Koppe observes, any *Divine law*, or *rule of life*, as opposed to the law or principle just mentioned. On the τὸν ἔσω ἄνθρ., see Note supra ver. 17. The expression occurs in Plato and Philo (indeed it had before been used by Pythagoras), and perhaps Philo borrowed it not so much from Plato, as from the Theology of his own countrymen; vestiges of which are found in Josephus and the Rabbinical writers.

Ἕτερον νόμον, "another principle or impulse." It is sometimes called the νόμος ἐν σαρκὶ, opposed to which is the νόμος τοῦ νοὸς just after νόμος τοῦ πνεύματος at viii. 2. The following important passage of Plato (Phæd. p. 301.) as illustrative of the subject, has escaped all the Commentators: ἡμῶν ἐν ἑκάστῳ εἴδο τινά ἐστιν ἵππε καὶ ἡνιόχε καὶ ἄγοντε, οἷν ἑπόμεθα, ᾗ ἂν ἄγητον, ἡ μὲν ἔμφυτος οὖσα ἐπιθυμία ἡδονῶν, ἄλλη δὲ ἐπίκτητος δόξα, ἐφιεμένη τοῦ ἀρίστου. The ἐν τοῖς μέλεσι has reference to sensuality as *seated in* the various organs of the body. In ἀντίστρατ. and αἰχμ. we have metaphors derived from *military* affairs; and the two terms well designate the conflict between reason and passion. So Aristæn. cited by Schleusn. Lex. ἔρως ἀντιστρατεύειν τοῖς ὑπερηφανοῦσι φιλεῖ.

24. ἐκ τοῦ σώματος τοῦ θαν. τ.] A harsh and somewhat difficult expression, which is best explained by the Greek Commentators, and many eminent moderns, who take τοῦ θανάτου for θανατικοῦ, or θανατηφόρου, "which subjects us to this death," "this deadly evil,"—namely, this carnality and bondage to corruption, which leads to death temporal and spiritual.

25. εὐχαριστῶ, &c.] A brief and consequently obscure mode of expression, which would have been more plainly phrased thus: Ὁ Θεὸς, διὰ Ἰ. Χ., &c. ᾧ εὐχαριστῶ. This clause (I agree with Crell. and Rosenm.) is from the Apostle in his *own person;* and is a parenthetical exclamation, or pious ejaculation, proceeding from sympathy for the wretched person just described. In the inference at the next verse the Apostle uses αὐτὸς ἐγὼ, "I, the same [person]," to denote a *return* to the μετασχηματισμὸς, or speaking in the person of another,—namely, of *human nature*, as the Greek Commentators saw. The latter part of this verse (which ought to have been made a separate verse) is well observed by Gratz, in the Preface to his Greek Testament, (Mogunt. 1827,) to be a *resumption* of what the Apostle had been saying about the frailty and corruption of human nature,—and is, in fact, a *summary* of what was said more at large supra vv. 17—25. Finally, "the grand deduction (observes Stuart) which the Apostle intends to draw from all this is,—that we must be 'under grace,' in order to subdue our sinful passions and desires; in other words, that Christ must be our *Sanctification* as well as our *Justification*."

VIII. Having shown that all men, whethe-

x Supra 6. 18, 22. John 8. 36. Gal. 5. 1. κατὰ σάρκα περιπατοῦσιν, [ἀλλὰ κατὰ πνεῦμα.] [x] ὁ γὰρ νόμος τοῦ 2
πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσέ με ἀπὸ τοῦ νόμου
y 2 Cor. 5. 21. Eph. 2. 14, 15. Gal. 3. 13. Heb. 7. 18, 19. τῆς ἁμαρτίας καὶ τοῦ θανάτου. [y] Τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ 3
ἠσθένει διὰ τῆς σαρκὸς, ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι

under the law of Moses, or of nature, so far from being *justified*, are *convicted as sinners;* and having thus evinced the inefficacy of the law to sanctification, from the want of that supernatural aid, which can alone enable us to overcome the inherent corruption of nature; finally, having at v. 25. pointed to the *remedy* provided in the Gospel of Christ, the Apostle now proceeds to develope and enforce the argument at vii. 14. for Christian sanctification, (founded on the *superior efficaciousness* of the means of grace afforded by the Gospel) and describes the *nature* and *blessedness* of this Gospel deliverance, by contrast with the misery of those who sought to justify themselves by their own righteousness, described in the latter part of the foregoing Chapter. (Young.) In the preceding Chapter (v. 7—25.), the Apostle has illustrated and enforced the proposition made in vii. 5., viz., that while in a carnal state, our sinful passions are not only exercised, but they are even rendered more vigorous or energetic, by reason of the restraints which the Divine law puts upon them; and consequently, that they bring forth fruit unto death. The present Chapter exhibits the *reverse* of all this [namely, the nature and blessedness of the deliverance by the Gospel.] It is a commentary on vii. 6., or at least an enlargement and illustration of the sentiment there exhibited. As at v. 6, there is the antithesis of v. 5: so here, viii. 1—11. is the antithesis of viii. 7—25.

1. νῦν.] Prof. Stuart joins νῦν with ἄρα, and renders *now then*, i. e now agreeably to this. But whether this method of joining νῦν with ἄρα, as if forming together a *formula of inference*, can well be admitted, I greatly doubt. Of this no example occurs to me either in the Scriptural or Classical writers. Perhaps he was thinking of ἄρ' οὖν, which is a frequent illative formula, found also in the O. T.; whereas ἄρα νῦν is, I repeat, found nowhere. Nay νῦν itself has never any *illative* force; while both in the Scriptural and Classical writers, it not unfrequently signifies (by an ellipsis) "as things now are," which is the sense here, q. d. now that they are delivered by the grace of God, through Christ. There is a reference to the *salvation by grace* implied in the first clause of the verse preceding. The *inference* in ἄρα may, with Stuart, be referred to vii. 4. 6. Τοῖς ἐν Χριστῷ Ἰησοῦ. The best Commentators suppose that there is an ellip. of οὖσι; and that εἶναι ἐν Χριστῷ is a periphrasis, signifying, "to become Christians by baptism," being thus united with Christ. And they refer to 1 John ii. 5. iii. 6. v. 20. John xv. 7. The phraseology, however, of one writer is no rule for that of another, and those passages are not quite to the purpose. Indeed, the ellipsis will be unnecessary, if μὴ περιπατοῦσι be closely connected with τοῖς ἐν Χ. Ἰ., as is done by R. Steph., Matthæi, and the recent Bâle Editor, and the τοῖς supposed to belong to περιπατοῦσιν. This, too, is required by the sense; for μὴ περιπατ. signifies, "to those walking," i. e. if they do but walk: whereas τοῖς περιπ. as at v. 4., would be, "to those who walk," whereas the hypothetical, not the declarative, sense is here required.

—μὴ κατὰ σάρκα—πνεῦμα.] This clause is rejected by Mill, Semler, and most Critics, and is cancelled by Griesb., Koppe, Knapp, and others; but only on the authority of *seven* ancient MSS., three of the worst Versions, and some Fathers; and consequently without sufficient reason. Rinck in loc. has shown that the MSS. (all of the Western recension) which omit it, are of that class which often do omit what may be dispensed with, or might seem a repetition. And he gives several examples. The words, he testifies, are found in all the MSS. he has collated. Indeed they cannot well be dispensed with, for they seem to have reference to both what was said in the last verse of the preceding Chapter, and in the 2d verse of the present. Besides, the sense seems to require some *limitation*. These arguments, however, almost entirely apply to the words μὴ κατὰ σάρκα περιπ. The *rest* are probably (as Beng. pointed out) an *addition* from v. 4.; since for the evidence for the omission of these, there is all that is alleged for the omission of the whole clause, with the addition of two of the most ancient MSS., A. and D., countenanced by Cod. G., the Syr., Vulg., and Armenian Versions, together with Chrys. and several other of the Fathers. The reason for the *addition* is quite obvious; whereas for the *omission* none can be imagined.

2. ὁ γὰρ νόμος—θανάτου.] The νόμος τοῦ πνεύματος and the νόμος τῆς ἁμαρτίας have reference to the two *principles of action*, mentioned in the preceding Chapter, by which the carnally minded and the spiritually minded are respectively led. The former is so called, as being implanted by the Spirit, the Giver of life. With respect to ζωῆς, the best Commentators take it for ζωοποιοῦντος, *abstract for concrete*. But it should rather seem that the force of the Genit. in ζωῆς (life and happiness), and θανάτου (death and misery), denotes *tendency*. The assertion contained in this verse is *confirmed* in v. 3. 9. seq.

3. τὸ γὰρ ἀδύνατον, &c.] This is *confirmative*, and *explanatory* of what was said at v. 2.: "We are thus made free, *because* what the law," &c. The construction here is irregular; but not to be adjusted by taking τὸ ἀδύν., with some, as a Nominat. or Accusat. absolute. The ancient and early modern Interpreters (as also Koppe) rightly regard it as an *anacoluthon*, and supply ἐποίησε from the subject matter. The Genit. in νόμου has the force of a Dative, "what it was impossible for the law to do." By the law is meant chiefly the *law of Moses;* but also *any law of works*.

—ἠσθένει.] The sense is, "was [too] weak." An idiom found in the Classical as well as the Scriptural writers, and on which I have fully treated on Thucyd. At ἐν ὁμοιώματι sub. γενόμενον, which is *expressed* at Phil. ii. 7. Σαρκὸς ἁμ. is for σαρκὸς ἁμαρτωλῆς. Thus the full sense is, "in a body like that of man's," (implying all the infirmities of human nature), and only differing from it in being without sin. This is with reason accounted as an indirect proof of the two-fold nature of our Lord. Περὶ ἁμ. Koppe well explains "for the expiation of sin," i. e. as a sacrifice for sin. There is, however, no ellipsis of θυσίαν, as Bos imagined; but rather of προσφορὰ, "sin offering,"

σαρκὸς ἁμαρτίας, καὶ περὶ ἁμαρτίας, κατέκρινε τὴν ἁμαρτίαν ἐν τῇ
4 σαρκί· ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν τοῖς μὴ κατὰ
5 σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα. [z] Οἱ γὰρ κατὰ σάρκα ὄντες [z] 1 Cor. 2. 14.
6 τὰ τῆς σαρκὸς φρονοῦσιν· οἱ δὲ κατὰ πνεῦμα τὰ τοῦ πνεύματος. [a] τὸ [a] Supra 6. 21. Gal. 6. 8.
γὰρ φρόνημα τῆς σαρκὸς θάνατος· τὸ δὲ φρόνημα τοῦ πνεύματος ζωὴ
7 καὶ εἰρήνη. Διότι τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς Θεόν· τῷ γὰρ
8 νόμῳ τοῦ Θεοῦ οὐχ ὑποτάσσεται· οὐδὲ γὰρ δύναται. [b] οἱ δὲ ἐν σαρκὶ [b] 1 Cor. 2. 14.
9 ὄντες, Θεῷ ἀρέσαι οὐ δύνανται. [c] Ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ, ἀλλ' [c] 1 Cor. 3. 16. Gal. 4. 6. Phil. 1. 19.
ἐν πνεύματι, εἴπερ πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δέ τις πνεῦμα

as Koppe supposes. So Heb. x. 18. προσφορὰ περὶ ἁμαρτίας.

3. κατέκρινε τὴν ἁμ. ἐν τῇ σαρκί.] On the sense here, the Commentators are not agreed. Many explain it "punished sin in the flesh," i. e. the body of Christ. An interpretation somewhat confirmed by what goes before: but it is scarcely allowable to take τῇ σαρκὶ for τῇ τοῦ Χριστοῦ σαρκί. It is better, with the ancient and several modern Commentators (as Grot., Bishop Bull, Schoettg., and Young), to interpret κατέκρινε "*put it down* (as the Classical writers use κατακηρίσσειν), *destroyed*, suffered it not to reign over us." A sense of κατακρίνω rare, but found in 2 Pet. ii. 6. πόλεις — κατέκρινε. "This interpretation (observes Mr. Young) is confirmed by the evident relation which κατέκρινε in v. 3. has to κάτακριμα in v. 1. The condemnation is taken off from the *sinner*, and laid upon *Sin;* that *Person*, who was said vii. 13. to be *exceeding sinful;* and which, vii. 17., is represented as the real author of the sinner's evil deeds. Now (continues he), as *death* is properly and intimately connected with judicial *condemnation* (see v. 12. 16, 17.) *Sin*, which, *as a Person*, is *condemned* in the flesh, is rightly interpreted to be the same with sin *killed* in the flesh, or the reigning power of sin in the members destroyed." "This κατάκρισις is (as Stuart observes), effected by the sin-offering of Christ; who came to save his people from the *power* as well as the penalty of sin."

4. Τὸ δικαίωμα τοῦ νόμου.] Several considerable Expositors, as Whitby and Koppe, explain this "the reward promised to the righteous," πληρωθῇ being taken for συμβαίνῃ. But though this signification of δικαίωμα is very agreeable to what *precedes*, yet it requires such harshness in the explanation of the words *following* as cannot be tolerated. The true interpretation is, doubtless, that of most eminent modern Commentators, "the requisition of the law," "what the law requires;" πληρωθῇ denoting "might be fully accomplished."

5. οἱ γὰρ κατὰ σάρκα — φρονοῦσιν.] The γὰρ has reference to a clause omitted. So Newc. "[And this righteousness cannot be fulfilled in any others] *for*," &c. Φρονεῖν τά τινος (sub. πράγματα) is a phrase occurring in the best writers, but in the sense "to take part with a person," not, as here, *to heed, care for*, set one's affections on a thing. I have, however, adduced *one* example from Aristot. Eth. x. 7. ἀνθρώπινα φρονεῖν. Grot. observes, that the word is here transferred from the *intellect* to the *affections*, (as in Matt. xvi. 23.); the notions of men being swayed by the affections. And those, it may be added, by their sensual appetites.

6. φρόνημα τῆς σαρκός.] The γὰρ is for δὲ, *autem*. And φρόνημα τῆς σαρκὸς is equivalent to τὸ φρονεῖν τὰ τῆς σαρκὸς just before, i. e. the being devoted to the flesh by the medium of the animal propensities. Compare a kindred passage of Gal. v. 19. Θάνατος and ζωὴ are used, by metonymy, for what *causes* them. And the words are to be taken (as often before), partly in a natural, and partly in a figurative sense.

7. διότι] "quippe, since;" for the clause refers to the τὸ γὰρ φρόνημα — θάνατος in the preceding verse. On ἔχθρα see Tittm. de Syn. P. ii. p. 8.

— δύναται.] Repeat ὑποτάσσεσθαι. The most enlightened Commentators, ancient and modern, are agreed that δύναται must be taken in a *popular* sense, as in the next verse, so as not to exclude the liberty of human action, or interfere with men's free will. See Bp. Bull's Apolog. pro Harm. p. 74., and Prof. Stuart, the latter of whom shows that we are not to resort to any metaphysical subtilties; what the natural and physiological powers of the sinner are, not being here the subject of discussion. This *moral* impossibility is no wonder; since the φρόνημα σαρκὸς is by its very nature directly opposed to the law of God; and as long as it continues such, must be so. "Thus how (it is beautifully observed by Augustin) can *snow* be *warmed?* for when it becomes warm, it is no longer snow. And so it is with the carnal mind."

8. δέ.] "Now then," or "so then." For this is a *conclusion* from the argument at. v. 4 — 7. They cannot please God (i. e. while they continue such), any more than rebellious subjects can please their prince.

Ἐν σαρκὶ is explained by Hamm., Locke, and others, 'under the fleshly dispensation of the law.' But the context here will not permit such a sense. It is plain that ἐν σαρκὶ εἶναι denotes 'to be under the influence of the carnal principle.' See Turner and Stuart.

9. Here the opposite character is brought forward, by way of contrast. The ὑμεῖς is emphatic; q. d. 'Ye who are Christians.'

Εἴπερ is, by the earlier Commentators, explained *si modo, if so be that.* By the later ones in general, *since.* The former interpretation is confirmed by the early Versions, and the Greek Commentators; and as it seems more suitable to the context, merits the preference. See Mr. Young's paraphrase. Bp. Middleton has here an elaborate Note on the sense of πνεῦμα in the phrases πνεῦμα Θεοῦ and πνεῦμα Χριστοῦ, and the sense of Χριστὸς ἐν ὑμῖν. After showing that there is not, as Michaelis fancied, any imitation of the Platonic philosophy, he subjoins the following able note: "I incline to the opinion that πνεῦμα Θεοῦ is not here to be understood of the Holy Ghost, and also that the three phrases are nearly

Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ 10
μὲν σῶμα νεκρὸν δι᾽ ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην.
d Acts 2. 24. supra 6. 4, 5. 1 Cor. 6. 14. 2 Cor. 4. 14. Eph. 2. 5. Col. 2. 13. [d] Εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ 11
ἐγείρας τὸν Χριστὸν ἐκ νεκρῶν ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν
διὰ ‡ τὸ ‡ ἐνοικοῦν αὐτοῦ ‡ Πνεῦμα ἐν ὑμῖν.
e Supra 6. 7, 13. [e] Ἄρα οὖν, ἀδελφοί, ὀφειλέται ἐσμὲν οὐ τῇ σαρκὶ, τοῦ κατὰ σάρκα 12
f Eph. 4. 22. & 5. 3. &c. Col. 3. 5, 6. g Gal. 5. 18. ζῆν. [f] Εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνήσκειν· εἰ δὲ Πνεύματι 13
τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε. [g] ὅσοι γὰρ Πνεύματι 14

of the same import; as is evident from the context.

The sense of πνεῦμα in this and in several other places will probably be best deduced from Luke ix. 55. οὐκ οἴδατε οἵου πνεύματός ἐστε, where it means indisputably *spirit, mind, temper*, or *disposition:* in like manner we meet with πνεῦμα δουλείας, πνεῦμα σοφίας, πνεῦμα πραότητος, &c. all common Hebraisms, in which the Genitive is to be construed as if it were the corresponding adjective agreeing with πνεῦμα. Two of the phrases in question appear to me to be of the same character, so that πνεῦμα Θεοῦ and πνεῦμα Χριστοῦ will signify a godly and a Christian frame of mind. So also 1 Cor. vii. 40. πνεῦμα Θεοῦ cannot be taken of the Holy Spirit in the personal sense, but must mean divine aid, or inspiration. The proposed interpretation exactly suits the context. 'They who are carnal,' says St. Paul, 'cannot please God: ye, however, are not carnal, but spiritual, if, indeed, a godly spirit dwell in you: but if any one have not a Christian spirit, then he is not Christ's. If, however, Christ be in you, your body, it is true, shall die, in consequence of [the original] transgression [of Adam], but your soul shall live through the righteousness [of the Redeemer].' I admit, however, that in v. 11. τὸ πνεῦμα τοῦ ἐγείραντος Ἰησοῦν can be taken only of the Holy Spirit; for there the Hebraism has no place; and even τὸ πνεῦμα τοῦ Θεοῦ, 1 Cor. iii. 16. may be interpreted in the same sense.

10. εἰ δὲ Χριστὸς — δικαιοσύνην] If πνεῦμα here signify the *spiritual part of man*, as the antithesis almost demands (and this interpretation is confirmed by Theodoret) the view of the sense taken by Bp. Middl. above may be acceded to, though some may prefer to explain τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην, with Mr. Turner, 'the soul is already alive to God and eternal things, because of that justification which the Gospel imparts.' If, however, πνεῦμα signify the *Holy* Spirit, the sense will be what I have laid down in Recens. Synop. And this seems to be confirmed by the next verse. So Mr. Young (who considers the sentiment to be akin to that in Gal. v. 24.) taking the διὰ to mean "with respect to," thus paraphrases: "And whether Christ be in you or no, by the inhabitation of his Holy Spirit, is a thing not difficult to be ascertained; for if Christ be in you, it will be seen by evident effects in your life and conversation; your carnal affections will die in you, and all things belonging to the Spirit will live and grow in you."

11. See Bp. Middl. above, and John v. 21. and Note. Τὸ ἐνοικοῦν αὐτοῦ πν. Instead of this the Edd. Princ., the textus receptus, and several MSS. and Fathers, have τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος, which is adopted by Vater. The other reading, however, is, with reason, preferred by Griesb., Knapp, Matth., and Tittm., as being the more difficult one, and, from the uncommonness of the syntax, more likely to be altered by the early critics.

12 — 17. The *inference* from the foregoing reasoning is now drawn; introducing an earnest exhortation to live suitably to the above views of Christian obligation, and a representation of the happy consequences resulting from being spiritually united to Christ.

— ἄρα οὖν, &c.] These particles have here a conclusive force, "So then;" and the sentence contains (as Taylor observes) an inference from the reasoning which occurs in the two foregoing Chapters, and up to v. 11. of the present: pointing out (as Young observes) the infinite obligation we Christians are under to a life of holiness and purity; since no less depends on the fulfilment or non-fulfilment, of that condition, than eternal life, or eternal death. Ὀφειλέτης εἶναι often signifies, "to be bound to perform service for any one." Here the sense is, "we are under a strong obligation," of which the Commentators adduce some examples from the Classical writers.

13. Πνεύματι] "by the influence of the Holy Spirit," called in the next verse the Spirit of God, as sent by Him. Bp. Middl. however, thinks it is here used in an adverbial sense, to mean *spiritually*, being opposed to the κατὰ σάρκα in the next verse. And he takes the πνεύματι Θεοῦ in the next verse to mean "little more." But I cannot agree with the learned Prelate; who, indeed, has no one of the Commentators to support him in this view. All of them, ancient and modern (*even Crell. and Schliting*), are agreed, that it is to be understood of the *Holy Spirit*. It is plain that here, as occasionally elsewhere, the Bishop's *Canon*, of the Gr. Art., was a mote in his critical eye; for he seems to have thought it would otherwise be broken. Yet without reason; for (as the best Commentators, ancient and modern, are agreed), πνεῦμα here denotes not the Holy Spirit *personally*, but his *influences* and *operations*. Now, according to the Bishop's own Canon, p. 165., this sense *always rejects* the Article. So that had the Article been here *employed*, it would have been *against* his Canon.

— τὰς πράξεις τοῦ σώματος.] Τὰς πράξεις is, as the best Commentators are agreed, a metonymy for παθήματα, or τὰς ἐπιθυμίας, affections, which produce *deeds*. See Gal. v. 24. Thus, to "mortify the deeds of the body," is to "crucify the old man with his lusts," to forego those actions to which our carnal lusts incite us. Of course ἀποθνήσκειν and ζῆν are used to denote respectively, the rewards and the punishments of a future state.

14. ὅσοι γὰρ, &c.] "In this (says Koppe) lies the force of the Apostle's proof, that they shall live." Namely (as Stuart explains), that as, being led by the Spirit of God, they show that they are children of God, and consequently will have a

15 Θεοῦ ἄγονται, οὗτοί εἰσιν υἱοὶ Θεοῦ. [h] Οὐ γὰρ ἐλάβετε πνεῦμα δου-
λείας πάλιν εἰς φόβον, ἀλλ' ἐλάβετε πνεῦμα υἱοθεσίας, ἐν ᾧ κράζομεν·
16 Ἀββᾶ, ὁ Πατήρ! [i] Αὐτὸ τὸ Πνεῦμα συμμαρτυρεῖ, τῷ πνεύματι ἡμῶν,
17 ὅτι ἐσμὲν τέκνα Θεοῦ. [k] Εἰ δὲ τέκνα, καὶ κληρονόμοι· κληρονόμοι
μὲν Θεοῦ, συγκληρονόμοι δὲ Χριστοῦ· εἴπερ συμπάσχομεν, ἵνα καὶ
18 συνδοξασθῶμεν. [l] Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν

h 1 Cor. 2. 12. 2 Tim. 1. 7. Gal. 3. 26. & 4. 5, 6.
Mark 14. 36.
i 2 Cor. 1. 22. & 5. 5.
Eph. 1. 13. & 4. 30.
k Acts 14. 22. 2 Tim. 2. 11, 12. 1 Matt. 5. 12. 2 Cor. 4. 17. Phil. 3. 10, 21. 1 Pet. 1. 6. & 4. 13. 1 John 3. 1, 2.

portion of the heavenly inheritance. The *γὰρ*, however, may only be illustrative of *autem*, and the passage be intended (as Chrys. and Theophyl. say) to show the *reward* of this mortifying the lusts of the flesh: q. d. they may (as Mr. Young explains) take to themselves the confirming testimony of the Holy Spirit himself. The sense of God's Fatherly love is shed abroad in their hearts; they are delivered from slavish fear, and are enabled to address God with filial confidence, as a reconciled Father. Ἄγεσθαι is often used of *moral impulse;* but this (as Est. observes), does not imply *compulsion*, but rather *supposes* that we have the *power* to *resist* the Holy Spirit. See Chrys. and Theophyl.

15. *οὐ γὰρ ἐλάβετε πν. δουλ.*, &c.] This is *confirmatory* of what was said of the Spiritual adoption; and shows the *nature* thereof, in order to point out to *Jews* its high superiority over that of the Mosaic Law. The *γὰρ* refers to a clause omitted: q. d. "[that ye *are* sons of God, is clear from your disposition] *for* ye have not received, ye do not bear," &c. The ancient, and some modern Commentators have wandered from the true sense by interpreting *πνεῦμα* the *Holy Spirit;* whereas, as the best Commentators are agreed, it signifies a *spirit*, or disposition. *Δουλείας* is for *δουλικὸν*, by an idiom common to all languages. The best Commentators, rightly, refer the words to that servile spirit which pervaded the whole of the Mosaic Law; which dealt in threatening and punishments, and required continual expiations of sin, partly by severe *penance* as it were; consequently engendering in those subject to it the disposition of *slaves*, who abstain from offences not through love of their master, but "*metu crucis et pendentis habenæ.*" Εἰς *φόβον*, "so as to produce fear." Πάλιν, i. e. under a new Dispensation or Religion, as in the former one. Υἱοθεσία here should, perhaps, be rendered, not *adoption*, but *sonship*. Κράζομεν, "we cry out [unto God]." The *first* person is used to accommodate what is said to all Christians of all countries and ages. On Ἀββᾶ see Note on Mark xiv. 36. The *ὁ Πατὴρ* is thought by some to be Nominative for Vocative, *Atticè*, as *ὁ Θεὸς* in Luke xviii. 13.; by others, to be a mere explanation of the Ἀββᾶ; which is not very probable. And although (as Schoettg. observes) the Jews used, in common discourse, to conjoin Hebrew and Greek words, yet that principle will not apply here. It is better to suppose (with Tolet. and Doddr.) that the Apostle intended, by this union of Hebrew and Greek terms of invocation, to represent the adoption as common to both. And, indeed, from the other passage in which this form occurs, it would seem that *Abba Pater!* was then the form by which the *Gentiles* also commenced their prayers; (as the Jews simply with Abba) and perhaps formed the first words of the prayer pronounced by persons after having received baptism.

16. *αὐτὸ τὸ Πνεῦμα.*] Crell., Grot., and many of the *recent* Commentators, take this to mean "the very spirit" (i. e. the filial feeling) we have received from God by the Gospel." This, however would require something different from *αὐτὸ τὸ πνεῦμα*; and for *συμμ.* we should have had *ἐπιμ.* There is no reason to abandon the ancient and common interpretation, "the Holy Spirit." As to the *πνεύμ. ἡμῶν*, it denotes, as Bp. Middl. says, the *spirit* or *mind* of man, the internal conviction of the mind and conscience. Thus the sense is this: "The Holy Spirit, by His sanctifying influences on our heart, confirms the testimony of our mind and conscience, that we are children of God."

17. *εἰ δὲ τέκνα, κ. κλ.*] Here is an *inference* drawn from the foregoing premises, and consisting of several members rising by *climax;* q. d. "But if *sons of God* here, then undoubtedly *Heirs* hereafter: Heirs of glory and immortality." "Here, then, (observes Mr. Young,) the Apostle has attained the perfection of his argument; and shown that the Gospel of Christ is indeed, what he undertook to prove it, "the Power of God unto Salvation." For the condition of entering into eternal life, and receiving the promises, being a Sanctification of soul and body, according to the heavenly doctrine of our Lord Jesus; and the means of fulfilling this condition being ministered unto us abundantly under the Gospel, in the gifts of the Holy Spirit; it is manifest that all Christians, if it be not their own fault, "may have their fruit unto holiness, and the end everlasting life."

Κληρ. is used to denote that the possession is as certain, fixed, and unalienable as heritable property was among the Jews.

—*εἴπερ συμπ.*, &c.] Many ancient and modern Commentators take the *εἴπερ* to mean *siquidem;* which sense may seem more suitable to what follows. But the common interpretation *si modo*, is more natural, and agreeable to the usage of the N. T. Render: "if we be ready to suffer with him," i. e. as he did.

"The Apostle (Taylor remarks) introduces the mention of *suffering* with address, and not until he had raised their thoughts to the highest object of joy and pleasure, the happiness and glory of a joint inheritance with the ever-blessed Son of God. Now this would greatly qualify the transitory afflictions of this world, and dispose them to attend to the other arguments which he had to offer." "Accordingly, bearing in mind the fiery trials of faith they would be exposed to, the Apostle (says Mr. Young) now fortifies their patience by several topics of consolation; and *first*, by the consideration of the *greatness of the glory* to be revealed in them at the resurrection of the just."

—*ἵνα συνδοξ.*] The *ἵνα* has, as Crell. remarks, the *eventual* sense.

18. *λογίζομαι γὰρ*, &c.] This has reference to the *συμπάσχ.* just before; q. d. "[Nor scruple at the sacrifice]; for the reward shall greatly exceed the toil." *Λογίζομαι* does *not*, it should seem, signify (as many Commentators imagine) "I form

καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς. Ἡ γὰρ 19
ἀποκαραδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ Θεοῦ ἀπεκ-
δέχεται. τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη, (οὐχ ἑκοῦσα, ἀλλὰ διὰ 20
τὸν ὑποτάξαντα,) ἐπ᾽ ἐλπίδι, ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται 21
ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων
τοῦ Θεοῦ. Οἴδαμεν γὰρ ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ συνωδίνει 22
ἄχρι τοῦ νῦν. [n] Οὐ μόνον δὲ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ 23

n Luke 21. 28. 1 John 3. 2. 2 Cor. 5. 2, 4.

this conclusion;" but is for οἴομαι, except that it has a stronger sense. Ἄξια is, as Grot. explains, put for ἀντάξια. Ἄξιος properly signifies "what draws the balance." Here Bulkley aptly compares a similar sentiment of Plato de Repub. p. 336, that neither the happiness of good men, nor the sufferings of the wicked, are to be compared with that which awaits them both in another state. Ταῦτα — οὐδέν ἐστι πλήθει οὐδὲ μεγέθει πρὸς ἐκεῖνα, ἃ τελευτήσαντα ἑκάτερον περιμένει.

19. ἡ γὰρ ἀποκαραδ. τῆς κτίσεως — ἀπεκδέχ.] There is perhaps no passage of the Apostle more difficult than the present, or on which the opinions of Commentators are more various. The sense depends much on the meaning assigned to κτίσις. On which, and the general import of the passage, there are *three* views which chiefly merit attention. 1. That of the ancient and many eminent modern Interpreters, (especially Luther, Grot., Capell, Danhauer, Doddr., Michael., Knappe, and Rosenm.), who take κτίσις to mean *the whole visible creation*, which, by a metonymic allegory or prosopopœia, (common both in the Scriptural and Classical writers,) is represented as doing what is applicable only to *man*, i. e. *anxiously expecting* and *hoping*, *groaning* and *mourning* over the prevalence of sin and misery, and looking with anxious expectation for some deliverance; namely, such a *renovation* as the *Jews* especially supposed would take place in the age of the Messiah. The above view of the passage is ably supported by Carpz.; though it has to some appeared, in its sublimity, unsuitable to the plain and didactic style of the Apostle. Accordingly, they propose other interpretations which may avoid this difficulty. Some (as Hamm., Le Clerc, Wets., Wahl, Noesselt, and Schleus.) take κτίσις not of a *physical*, but *moral* creation, understanding by it the *Christian Church*, converted from Judaism, or Heathenism. This, however, is liable to insuperable objections, which are well stated by Ammon. The principal one is, that *thus* κτίσις would require to be accompanied by some *adjunct*. See Eph. iv. 24. 2 Cor. v. 17. Hence a *third* interpretation has been struck out (and adopted by some of the most eminent Commentators) which steers a *middle* course between the two former, and it may be thought in media tutissimus ibis.

By this, κτίσις is supposed to mean *all intelligent and sentient creatures*, — the whole creation capable of feeling the passions above adverted to; i. e. *the human race*, of whom the Gentiles formed the great bulk. This interpretation is ably supported by Whitby and Ammon. Yet there is no necessity to abandon the ancient and commonly received one, especially as it may *include* the last mentioned; for ἡ κτίσις and πᾶσα ἡ κτίσις may very well be rendered "the world," "the whole world." So Iaspis says: "Fingit Paulus *universum mundum*, velut unam personam, cui sensum tribuit, ut in Psalmis perpetuò." Hence both the *tropical* and the *proper* sense may have place in this sense; the latter, of course, being the principal one. As to the objection founded on the *too great sublimity*, that can by no means be allowed; and he must have studied the Apostle to little purpose, or must be utterly destitute of all taste, who sees not, that there is no kind of sublimity in writing to which the Apostle was not *fully equal*; nay, that he is just such a writer in whom we might expect the most *daring* as well as sublime imagery.

But to advert to the interpretation of some particular expressions, — ματαιότητι is best explained "*weakness, corruption*, and *misery*." Ὑποτάξαντα is by some understood of *Adam*, by others, of *Satan*, by others, again, of *God*; which last view is preferable; especially since it *includes* the other two. On the construction of the next words Commentators are not agreed. Almost all think there should be a parenthesis; which some place at τῇ γὰρ ματαιότητι — ὑποτάξαντα, ἐπ᾽ ἐλπίδι being thus connected with ἀποδέχεται. Others think it consists of οὐχ ἑκοῦσα — ὑποτάξαντα, merely connecting ἐπ᾽ ἐλπίδι with ὑπετάγη. Others, again, are of opinion that there is *no* parenthesis, connecting ἐπ᾽ ἐλπίδι with ὑποτάξαντα. Thus the ὅτι will signify *because*. The 1st method seems contrary to the laws of parenthesis: and the 3d yields a feeble and unsuitable sense. The 2d is preferable. But, in fact, the *whole portion* at vv. 20 & 21, is, in some measure, parenthetical; the γὰρ at v. 22. being *resumptive*, and v. 22. an *epanalepsis* of what was said at v. 19, which is then made to lead to *another* sentiment suspended on the ἡμεῖς included in οἴδαμεν. Thus the sense will be: "For the world (i. e. God's creatures) was made subject to imperfection, corruption, and misery (not by any will of its own; i. e. not as a punishment for any voluntary demerits of the sufferers; but by Him who thus subjected it), yet with a hope [on their part] that this very creation [i. e. these his creatures] will be *delivered* from the bondage of corruption, and admitted to the glorious liberty which pertains to the children of God." Φθορᾶς may perhaps be meant to be taken both in a moral and a physical sense, to denote both liability to sin, and to disease and death: nay, some Commentators *confine* it to the latter. At v. 22. πᾶσα ἡ κτίσις signifies the whole world, (i. e. all sentient creatures) and συστενάζει and συνωδίνει constitute a metaphor taken from a woman in travail, to denote extreme agony and great anxiety for deliverance.

22. ἄχρι τοῦ νῦν.] Though something had been already done for the deliverance of the heathens, yet it was comparatively little.

23. οὐ μόνον δὲ, &c.] On the force of the phrase οὐ μόνον δὲ, see Note supra v. 3. The sense is: "And not only have *they* (i. e. the world at large, almost entirely heathens) this feeling, — but even we *Christians*, &c." for most of the best Commentators are agreed that by αὐτοὶ — ἔχοντες is

Πνεύματος ἔχοντες, καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, υἱοθεσίαν
24 ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν. [o] Τῇ γὰρ ἐλπίδι [o 2 Cor. 5. 7.]
ἐσώθημεν. ἐλπὶς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς· ὃ γὰρ βλέπει τίς, τί
25 καὶ ἐλπίζει; [p] εἰ δὲ ὃ οὐ βλέπομεν, ἐλπίζομεν, δι᾽ ὑπομονῆς ἀπεκδε- [p 2 Cor. 4. 18. Heb. 11. 1.]
26 χόμεθα. [q] Ὡσαύτως δὲ καὶ τὸ Πνεῦμα συναντιλαμβάνεται ταῖς ἀσθε- [q Zach. 12. 10. Matt. 20. 22. James 4. 3.]

meant all Christians to whom the Spirit had been given, as an earnest of their complete deliverance by the Spirit at their final υἱοθεσία. Bp. Middl. accounts for υἱοθ. being anarthrous, by its being in apposition with τὴν ἀπολύτρωσιν. And he renders: "even *we* wait for a deliverance from death as our adoption." But the natural construction rather requires us to suppose (with *all other* Commentators) that τὴν ἀπολ. is in *apposition* with υἱοθεσίαν; by which I am not aware that any canon of the Article is broken. Render, "waiting for [our] adoption;" namely, "the deliverance of our body from mortality and corruption." So Theophyl., p. 82, and Chrys. The general sense of the passage is thus expressed by Prof. Stuart in his Synopsis: "Now that such a glory is yet to be revealed; (in other words, that there is a world of surpassing glory beyond the grave) the whole condition of things, or rather of mankind, in the present world, abundantly proves. Here a frail and perishable nature serves to show, that no stable source of happiness can be found on earth. From the commencement of the world down to the present time, it has always been thus. In the midst of the sufferings and sorrows to which their earthly existence exposes them, mankind naturally look forward to another and better world, where happiness without alloy and without end may be enjoyed. Even Christians themselves, joyful as their hopes should make them, find themselves still compelled by sufferings and sorrows to sigh and groan, and to expect a state of real and permanent enjoyment only in heaven; so that they can only say, for the present, that they are *saved*, because they hope or expect salvation in another and better world. The very fact, that here they, like all others around them, are in a state of trial; and that they only hope for glory, shows that the present fruition of it is not to be expected."

24. τῇ γὰρ ἐλπίδι ἐσώθημεν.] The connection of this assertion with the preceding is much debated. See Recens. Synop. The most correct view seems to be that of Crell., Grot., and the most eminent Commentators down to Rosenm., Iaspis, and Stuart., — that ἐλπ. is to be taken *emphotically*, as if μόνον succeeded. The sense is, "We have as yet attained salvation only *in hope*," i. e. have attained only to a state in which a hope of it may be entertained. By ἐλπὶς βλεπ. is meant hope that is realized in fruition by the attainment of its object. There is an allusion to *sight* as being the realization of faith. So 2 Cor. v. 7. διὰ πίστεως περιπατοῦμεν, οὐ διὰ εἴδους. The next words contain a sentiment expressed *populariter*, of which the sense is, "But when the thing hoped for is actually possessed, how can it be said to be the object of *hope*, which must be at an end?"

25. εἰ δὲ ὃ — ἀπεκδεχόμεθα.] This also seems expressed with *popular* laxity; and the best key to the sense is to consider the *Presents* ἐλπίζ. and ἀπεκδ. as used of what is *to be* done, thus: "But if we have to *hope* for what we see not, then should we with patience wait for it." The state of *hope*, to which we are confined, *implying* that we should wait with *patience* for the desired blessing. "And (to use the words of Mr. Young) as it is of the essence of *Hope* to exclude fruition, and always to look forward to something future; so ought it to be an inducement to us to wait with patience for the blessing which is yet at a distance."

It may be observed that ὑπομονὴ here denotes not only a patient *waiting for* the blessing hoped for, but a patient *endurance* of the trials and tribulations to be encountered in this state of probation; whereby that state of peace and blessedness will be both enhanced by contrast, and increased in intensity, "knowing that our labour shall never be in vain in the Lord."

26. ὡσαύτως δὲ καὶ τὸ Πνεῦμα, &c.] Taylor renders "Agreeably to this [constitution of things] the Spirit helpeth," &c. But for this sense of ὡσαύτως there is no authority; any more than for that of *moreover*, which is assigned by others. Indeed there is no warrant for departing from the usual signification *in like manner, in the same way*. The only difficulty is to ascertain how it applies. That, however, has been satisfactorily done by Prof. Stuart, who lays down the sense as follows: "In like manner as hope supports, cheers, and renders us patient, so do the influences of the Spirit aid us in all our distresses." On the sense of Πνεῦμα, however, Commentators are not agreed. The ancient and most modern ones take it to mean the *Holy Spirit;* but many recent ones, *animus et sensus Christianus*, which, they say, is personified. This, however, is harsh in the extreme. The objection to the former interpretation, that the office of *intercession* with God belongs to our *Saviour*, not to the *Holy Spirit*, has no force; for the intercession here meant is of another kind; which has been well illustrated by Carpz. as follows: "The intercession of the *Spirit* differs from the intercession of *Christ* as well in respect of *person* as of *office*. For the Holy Spirit is of the ἄλλος Παράκλητος promised by Christ, John xiv. 16. The points of difference are these: 1. That the *Holy Spirit* is *our Paraclete*, by virtue of his abiding and dwelling in the heart (v. 37.); but *Christ*, by virtue of his *office*, as *Advocate in Heaven*. (Heb. ix. 24.) 2. That Christ intercedes with the Father *formally*, as *God-man, Mediator*, and our *High Priest*, by virtue of his *own merit*. (Heb. vii. 25.) But the Holy Spirit, sent by the *Father* and the *Son* to the faithful, intercedes *effectively* in the *heart*, as our *Helper*, by strengthening us from the efficacy of Christ's merits, and claiming it for us as our own by faith (2 Cor. iv. 12.); by impelling us to prayer, and suggesting to us how we ought to pray (Zach. xii. 10.); by exciting in our hearts aspirations, unutterable by the tongue, to our Heavenly Father (Rom. viii. 26.); finally, by himself praying, as it were, *in us — for us*, so that we by him cry Abba, Father!" See also Stuart, who, after an elaborate examination of the various senses, decides in favour of the *Spirit of God* or *Christ* (as supra vv. 2, 4, 5, 6, 9, 11, 13, 14, 23.) by which must here be meant the *Holy Spirit*, sent from the Father and the Son.

ἀσθενείαις ἡμῶν. τὸ γὰρ τί προσευξώμεθα καθὸ δεῖ, οὐκ οἴδαμεν· ἀλλ'
r 1 Chron. 28. 9. Psal. 7. 9. Jer. 11. 20. & 17. 10. αὐτὸ τὸ Πνεῦμα ὑπερεντυγχάνει ὑπὲρ ἡμῶν στεναγμοῖς ἀλαλήτοις· r ὁ 27
δὲ ἐρευνῶν τὰς καρδίας οἶδε τί τὸ φρόνημα τοῦ Πνεύματος, ὅτι κατὰ
Θεὸν ἐντυγχάνει ὑπὲρ ἁγίων. Οἴδαμεν δὲ ὅτι τοῖς ἀγαπῶσι τὸν Θεὸν 28
s Eph. 1. 5, 11. Phil. 3. 21. Col. 1. 13. πάντα συνεργεῖ εἰς ἀγαθόν, τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν. s Ὅτι 29
οὓς προέγνω, καὶ προώρισε συμμόρφους τῆς εἰκόνος τοῦ Υἱοῦ αὐτοῦ, εἰς

Συναντιλαμβάνεσθαι signifies literally "to lay hold of any weight to be carried, on the opposite side, and so helping a person to shoulder it." It of course implies our *concurrence* with this heavenly aid. Ἀσθενείαις denotes those infirmities and frailties of the flesh, which disincline us to bear the trials of virtue, and indispose us even to discern our real good, or to form such prayers as may be acceptable to God; which particular is adverted to in the next words.

— ἀλλ' αὐτὸ τὸ Πνεῦμα — ἀλαλήτοις.] On these words much, but needless, difficulty has been raised. See Stuart. Now from the ἀλλ' (*imo*) it is plain, that something *more* is intended than what is contained in the preceding sentence. And as it is there said that the Spirit helpeth our weakness in prayer and otherwise; so here there is an *illustration by example* given of His help in *prayer*, namely, not only by exciting us to pray, and strengthening us in prayer, but suggesting to us *what* we should pray for, and *how* our prayers should be expressed. This *influence of suggestion* is in order to set the thing in the strongest point of view, by making, *per μετάληψιν*, the Holy Spirit utter what he only *suggests*. However, the words following, στεναγμοῖς ἀλαλ. must not, with Wets. and others, be referred to the *Holy Spirit*, but to the persons thus assisted in prayer; for the expression στεναγ. would be by no means suitable to the *former*, while it is highly so to the *latter*. Render "by aspirations," i. e. by means of, by exciting aspirations.

27. This verse is variously interpreted; but the sense seems to be this; "He who searcheth the hearts (i. e. God, ὁ καρδιογνώστης) knoweth and approveth what is the mind or intent of the Spirit [thus suggested to the pious], for it is according to the will of God that he thus acts;" or, partly with Stuart, "The Searcher of hearts knows what the aspirations of his children, thus excited by the Spirit, mean; for the Spirit excites in them unutterable desires, in accordance with the will of God; and which he will accordingly grant."

28—39. "The Apostle goes on to assure those to whom he is writing that all things (i. e. the sufferings, and sorrows, and trials of the present life) will prove to be instruments, in the hand of a wise and powerful God and merciful Redeemer, for promoting the final and greatest happiness and glory of all true saints. The accomplishment of this end cannot fail. The purpose of God in respect to the saints can never be disappointed. Nothing can ever separate them from the care, and kindness, and affection of that Saviour who has redeemed them. The inference to be drawn from all this is, that Christians have no reason to despond or to be discouraged, while suffering the evils and trials of life. Their hopes and expectations should be elevated above the world, and be in accordance with the glorious inheritance that awaits them." (Stuart.)

— τοῖς ἀγαπῶσι τὸν Θεὸν] i. e. not to *all* who are *called* (see Matt. xx. 16.), but to those only who *love* and obey him. Πάντα, *all* things, even adversity; this being a part of the Divine economy, in the great mystery of our redemption, to bring his sons to glory through *sufferings*. By ἀγαθὸν is meant their good *in the end*, i. e. either here or hereafter. Even the heathens were convinced of this truth, as appears from the Classical citations adduced by Wets.; and the Rabbinical writings abound with similar sentiments.

The clause τοῖς κατὰ πρόθεσιν κλητοῖς is meant to expand the sense contained in ἀγαπῶσι. At κατὰ πρόθεσιν sub. Θεοῦ from the preceding Θεόν. Πρόθ. signifies *firm purpose*, or design, viz. as Young explains, "of gathering together in one all things in Christ, both Jews and Gentiles; that the Gentiles should be fellow-heirs, and of the same body, and partakers together with the Jews of his promise in Christ by the Gospel. See Eph. i. 9—11. iii. 3, 5, 6, 11." Τοῖς κλητοῖς, "who are called," i. e. taken into covenant. See Note on i. 6.

29. προέγνω.] Many Commentators take this to mean "fore-approved, or loved." So Young explains, "those whom he regarded with especial favour, before the rest of mankind; the same with those whom he chose in Christ before the foundation of the world (Eph. i. 6.): i. e. *all Christians*, all of whatever nation, who should embrace the faith of Christ. And as under the Law the Jews were God's chosen and peculiar people, τὸν λαὸν αὐτοῦ ὃν προέγνω, as St. Paul styles them, xi. 2. his people whom he foreknew (comp. Amos iii. 2. and see Deut. vii. 6, 7, 8.): so, under the Gospel, Christians are God's chosen and peculiar people, οὓς προέγνω." There is, however, no authority for the above signification; and I see no reason to abandon the common interpretation, "those whom he foreknew would be such," i. e. lovers of God; especially as it *includes* the sense of the other interpretation. "For whom (says Mr. Holden) did He thus regard? clearly only those who love him, who obey the calling, and embrace the Gospel." See Mackn. The best Commentators, ancient and modern, are mostly agreed that προέγνω is to be understood of *prescience of character;* and προώρισε, of *determination founded on such prescience*. Yet Prof. Stuart denies that there is any thing in the text to this purpose, or that which the Calvinistic Commentators propound, "out of his mere good pleasure." After a most elaborate discussion of the sense, as far as philology can determine it, he thinks it to be as follows: "All things must work together for good to Christians, — to such as are called to the privileges of a filial relation, and were chosen before the world began, to be conformed to the image of God, and to be advanced to a state of glory." Συμμόρφους τῆς εἰκ. τοῦ γενέσθαι is equivalent to συμμόρφ. τῇ εἰκόνι τ. γενέσθαι. But here the *Dative* is rather required, as Phil. iii. 21; though the Genit. is sometimes so used. Εἰκ. is equivalent to τύπου, or ὁμοιώματος and συμμόρφ. is for ἰσομόρφους, which is best (because most simply) explained by Stuart of *resemblance in a moral respect*.

30 τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς, οὓς δὲ προώρισε, τού-
τους καὶ ἐκάλεσε· καὶ οὓς ἐκάλεσε, τούτους καὶ ἐδικαίωσεν· οὓς δὲ
31 ἐδικαίωσε, τούτους καὶ ἐδόξασε. [t] Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ
32 Θεὸς ὑπὲρ ἡμῶν, τίς καθ᾽ ἡμῶν; [u] ὅς γε τοῦ ἰδίου Υἱοῦ οὐκ ἐφεί-
σατο, ἀλλ᾽ ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν· πῶς οὐχὶ καὶ σὺν

[t] Psal. 56. 11. & 118. 6.
[u] Isa. 53. 5. John 3. 16. supra 4. 25. & 5. 6, 9.

—εἰς τὸ εἶναι—ἀδελφοῖς.] I have in Recens. Synop. proved that the sense is, "that he should be the principal, best beloved, and chief of the redeemed, his brethren, joint-inheritors of his glory." Koppe here cites a Rabbinical writer who uses the same term of the *Messiah;* and Philo, of the *Logos.* "However, our Lord is (as Chrys. observes) here termed πρωτότοκος, only by *dispensation,* since in his Godhead He is μονογενής."

30. οὓς δὲ προώρισε, &c.] The best Expositors are agreed that the sense is: "those whom He pre-ordained and determined to be conformed to the image of his Son;" i. e. (explains Young) "in his purpose and counsels of mercy, for the salvation of mankind, God's will and decree respecting all those who should embrace the faith of Christ was, that they should be conformed to the image of his Son. This predestination (continues he) is the Divine *decree* for carrying into effect the merciful *purpose* of saving mankind through his Son Jesus Christ."

Ἐκάλεσε, i. e. called by the preaching of the Gospel; namely, to have a conformity with Christ on earth, not only in his sufferings, but in his holiness, in order to attain conformity in his glory; or invited them to partake in the benefits of the Gospel, offering the terms of his covenant to those who conformed to its conditions by faith and holiness.

—ἐδικαίωσε.] Many eminent Commentators, ancient and modern, explain this of "forgiveness of sins, and admission to a state of pardon and grace by baptism; which, if duly improved, will lead to glorification and final salvation." And *they,* in general, hold that there are, strictly speaking, *two* justifications, adoptions, and glorifications. While some of them suppose but *one,* the first being the *commencement,* the second the *consummation* of the thing. But for such a notion, especially as regards *glorification,* there is no warrant in Scripture. And of *adoption,* nothing is here said. It is plain that as ἐκάλεσε must mean such a calling as proceeds from the *foreknowledge* and the *predetermination* of God, in respect to the objects of it (and consequently cannot but be *effectual*), so ἐδικαίωσε must denote the *result* of it, in justification or pardon of sins both first and final (if, indeed, there be *two* justifications), and final glorification. See Prof. Stuart in his Note, and especially in his Excursus viii. It is a point on which Commentators are at issue, whether these Aorists should be taken as Futures, or as *Presents.* The latter is greatly preferable; but it will be better to take them of what is *customary,* apart from all particular times; a sense of the Aorist which is frequent in the Classical, and not without example in the Scriptural writers. Certainly this language is not meant (as many imagine) of the *Roman* Christians only, but of all Christians of every age; and was intended to represent *generally* the *plan* of salvation, and the various steps of it; and has therefore been well termed by Paræus the *golden and indissoluble chain of salvation,* "exhibiting (says Taylor) the order and connection of the purpose of God concerning our salvation," and which is ably traced by Carpzov thus: "In vv. 28 & 29 are mentioned the Divine benefits *before the creation of the world,* i. e. from eternity. 1. The πρόθεσις, or determinate purpose of granting felicity to those who should believe in Christ to the end of life. 2. The πρόγνωσις, the prescience of God (conjoined with his love), by which he foreknew all and each who would believe in Christ. 3. The προωρισμὸς, the determination and decree of conferring eternal happiness on all and each of them. At ver. 30 are enumerated the Divine benefits granted ἐν καιρῷ, *in tempore,* in this life. 1. Ἡ κλῆσις, *calling to faith,* or an offering of grace, which here comprehends actual conversion and regeneration; since God illumines the intellect of man by the Holy Ghost, sways the will, and confers faith on those who do not perversely reject his offer. 2. Δικαίωσις, justification, by which is meant the being declared just by God, and absolved from guilt and punishment. 3. Δόξα, glorification, which *takes its commencement* in renovation and sanctification, and is *perfected* in life eternal.

31. τί οὖν ἐροῦμεν π. τ.] "The Apostle now concludes with a triumphant expression of his full assurance of the happy result of their present trials (see v. 31—39.) For God having given such a stupendous proof of his purpose of love towards them, as to give his own Son to suffer in their stead; it is impossible to think that any thing shall ever wrest them out of his hands: but he will support them under all afflictions, defend them against all enemies; and having begun a good work in them, will perform it until the day of Jesus Christ." (Young.)

The best Commentators are agreed that τί οὖν ἐροῦμεν is a form of speaking signifying, "What inference, then, shall be drawn from what has been said?"

—εἰ.] Many recent Commentators render "*since.*" But the sense seems to be, "if [as is the case]." In this use, Hoogev. says, it implies an *affirmation;* referring to Homer Il. φ. 216. The interrogation implies the negation, i. e. *none.* And by καθ᾽ ἡμῶν scil. ἔσται, is meant shall *venture* to oppose, or shall *successfully* oppose; that being implied.

32. ὅς γε—οὐκ ἐφείσατο.] The γε here is very significant, and may be rendered *especially.* The τοῦ ἰδίου is *emphatic,* in opposition to θεοῦ, q. d. his own, not an adopted Son. This *strengthens* the inference. In οὐκ ἐφείσατο there is much elegance, such as we find in the Classical writers (see Wets.), and probably there is a reference to Gen. xxii. 12.

Ὑπὲρ ἡμῶν does *not* (as the heterodox Interpreters make it) signify "for our benefit," but (as Koppe acknowledges) in our stead, and for the expiation of our sins. On the *vicarious* nature of Christ's sufferings (which Schoettg. ably shows is here inculcated), see Abp. Magee on the Atonement, Vol. i. App. No. xlii., also No. xxx. In πῶς οὐχὶ, implying a strong affirmation, there is great spirit. See Note on Matt. xvi. 11. By

x Isa. 50. 8, 9.
y Ps. 110. 1. Mark 16. 19. Heb. 1. 3. & 8. 1. & 12. 2. 1 Pet. 3. 22. 1 John 2. 1.
z Ps. 44. 22. 1 Cor. 4. 9. 2 Cor. 4. 11. & 11. 23.
a 1 Cor. 15, 57. 2 Cor. 2. 14. 1 John 4. 4. & 5. 4, 5. Rev. 12. 11.

αὐτῷ τὰ πάντα ἡμῖν χαρίσεται; [x] Τίς ἐγκαλέσει κατὰ ἐκλεκτῶν Θεοῦ; 33
Θεὸς ὁ δικαιῶν, [y] τίς ὁ κατακρίνων; Χριστὸς ὁ ἀποθανών, μᾶλλον 34
δὲ καὶ ἐγερθείς, ὃς καί ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ, ὃς καὶ ἐντυγχάνει
ὑπὲρ ἡμῶν. Τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; Θλί- 35
ψις, ἢ στενοχωρία, ἢ διωγμός, ἢ λιμός, ἢ γυμνότης, ἢ κίνδυνος, ἢ μά-
χαιρα; [z] καθὼς γέγραπται· Ὅτι ἕνεκα σοῦ θανατούμεθα 36
ὅλην τὴν ἡμέραν· ἐλογίσθημεν ὡς πρόβατα σφα-
γῆς. [a] Ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος 37
ἡμᾶς. πέπεισμαι γὰρ ὅτι οὔτε θάνατος οὔτε ζωή, οὔτε ἄγγελοι οὔτε 38
ἀρχαὶ, οὔτε δυνάμεις, οὔτε ἐνεστῶτα οὔτε μέλλοντα, οὔτε ὕψωμα οὔτε 39
βάθος, οὔτε τὶς κτίσις ἑτέρα, δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης
τοῦ Θεοῦ, τῆς ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

τὰ πάντα must be meant all afflictions which may be for our real good, and agreeable to His own wise counsels.

33. τίς ἐγκαλέσει κατὰ ἐκλ. Θ.] It has been debated *who* are meant by the *accuser* and the *condemner*. The ancient and earlier modern Commentators understand the *Jews;* the later Commentators, the *Gentiles*. It should seem that neither opinion ought to be held to the exclusion of the other, but that *both* may be admitted. The accusers might be both *Jews* and *Gentiles*, though on different grounds. The interrogation implies a strong negation, i. e. οὐδείς.

On the punctuation of this verse there is some difference of opinion. Many of the most eminent Editors and Commentators place notes of interrogation at δικαιῶν, ἀποθανών, ἐγερθείς, Θεοῦ, and ἡμῶν, q. d. "Who will lay any thing to the charge of God's elect? will God who justifies them do it?" This, they think, is more spirited and in the Apostle's manner. But the common punctuation (which is supported by almost all ancient and most modern Commentators), though it may have less of rhetorical δεινότης, has more of Apostolical gravity; nay, (as has been proved by Taylor, Rinck, and Ammon,) yields a better sense; namely, "Since God justifieth us, what matters who accuses or condemns us?" In ὁ Θεὸς δικαιῶν, &c. Grot. thinks there is an allusion to Job xxxiv. 29. Ἐγκαλέσει is for ἔγκλημα ἕξει; of which Wets. adduces an example from the Schol. on Thucyd. i. 26. Μᾶλλον δὲ ἐγερθεὶς is added for their consolation under present afflictions. On δικαιῶν see Bp. Bull's Harm. Ap., p. 3.

34. ἐντυγχάνει ὑ. ἡ.] "is continually acting as our Mediator and Intercessor." See Hebr. vii. 25. Examples of this sense are adduced by Dr. Burton from Philo.

35. τῆς ἀγάπης τ. Χρ.] This may mean either the love Christ bears to us, or the love we bear to him. Recent Commentators generally prefer the latter interpretation; but the former, which is supported by the ancients and most moderns, is far more agreeable to the context.

—θλίψις, ἢ στενοχ., &c.] Of these terms θλίψις and διωγμὸς are modifications of *misery arising from persecution*. The last is by far the stronger term; and perhaps the two which precede it represent, as it were, passive, indirect, and private persecution; διωγμὸς, active and public persecution. The three next terms seem, in a manner, *exemplifications* of the former; λιμὸς and γυμνότης, which denote want of the necessaries of life, referring to στενοχωρία and θλίψις; and μάχαιρα, which denotes violent death, to διωγμός.

36. καθὼς γέγραπται, &c.] q. d. even though the words of Scripture (describing the fate of God's servants of old) should become applicable to *us*. Θανατούμεθα signifies "we are being killed;" i. e. some are continually killed, and others daily expecting death. Πρόβατα σφαγῆς (answering to the Heb. צאן טבחה) literally signifies *sheep of the slaughter, slaughter-sheep*, sheep put aside and destined for death. This use of the Genit. denoting *destination* is illustrated by Rosenm. from Ps. cii. 20. בני תמותה, *sons destined for death;* i. e. those condemned to death.

37. ὑπερνικῶμεν] "we are triumphantly victorious." Of this signification of ὑπερνικᾶν, examples are adduced by Wets. and Koppe. The sense is, "fortified by Divine assistance, we have even *more* strength than is necessary for us to overcome all obstacles." See the Note of Taylor.

38, 39. Here we have the same sentiment, but in other words, both more copiously enlarged on, and more pathetically expressed; being explained *per μερισμὸν*, i. e. by a mention of the various parts of the universe in which any power to sway the minds of men may be imagined to exist. We are not, therefore, too anxiously to press upon each single term, but to regard the words as an enumeration of the parts of the universe. (Koppe). It should seem, however, that the most powerful things and persons are mentioned *first:* 1. No *thing*—no fear of death, no hope of life. 2. No *Being*, however powerful, no not even angels, or principalities, or powers. Angels are simply mentioned, as being the *most powerful* of God's creatures; and thus it is needless to refine upon the *manner* of the thing, or debate *how* angels can be supposed to derogate from man's faith and virtue. Ἀρχαὶ and δυνάμεις *may* denote, as some imagine, other orders of angels. See Eph. vi. 12. Col. ii. 15. But it is more probable that they denote (as Wets. thinks) *human powers*, ἀρχαὶ signifying the principal, and δυνάμεις the inferior ones. Οὔτε θάν. οὔτε ζωὴ is explained by most recent Commentators "*nothing whatever*." But there is more significancy and truth in the interpretation of Grotius, (adopted and illustrated with examples by Wets.,) "*no fear of death, nor hope of life*." Hence is confirmed the exposition offered by Grot. and Kypke of the next words, οὔτε ἐνεστ. οὔτε μέλλοντα, "neither present nor future evils." So also the words following οὔτε ὕψωμα

1 IX. [c] Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι, συμμαρτυρούσης μοι τῆς συνειδήσεώς μου ἐν Πνεύματι ἁγίῳ, [d] ὅτι λύπη μοί ἐστι
2 μεγάλη, καὶ ἀδιάλειπτος ὀδύνη τῇ καρδίᾳ μου. [Ηὐχόμην γὰρ αὐτὸς

c Supra I. 9. 2 Cor. I. 23. Gal. I. 20. Phil. I. 8. 1 Thess. 2. 5.
d Infra 10. 1.
e Exod. 32. 32.

οὔτε βάθος probably mean (what the usus loquendi permits) "neither the height of prosperity nor the depth of adversity." See Koppe.

Κτίσις may be taken, with Grot. and Koppe, for χρῆμα, or πρᾶγμα, *res*, whatever exists in rerum natura, not only all *substances*, but whatever can be *imagined*. "This is indeed (as Stuart observes) an anchor sure and stedfast, entering into that within the veil; a blessed, cheering, glorious hope, which only the Gospel and atoning blood can inspire."

IX. With the eighth Chapter concludes what may be called the *doctrinal* part of the Epistle: the following Chapters being employed,—1. in anticipating and removing such objections as might be made; 2. in giving practical admonitions. Now commences the *third* part of the Epistle, comprehending Chaps. ix., x., and xi., of the contents of which Schoettgen presents an analysis:—"To remove the scruples of the Jews, (whether Christians or not) 1. we have a *præoccupatio;* which was necessary, that it might not be thought that, having abandoned their religion, he had spoken against them from a hostile feeling (ix. 1—3, repeated in x. 1, 2.) 2. He shows that God had alone, of his good pleasure, chosen *Jacob*, rather than Esau; and that therefore the Israelites had not *by nature* any superiority (ix. 4—33.) 3. That the Jews must *submit* to the Divine dispensation; otherwise, though they are the people of God, they will not be saved (x. 3—15.) 4. That they had always been disobedient (v. 16—21.) 5. Therefore God justly rejected them; though he reserved to himself *some* (xi. 1—32.) 6. Whereupon the Apostle utters an exclamation of wonder, and praises God in his works (v. 33—36.) In Chap. xi. 11—24. is introduced an admonition to the Gentile converts, not to suffer their reception into the Divine favour to puff them up, and lead them to neglect the will of God." The scope of the Apostle in the present Chapter, is, as Stuart truly observes, to support, illustrate, and defend against objections the positions which have been laid down in the foregoing Chapters. 1. He shows that, though the predestinated, called, justified, and glorified, are both of Jews and Gentiles; yet that that involves no breach of the promises made to Abraham and his seed; for the *natural* seed, as such, are not the specific objects of the promise. 2. That God hath *always* chosen the objects of his favour where he pleased, without regard to external privileges, advantages, or relations. Accordingly, *examples* of God's sovereignty are adduced of various kinds, some having respect to *temporal* advantages or disadvantages; and some both spiritual and temporal. Thus the eighth Chapter is the key to the ninth, where the Apostle shows that God, in calling, justifying, and glorifying, does only what he has a perfect right to do; which is analogous to the examples of his dealings in the Jewish Scriptures, and accords with the doctrines and predictions which they contain. So Stuart, in whose note may be seen more to the same effect.

1. ἀλήθειαν λέγω ἐν Χρ.] The best Commentators are agreed that this is a form of solemn protestation, partaking of the nature of an oath, similar to that at 2 Cor. i. 23. xi. 10. Eph. iv. 17. 1 Tim. v. 21. The full sense of the words is: 'I protest by Christ that I speak truth. I take the Holy Spirit, who knoweth my heart (see Acts v. 23.), to witness that I lie not, my conscience also bearing me witness, that,' &c.

2. λύπη—καρδίᾳ] i. e. ὑπὲρ τῶν ἀδελφῶν μου, (which is mentioned just after) i. e. 'for them and their lost estate.'

3. ηὐχόμην γὰρ αὐτὸς, &c.] The sense in this disputed passage turns on the words ηὐχόμην and ἀνάθεμα, which each requires to be carefully discussed. In considering the former, it is of importance to attend to an idiom connected with it, which was first noticed by Photius, and has since been recognized by Grot., Wolf, and most judicious Commentators; though not admitted by many of the early modern Interpreters; namely, that there is here the Imperfect for the Optative with ἄν; as in Acts xxv. 22.; and which is to be found in almost all the Greek writers, from whom I have, in Recens. Synop., adduced many examples which had occurred in my own reading. It should seem, then, that "the Apostle (as Photius observes) does not say εὔχομαι, but ηὐχόμην (for ηὐχόμην ἄν), meaning, 'I could ardently, earnestly, wish, i. e. if it were possible and permitted me, if I had my choice.' Thus far all is clear." But it is not easy to determine the sense of the words which state the *nature* and *object* of this wish; namely, ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ. All the ancient and early modern Commentators (and also Benson and Koppe) suppose them to denote the being accursed, and therefore separated from the society of Christians, and consequently excluded from the benefits of salvation. The propriety of this sense is ably maintained by Whitby and Wolf. The expression, it may also be observed, is strongly hyperbolical, and akin to that in Gal. iv. 15. All the other interpretations which have been devised, to avoid what some have thought a considerable harshness, I have, in Rec. Syn., shown to be liable to insuperable objections, either on the score of phraseology, or of sense. As to ἀνάθεμα, it corresponds to the Heb. חרם, which signifies to *cut off;* and figuratively, to *separate from*, or *destroy*. Thus ἀναθεματίζειν is by the Sept. used in both these senses. The former, however, was the more ancient acceptation; the other may be supposed to have arisen much later, when it became necessary to resort to ecclesiastical censures, in order to support the declining influence of the Jewish Hierarchy. Thus ἀνάθεμα and its derivatives came to be used for *excommunication;* and no wonder, since the persons so anathematized were supposed to be devoted to the wrath of God, and his heaviest punishments. Thus the expression ἀνάθεμα εἶναι ἀπὸ τοῦ Χ. seems (by allusion to the Jewish excommunication) to mean 'being an outcast from Christ, and excluded from the benefits of his religion.' The sense, then, meant to be expressed by the Apostle seems to be as follows: 'I am ready to make any possible sacrifice, however great, that may be lawful, in order to prevent the rejection of my brethren and countrymen, and to accomplish their deliverance.' Or, with Stuart,

f Exod. 4. 22. Deut. 7. 6. Ps. 147. 19. Jer. 31. 9. supra 2. 17. & 3. 2. Eph. 2. 12. g Matt. 1. 1, &c. Luke 3. 23, &c. John 1. 1. Heb. 1. 8, 9.

ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, τῶν
συγγενῶν μου κατὰ σάρκα· [f] οἵτινές εἰσιν Ἰσραηλῖται, ὧν ἡ υἱοθεσία 4
καὶ ἡ δόξα, καὶ αἱ διαθῆκαι καὶ ἡ νομοθεσία, καὶ ἡ λατρεία καὶ αἱ
ἐπαγγελίαι, [g] ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα, ὁ 5

thus: 'Such is my affection for my Jewish brethren, that could I put myself in their stead, and take on me the consequences of unbelief to which they are exposed, I would willingly do it, in order that they might be saved.' In αὐτὸς ἐγὼ there is a strong emphasis, i. e. even *I* whom you suppose to be so ill affected to you.

4. The Apostle proceeds to speak honourably of his countrymen, enumerating their privileges; he does this to show his good will to them, and to awaken their solicitude not to lose that Divine favour, by which they had been so long distinguished; hinting, too, that God *wished* them to be saved, by vouchsafing to them the adoption and glory, &c.

—ὧν ἡ υἱοθ.] "By this (says Bowyer) is meant the privilege of being the children of God; and consequently a right to the *inheritance* of the children of God. Now this privilege the Israelites derived from their progenitor Seth, whose descendants 'called themselves *by the name of the Lord*,' Gen. iv. 26. i. e. the children of God; and they are expressly so termed, Gen. vi. 2. This privilege was renewed to Shem, the ancestor of the Israelites, after the flood, Gen. ix. 26. This adoption was further confirmed to Abraham, Gen. xv. 12–21., and to his natural offspring in the fourth generation, when they were to be put into possession of the earthly Canaan; on which account God calls Israel *his son*, and his *first-born*, Exod. iv. 22, 23. Deut. xiv. 1. But more especially when this earthly Canaan is considered as a pledge of the adoption to the everlasting possession of the heavenly Canaan, to which God had adopted Abraham, Gen. xviii. 18."

—καὶ ἡ δόξα] Some Commentators take this to mean the *glory of the adoption*. That, however, would require the addition of αὐτῆς, which would be but an insipid additament. Others suppose it to mean the glory accruing to them from the miracles wrought by God, and the honour of the Divine presence. This, however, is far-fetched. Something more *particular* seems meant; namely, either (as Beza, Pisc., Tol., Grot., Hamm., and others think) the *ark of the covenant*, (see 1 Sam. iv. 21. Ps. lxxviii. 61.) or (as Est., Camer., Vitringa, Locke, Schoettg., Carpz., and Bowyer understand) the *Schechinah*, or symbol of God's glorious presence, which resided in Seth's family till the flood, and afterwards appeared occasionally to Moses, Joshua, Samuel, and others, — until finally it dwelt among the children of Israel from the erection of the Tabernacle to the destruction of the Temple, taking up its abode over the ark of the covenant, and called by the Septuagint δόξα Κυρίου.

—αἱ διαθῆκαι] The plural must *not*, as some say, be regarded as put for the singular, *per enallagen*, Atticè; nor are we to suppose the covenant split into two parts, the *legal* and the *typical*; but, with De Dieu, Schoettg., Wets., and Koppe, we must suppose that the Apostle uses the *plural* to favour the complacency of the Jews, by accommodating himself to their mode of speaking; who, as we find from the Rabbinical writings, used to consider every *renewal* of the original covenant (for there was, in fact, but *one* from Adam to Christ), as those with Noah, Abraham, Isaac, &c., in the light of a *new* covenant.

—ἡ νομοθεσία] namely, 'the giving of the law,' i. e. the law given from Mount Sinai.

—ἡ λατρεία] the ἡ νομικὴ ἱερουργία, the Levitical service or worship mentioned in Exod. xii. 26., and forming a part of the νομοθεσία.

—αἱ ἐπαγγελίαι] This refers to the *various* divine promises; both those delivered by Moses, and those, after his time, confirmed and repeated by the Prophets, respecting the possession of Palestine; and especially of the Messiah, who should appear and proceed from their nation.

5. ὧν οἱ πατέρες] The sense is 'whose ancestors are the Patriarchs,' i. e. Abraham, Isaac, and Jacob, together with some celebrated personages of the early history of the Israelites.

—ἐξ ὧν ὁ Χριστὸς—αἰῶνας] In interpreting a passage, on the sense of which there has been much controversy, even among orthodox expositors, it is proper to proceed with great caution. One thing is plain, even from the presence of the καὶ, that ὧν must be referred not to πατέρες, (with some) but to Ἰσραηλῖται· and that ἐστι must be supplied from the preceding εἰσι, and be taken in a popular sense for 'is, or was to be, born.' With this is closely connected the τὸ κατὰ σάρκα (by ellipsis, for κατὰ τὸ κατὰ σάρκα μέρος) which words are *emphatical*, and allude to the *other*, or *Divine* nature of Christ; a doctrine agreeable to what the *Jews themselves* expected from the Messiah; *all* of whom knew that he would be *man*, and the more enlightened maintained that he would also be *God*. See the passages from the Rabbinical writers cited by Schoettg., Wets., and Koppe.

But to proceed to the next clause ὁ ὢν ἐπὶ—αἰῶνας, the words attest so strongly the Deity of Jesus Christ, that it is no wonder every endeavour should have been made, on the part of those who deny it, to evade so irrefragable an evidence. These attempts have been made in various ways, 1. by cancelling Θεός; 2. by interpreting it in a *lower* sense, as put for Κύριος; 3. by altering the present reading on conjecture, substituting ὢν ὁ for ὁ ὢν; 4. by altering the punctuation, so as to make the words be predicated of the *Father*, thus forming a *doxology*; viz. either by placing a comma after σάρκα, (in the sense 'May God, who is over all, be blessed for ever!') or by placing it after πάντων, in the sense, 'God be blessed for ever!' Now as to the cancelling the Θεός, few even of the Socinian Critics venture upon so desperate a method. I say *desperate*; for, notwithstanding the ill-judged and uncalled-for admissions of Schoettg., Clarke, and others, the truth is, that no portion of Scripture contains better evidence for its genuineness, it being found in *all the MSS. hitherto collated*, in *all the ancient Versions*, and *all the Fathers*, with a few slight exceptions. See Middl. In fact, the Socinians have seen the impregnable authority of the word, and have therefore generally assailed the passage in the three *other modes*; but with as little success. For, 1. as to taking Θεὸς for Κύριος, *that* has been completely demolished by the powerful arm of Bp. Middl. And, 2dly, as to the *alteration on conjecture* of ὁ ὢν into ὢν ὁ, it is totally unsup-

6 ὧν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. ἀμήν. [h] Οὐχ οἷον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ. οὐ γὰρ πάντες οἱ ἐξ Ἰσραήλ, 7 οὗτοι Ἰσραήλ. [i] Οὐδ' ὅτι εἰσὶ σπέρμα Ἀβραάμ, πάντες τέκνα, ἀλλ' ἐν

h Num. 23. 19. John 8. 39. supra 2. 28. & 3. 3. Gal. 6. 16. 2 Tim. 2. 13.
i Gen. 21. 12. Gal. 4. 23. Heb. 11. 18.

ported by MS. authority, insomuch that Mr. Belsham himself grants that it cannot be admitted. Indeed, (as Bp. Middl. and others have shown,) even if admitted, it "would introduce an argument improbable, and Greek impossible." As to the attempt made to evade the plain sense of the words by converting them, with change of punctuation, into a *doxology*, that has even *less* to be urged in its defence, and, in *both* its forms, is annihilated by Bp. Middl.; who has shown that *doxology* would here be out of place, and that, if it were admitted, the passage would require to be worded very differently. And it is in vain for the Socinians to urge "the irregularity of the Apostle's style," since, however irregular, he is *a law unto himself*. Besides, as Koppe well observes, this principle is not to be called in rashly and unnecessarily, otherwise every thing of certainty in interpretation will be destroyed. Indeed, so objectionable is this mode, that even Socinus, Crellius, and Schliting themselves reject it. That the context requires the common interpretation, and that no objection will lie from εὐλογητὸς εἰς τοὺς αἰῶνας being elsewhere applied to the *Father*, but rather that it is a confirmation of the *Deity* of Christ, is proved by Mr. Slade. Here it may be proper to notice a difficulty powerfully urged by Wets. and Koppe, namely, "why so few of the Fathers ever employed the passage in proof of the Divinity of Christ." Now were that *really* the case, — it might be sufficient to say, that the Fathers were cautious of citing a passage which was capable of perversion, and, by its sense being pushed too far, of being made to support a dangerous heresy. But, in fact, we need not resort to this argument; for Dr. Burton, in his Testimonies of the Ante-Nicene Fathers, has satisfactorily established the *fact*, that the passage is expressly quoted as asserting the divinity of Christ by Irenæus, Tertullian, Hippolytus, Cyprian, Athanasius, &c.; and that there is no reason to suppose that any persons ever proposed a different interpretation, till after the Socinian controversy began.

It must, however, be confessed, that even of those Commentators who refer the words to *Christ*, all are not agreed on their exact sense. Many modern Expositors (even Stuart) think that ὁ ὢν ἐπὶ πάντων Θεὸς is equivalent to ὁ ὢν ὁ μέγιστος Θεὸς, "who is the Supreme God," thus making God the Son supreme over God the Father: a doctrine not only not found in Scripture, but contradictory to what is there found (see 1 Cor. viii. 6. xv. 27. sq. 1 Tim. ii. 5. Phil. ii. 9.): a doctrine, too, against which both the ancient and the most eminent modern Theologians alike contend. See Bp. Bull's Defens. Fid. Nic. § 4. *That*, therefore, cannot be the sense of the passage: to *exclude* which, some eminent Critics (as Erasm., Grot., Schoettg., and Whitby) have been led to somewhat countenance the Socinian methods of reading and expounding above adverted to. Others (and among them the Authors of our Common Version), with far more judgment, place a comma after πάντων, taking ὁ ὢν ἐπὶ πάντων to signify "who is Lord over all," as in John iii. 3. ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστι. Eph. i. 22. sq. Phil. ii. 9. Matt. xx. 18. Thus the sense of the passage will be: "And of whom, as concerning the flesh (i. e. in his human nature) Christ is descended; who is [in that capacity] Lord over all [created beings]; being indeed God, blessed for ever." For this punctuation, however, there is no confirmation in ancient authority, and still less any support from the *usus loquendi*. Nor is there any occasion to change the common punctuation, if we only take care to keep out the objectionable interpretation just adverted to: which may very well be done; for the epithet *supreme* over all, as given to God the Son, will not *imply* any superiority over *God the Father*, but only be understood of *all created beings*. And thus the real sense of the passage will only (as Bp. Pearson says) testify the *equality*, or rather the *identity*, of Christ's Deity with that of the Father; and still continue (as Doddridge says) "a proof of Christ's *proper Deity*, which all the opposers of that doctrine have never been, nor ever will be able to answer."

6. οὐχ οἷον δὲ — Θεοῦ.] The sense is, "I do not say this as though I would insinuate that the word of God (i. e. the Divine promises) had failed of its effect. So far from *that*, it is rather *confirmed*. The rejection of the Jews is agreeable to God's former dealings with them; for *all* the *descendants of Israel* are not of the true Israelites, to whom the promises were made, God having limited them first to Isaac, vv. 7 — 9, and then to Isaac's son Jacob, vv. 10 — 13, rejecting all the other children. Therefore he now acts in the same manner by rejecting the unbelieving Jews, and accepting those who, by believing, are the true spiritual Israelites." In ἐκπέπτωκεν there is a metaphor taken from *archery*. So Thucydides viii. 31. καὶ ἵνα τῶν ὑπαρχουσῶν ἐλπίδων ἐκπίπτοιεν. The οὐ γὰρ is for ἀλλ' οὐ.

7. οὐδ' ὅτι εἰσὶ, &c.] What now follows, up to v. 13, illustrates the sentiment, — that the being endued with benefits from God does not depend upon birth and descent. To this purpose the Apostle adduces examples, to which the pride of the Jews (who boasted of their descent from Abraham) could oppose nothing; namely, as being drawn, 1. from the *posterity of Abraham* himself, — not all of whose descendants, but only the *offspring of Isaac*, experienced the particular favour of the Lord, to the neglect, in some degree, of the Israelites, the descendants of Keturah; 2. from *Isaac*, of whose children, not *Esau*, but *Jacob*, was, by the Divine dispensation, the destined progenitor and founder of that nation hereafter to be so much favoured. (Koppe.)

— ἀλλ' ἐν Ἰ. κληθ. σοι σπέρμα.] Here we have a popular ellipsis, to be supplied as follows: "for thus was it said, these were the words." The sense is, "In Isaac shall thy seed be called;" or, in other words, "It is *in* and *by* Isaac that thy seed shall be *named*, and obtain celebrity. "The Apostle (observes Taylor) here and afterwards does not give the whole of the texts, but only a hint, by a way of reference; which to the Jews, who were well conversant in Scripture, would be enough."

8. Here it is shown, that whatever difference might exist between Isaac and Ishmael, that was to be ascribed solely to the good pleasure and

k Gal. 4. 28. Ἰσαὰκ κληθήσεταί σοι σπέρμα. [k] Τουτέστιν, οὐ τὰ τέκνα 8
τῆς σαρκὸς, ταῦτα τέκνα τοῦ Θεοῦ· ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας,
l Gen. 18. 10. λογίζεται εἰς σπέρμα. [l] Ἐπαγγελίας γὰρ ὁ λόγος οὗτος· Κατὰ τὸν 9
καιρὸν τοῦτον ἐλεύσομαι, καὶ ἔσται τῇ Σά�three υἱός.
m Gen. 25. 21. [m] Οὐ μόνον δὲ, ἀλλὰ καὶ Ῥεβέκκα ἐξ ἑνὸς κοίτην ἔχουσα, Ἰσαὰκ τοῦ 10
πατρὸς ἡμῶν· μήπω γὰρ γεννηθέντων, μηδὲ πραξάντων τι ἀγαθὸν ἢ 11

gracious promise of God. Τέκνα τῆς ἐπ., for τέκνα ἐπηγγελμένα. The sense is, "those sons to whom pertain the felicity mercifully promised to Abraham." Λογίζεται εἰς is for νομίζεται εἶναι. See the Note of Mackn.

9. ἐπαγγελίας γὰρ ὁ λόγος οὗτος.] Here we have the same sentiment confirmed from Scripture. The passage alluded to is Gen. xviii. 20, which agrees in sense, though not quite in words, with the Hebrew and the Sept. A *typical* sense is intended, on which see Chrys.

10 οὐ μόνον δὲ, ἀλλὰ, &c.] The Apostle now goes on to show, that not only did God make a distinction, κατὰ πρόθεσιν αὐτοῦ, among the natural descendants of Abraham, but that even among the descendants of him who was "the Son of promise," he made a like distinction; and that, too, in a case where the respective *merit* of the parties could not be the ground of distinction. Nay, that this reception was determined on before the children were born; and consequently before they could have had any merit or demerit. But if God, κατ' ἐκλογὴν, makes such distinction among the legitimate children of the "*Son of promise*," then the same God may choose, justify, and glorify those who are κλητοὶ in respect to the heavenly inheritance. If it is not unjust, in the *one* case, to distribute favours κατὰ πρόθεσιν αὐτοῦ, then it is not in the other. (Stuart.) It is well remarked by Mr. Slade, that "the Apostle may be supposed to adduce this case, merely from its being yet stronger than the other. In the case of Isaac and Ishmael, there were two mothers; but Rebecca had only *one husband*, and her children were twins." The construction here is irregular, and falls under the head of *anacoluthon*, by which a sentence is commenced in one syntax, and is afterwards changed into another, the sentence being not finished as it was begun. Thus the proper construction would be: Οὐ μόνον δὲ [τοῦτο] ἀλλὰ καὶ Ῥεβέκκα, ἐξ ἑνὸς κοίτην ἔχουσα ἐῤῥήθη — ὅτι, &c. Κοίτην ἔχουσα is, *per metalepsin*, for συλλαβοῦσα, "having conceived."

11. μήπω γὰρ γεννηθέντων — κακόν.] Taken from Gen. xxv. 23, the words μηδὲ πραξάντων — κακὸν being added, to show the Jews that Esau lost the honour of being the root of the people of God, on account of his profanity in despising that honour (Heb. xii. 16.); and thus all notion of individual merit in either, as to obtaining the Divine benefits, might be removed, and all occasion for objection on the part of the Jews cut off. (Koppe & Mackn.) The Apostle does not mean (as those of the Calvinistic persuasion imagine), that there is destined to all men individually a state either of eternal happiness or eternal misery, not according to the merits of each, but according to a Divine decree, or on account of the imputation of Adam's sin. For, 1. the subject treated of is concerning the rejection of the Jews, and the election, in their place, of the Gentiles, who embraced the doctrine of Christ. Therefore the Apostle is not speaking of the whole human race. 2. If St. Paul had held the opinion of a decree firm, fated, and absolute, so as to be affected by nothing that men ever should do, or ever had done, he could not have felt an anxious wish that it might be changed, and that the event might turn out otherwise; as he does in v. 3. 3. Of this decree the result was the servitude of Esau's posterity, v. 12. So that there is no reference to the state of men in another life; for *there* servitude can have no place. 4. The Apostle is speaking, not of *individuals*, but of the *Church*, or a congregated body of men, vv. 24, 25. 5. He speaks of the patience and long-suffering of God, v. 22; all idea of which is done away, if he leaves *nothing* to men, but does *every thing* himself. 6. He speaks at vv. 28, 30, 31, of the justice of the Judge, in assigning rewards and punishments; which cannot have place, if no regard is had to what those whom he will judge either have done, or have not done. (Wets.) It is plain from Gen. xxv. 23, "two *nations* are in thy womb," that Jacob and Esau are not spoken of as *individuals*, but as *representing* the two nations springing from them; and that the election of which the Apostle speaks is not an election of Jacob to eternal life, but of his posterity to be the visible church and people of God on earth, and heirs of the promises, in their first and literal meaning. Deut. vii. 6, 7. Acts xiii. 17. That this is the election here spoken of, appears from the following circumstances. 1. It is neither said, nor is it true, of Jacob and Esau personally, that "the elder served the younger;" this being true only of their *posterity*. 2. Even if Esau *had* served Jacob personally, and had been inferior to him in worldly greatness, it would have been no proof at all of Jacob's election to eternal life, nor of Esau's reprobation. As little was the subjection of the Edomites to the Israelites, in David's days, a proof of the election or reprobation of their *progenitors*. 3. The Apostle's professed purpose in this discourse being to show, that an election, bestowed on Jacob by God's free gift, might either be taken from them, or others might be admitted to share therein with them, it is evidently not an election to *eternal life*, which is never taken away, but to *external privileges* only. 4. This being an election of the whole posterity of Jacob, and a reprobation of the whole descendants of Esau, it can only mean, that the nation which was to spring from Esau should be subdued by the nation which was to spring from Jacob; and that it should not, like the nation springing from Jacob, be the Church and people of God, nor be entitled to the possession of Canaan, nor give birth to the seed in whom all the families of the earth were to be blessed. 5. The circumstance of Esau's being older than Jacob was very properly taken notice of, to show that Jacob's election was contrary to the right of primogeniture, because this circumstance proved it to be from pure favour. But if his election had been to *eternal life*, the circumstance of his age

κακόν, ἵνα ἡ κατ᾽ ἐκλογὴν τοῦ Θεοῦ πρόθεσις μένῃ, οὐκ ἐξ ἔργων,
12 ἀλλ᾽ ἐκ τοῦ καλοῦντος, [n] ἐῤῥήθη αὐτῇ· Ὅτι ὁ μείζων δουλεύ-
13 σει τῷ ἐλάσσονι· [o] καθὼς γέγραπται· Τὸν Ἰακὼβ ἠγά-
πησα, τὸν δὲ Ἠσαῦ ἐμίσησα.
14 [p] Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ Θεῷ; μὴ γένοιτο! [q] τῷ
15 γὰρ Μωϋσῇ λέγει· Ἐλεήσω ὃν ἂν ἐλεῶ, καὶ οἰκτειρήσω

n Gen. 25. 23.
o Matt. 1. 2.
p Deut. 32. 4. 2 Chron. 19. 7. Job. 8. 3. & 34. 10.
q Exod. 33. 19.

ought not to have been mentioned, because it had no relation whatever to that matter. (Whitby, Taylor, and Mackn.) In the above view even Carpz. coincides, as does indeed almost every other Commentator of repute. See, however, Prof. Stuart, who is of opinion that it does not relate to temporal condition or privileges, (as referred to *nations* or communities,) but to effectual *calling*, to *justifying* and *glorifying*; of course, as referred to *individuals*. And, indeed, if the object of the Apostle in making such an appeal to such an instance of the κατ᾽ ἐκλογὴν πρόθεσις, be, as Stuart supposes, to justify and support what had been said at viii. 28—39, there could be no doubt that it must be so. But that reference is *taken for granted* rather than *proved*.

—ἵνα, &c.] "[This was said and done] in order that," &c. Πρόθεσις is for βουλὴ or προαίρεσις. And ἡ κατ᾽ ἐκλογὴν πρόθεσις is well explained by Stuart to mean a *purpose* which proceeds from one's own free choice; moved by *internal*, not *external*, causes or motives. Thus the reasons of the Divine counsels are far from being represented as *arbitrary*, or *ungrounded*, but only as being such as are not disclosed, and pertain to God alone. The μένῃ, "might stand firm," יעמד, "be a convincing argument." Ἐκ τοῦ καλοῦντος, i. e. dependant on the will of the caller, chooser, or bestower.

12. ὁ μείζων.] Like *major natu* in Latin. And so in Gen. xxix. 16. The meaning is: "The posterity of Esau the elder shall be compelled to serve that of Jacob the younger;" as is plain from the words preceding, "two *nations* are in thy womb."

13. καθὼς γέγραπται, &c.] The sense is: "An *example* of the foregoing truth may be seen in the passage of Scripture where it is written, Jacob," &c. The best Commentators, both ancient and modern, are agreed, that in Ἰακὼβ and Ἠσαῦ we are not to consider the two brothers *personally*, but as the founders the one of the Israelitish, the other of the Idumæan *nation*, and, in fact, as the *nations themselves*. They are also agreed, that the terms which indicate the disposition of God towards them are to be interpreted with an attention to the laws of parallelism, and to be understood *comparatively*,—namely, of greater and less favour; so Carpz. well paraphrases, "on the posterity of Jacob I confer greater worldly advantages, and superior external prerogatives: but on the posterity of Esau, the Idumæans, I bestow benefits more sparingly." See Chrys., Theophyl., and Whitby.

14. The Apostle, intending to show the liberty of the Divine election, brings every thing forward, *more Judaico*, in the way of *objection*, with the answer subjoined. His meaning, then, may be thus expressed: *Objection:* In having chosen the posterity of Isaac and Jacob for his people, and not the other nations, may not God be charged with injustice? *Ans.* By no means; we must not even entertain such a thought. He then proceeds to prove the position, that God may freely choose a certain nation for his people, and reject the others. This he shows, 1. from the testimonies of Moses, in which God claims to himself this supreme right, vv. 15, 28. 2. From the argument that God, as Creator, hath full power over the created, vv. 19—24. 3. From the predictions uttered concerning the Jews, vv. 25—29. (Schoettg.) In not having bestowed on *all* the Israelites, but on *some* only, this blessing of faith in Jesus Christ, the greater part being left in unbelief, the Apostle shows that God does *not* act unjustly; a truth which he had before declared, and variously illustrated and vindicated, and which he here again inculcates; 1. By laying down the general position, that whatever the Deity doeth, that cannot of itself be unjust, μὴ γένοιτο! 2. By showing that this was no other than the usual mode of God's acting, (which he exemplifies by the case of Pharaoh,) and that it would be both foolish and impious, on that ground, to call God to account (vv. 15—21.) 3. That the unbelieving Israelites themselves could not complain of the grace of God being withdrawn from them,—since he had hitherto evinced himself so lenient and indulgent, in bearing with their unbelief and iniquity (v. 22.) Finally, he shows that by their unbelief this very benignity of God,—namely, in bringing other nations in their place to the blessings of true religion, is even more magnified, v. 23. seqq. Here, again, however, Prof. Stuart is at issue with those who maintain the above views of the scope of this passage. Yet he does not *exclude* the reference they maintain. And upon the whole, I confess that I am inclined to agree with the learned Professor in *including both*; and am disposed to admit, that the object of the Apostle in this chapter may be not merely to vindicate the Divine proceedings, in regard to giving or withholding favours in this present world, or the external privileges of religion; but *also* in respect to the future lot of saints and sinners in another.

15. ἐλεήσω ὃν, &c.] The general sense is, that God acts, in the distribution of his favours, according to his own pleasure. This is (as Koppe says) a phrase, used either when we do not *choose*, though we *can*, to give reasons for conferring benefits on another; or when we wish to prevent those whom we benefit from ascribing to them any peculiar merit of their own. The reasoning of the Apostle is this: "God cannot be *unjust* because he distributes his favours κατὰ πρόθεσιν αὐτοῦ. He may surely do what he will with his own. Nay, your own Scriptures inculcate the same doctrine, where God is introduced as saying," &c. Thus the meaning is, that in conferring privileges or favours, whether upon *nations* or *individuals*, God acts according to his sovereign pleasure. See Bp. Bull's Apolog. pro Harm. p. 55.

ὃν ἂν οἰκτείρω. Ἄρα οὖν οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος, 16
r Exod. 9. 16. ἀλλὰ τοῦ ἐλεοῦντος Θεοῦ. [r] Λέγει γὰρ ἡ γραφὴ τῷ Φαραώ· Ὅτι 17
εἰς αὐτὸ τοῦτο ἐξήγειρά σε, ὅπως ἐνδείξωμαι ἐν σοὶ
τὴν δύναμίν μου, καὶ ὅπως διαγγελῇ τὸ ὄνομά μου
ἐν πάσῃ τῇ γῇ. Ἄρα οὖν ὃν θέλει, ἐλεεῖ· ὃν δὲ θέλει, σκληρύ- 18
s Isa. 45. 9. & 64. 8. Jer. 18. 6. Wisd. 15. 7. νει. Ἐρεῖς οὖν μοι· Τί ἔτι μέμφεται; τῷ γὰρ βουλήματι αὐτοῦ 19
τίς ἀνθέστηκε; [s] Μενοῦνγε, ὦ ἄνθρωπε, σὺ τίς εἶ ὁ ἀνταποκρινόμενος 20

16. ἄρα οὖν, &c.] The ἄρα is *conclusive*, q. d. "From what was said it cannot be collected," &c. From the above Divine declaration it followed of course, not, indeed, that it is quite superfluous for a man *himself* to work, and use the faculties and powers granted him by God, — but that the exertion of those powers does not of itself suffice to the obtaining of his wish; *that* depending wholly upon the grace and goodness of God; and therefore that it ought not to be ascribed to the most active exertions of any man, if he should enjoy the Divine benefits in a greater degree than another. (Koppe.)

17. λέγει γὰρ, &c.] Another example of the position at v. 15; and as the preceding one, taken from *Moses*, was of *acceptance*, so is this of *rejection*. God long preserved Pharaoh, — not in consequence of any *merit* in him; (for he was one of the most presumptuous sinners on record;) but that his Divine power might in the end be more signally displayed in him, and that the miracles wrought for the deliverance of the Israelites might spread the name of Jehovah throughout the whole earth.

Ἐξήγειρα is by some understood of Pharaoh being *brought into being*, or as *monarch of Egypt*; by others, of his *preservation* during the various plagues inflicted, especially that of the boils. The first interpretation has no support from the *usus loquendi*. The second, indeed, is not destitute of that support (so Ps. cxiii. 7 & 8. Sept. ὁ ἐγείρων ἀπὸ γῆς πτωχὸν — τοῦ καθίσαι αὐτὸν μετὰ ἀρχόντων): but (not to say that Pharaoh was born to a throne) it is at variance with the *context*, both in the passage of Exodus and the present; each of which plainly requires the *third*-mentioned sense, namely, *preservation from disease and death*. And although I know of no direct evidence of such a signification in ἐξεγείρω, yet it occurs in other words of similar signification, as ἀνίστημι. So Thucyd. ii. 49. 3. λήθη ἐλάμβανε παραυτίκα ἀναστάντας. Prof. Stuart, indeed, after a most elaborate discussion of the sense of ἐξεγείρω in the LXX. (where it is almost always found) concludes that the meaning is here "*roused* thee up." That sense, however, appears very frigid and jejune, and is not to be reconciled with the context, except by a very harsh exegesis; and is moreover forbidden by the Sept. διετηρήθης, which though a very free version, well represents the sense, and shows how the Hebrew word העמדתיך was understood by the Translator; the expression meaning literally, "kept thee on foot, or a-standing, kept thee preserved." So Ps. xix. 8. Sept. αὐτοὶ ἔπεσαν, ἡμεῖς δὲ ἀνεστήμεν καὶ ἀνωρθώθημεν, *stand upright*.

18. ἄρα οὖν ὃν θέλει — σκληρύνει.] The difficulty in this disputed passage hinges on the sense of σκληρύνει, of which even the ancients were divided in opinion. Basil, Origen, and Theophyl. think that God, *in fact*, hardened the heart of Pharaoh by his long suffering, and delay of punishment, (whereby the κακία, or guilt, of the offender was increased,) in order that, on the measure of his iniquity being filled, the Divine justice in punishing him might be made more manifest. Œcumen. and many others interpret it, "*suffers* to be, or grow, hard; thereby leaving him to the exercise of his own free will." While Greg. Nyss. ap. Œcum. explains "*hardens himself*." The earlier modern Commentators adopted one or other of these interpretations; until, in the middle of the last century, an original one was proposed by Carpz. or Rambach, and adopted by Ernesti and most Commentators down to Wahl; namely, — that the expression is to be understood with reference to the antithetical word ἐλεεῖ, and, by the *lex oppositionis*, is to be rendered, "treats with less kindness." But though this is agreeable to the context, the evidence for that signification of the word is weak, merely resting on Chron. x. 4. σκληρύνειν ζύγον, and Job x. 4. ἀποσκληρύνειν τέκνα, of which passages only the latter is at all apposite. The expression (as Koppe observes) plainly has reference to the case of *Pharaoh*, in the narration of whose story this very word often occurs (as Exod. vii. 3. ix. 12. x. 20, 27. xiv. 4, 8.) and in the sense to *render obstinate*. Besides, the words following τί ἔτι μέμφεται; have no sense, if they be not referred to *obduracy*. I would therefore prefer the interpretation of Basil and Origen, of whom the latter regards the expression as founded on the *popular* mode of thinking and speaking. "Thus (continues he) good and kind masters sometimes say to servants who have taken occasion from that kindness to harden themselves in disobedience, I have *made you bad*, — *I* am the *cause* of your offences." This view, too, is adopted by many eminent modern Commentators from Grot. to Iaspis, and adopted by Bp. Blomfield in the Notes to his Sermons.

19. ἐρεῖς οὖν μοι.] This adverts to an objection, which might be started by the Jew; viz. How, then, could this σκληροκαρδία be justly *punished* by God, since God himself is the ὁ σκληρύνων? How can God feel wrath against sinners, since no one can resist his will? For if he hardens men, *they* are not to blame, but *God*. (Koppe & Schoettg.) It is plain from the context that we must supply σκληροκαρδίας, ἀπειθείας, or the like. The sense is: "Why (or by what justice) does he yet, or now, find fault with us for unbelief and perversity?" Τῷ γὰρ βουλ. &c. "who has [ever] resisted his will or purpose [successfully]?" which carries with it the adjunct sense, "who *can* resist it? and consequently we have only *fulfilled* his will;" which is (as Mr. Young observes) a well-known answer and excuse of men obstinate in wickedness. See Jerem. ii. 25. xviii. 11. Ezek. xxxiii. 10.

20. μενοῦνγε, ὦ ἄνθρωπε, &c.] The Apostle does not *directly* answer the objection, because it was one not proper to be proposed; yet makes

τῷ Θεῷ; μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι, Τί με ἐποίησας οὕτως;
21 [t] Ἢ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ, ἐκ τοῦ αὐτοῦ φυράματος [t] 2 Tim. 2. 20.
22 ποιῆσαι ὃ μὲν εἰς τιμὴν σκεῦος, ὃ δὲ εἰς ἀτιμίαν; [u] Εἰ δὲ θέλων ὁ [u] Supra 2. 4.
Θεὸς ἐνδείξασθαι τὴν ὀργὴν, καὶ γνωρίσαι τὸ δυνατὸν αὐτοῦ, ἤνεγκεν
23 ἐν πολλῇ μακροθυμίᾳ σκεύη ὀργῆς κατηρτισμένα εἰς ἀπώλειαν; καὶ
ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη ἐλέους, ἃ προη-
24 τοίμασεν εἰς δόξαν . . . οὓς καὶ ἐκάλεσεν ἡμᾶς, οὐ μόνον ἐξ Ἰουδαίων,
25 ἀλλὰ καὶ ἐξ ἐθνῶν· [x] ὡς καὶ ἐν τῷ Ὡσηὲ λέγει· Καλέσω τὸν [x] Hosea 2. 23. 1 Pet. 2. 10.
οὐ λαόν μου, λαόν μου, καὶ τὴν οὐκ ἠγαπημένην,
26 ἠγαπημένην. [y] καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐρρήθη αὐ- [y] Hosea 1. 10.
τοῖς, Οὐ λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ

some reply in the way of reproof, 1. by showing that it is foolish and presumptuous for *men* to canvass the dispensations of *God* (vv. 20 & 21). 2. That though God has the same power over their creatures as the potter over the clay, yet that he does not act capriciously or arbitrarily, but that his dealings with the Jews, as with *all* men, are consistent with his attributes, justice, and mercy, vv. 22—24.

Μενοῦνγε has the force of a strong negation of any thing, and an affirmation of the contrary. "*Nay but.*" In the Classical writers it never *commences* a sentence. The ἀνθρωπε is an indirect antithesis with Θεῷ. Σὺ τίς εἶ suggests, as Chrys. remarks, the *nothingness* of man; for even *human* masters say to a murmuring servant, Begone, answerer! See also Tit. ii. 9. Ἀνταποκρ. signifies to reply in a disputatious spirit. Compare Jer. xviii. 2—10., which passage greatly illustrates the present, as it has an evident reference not to individuals, but to nations.

In illustration of this use of πλάσμα Wets. compares Aristoph. Av. 587. who calls men πλάσματα πηλοῦ.

21. ἢ οὐκ ἔχει—πηλοῦ.] Ἢ οὐκ, annon? This use of the Genit. after ἐξουσία in the sense "over," occurs in Matt. x. 1. and John xvii. 2. In the Classical writers it is very rare. The only example that I have met with is in Thucyd. v. 50. κατὰ τὴν οὐκ ἐξουσίαν τῆς ἀγωνίσεως. The sentiment is founded on Is. xlv. 9. Φύραμα signifies any thing *kneaded*, like *dough*. Σκεῦος is a general term applied to *vessels* or utensils, of every sort. Εἰς τιμὴν and εἰς ἀτιμίαν are to be taken *comparatè*, for "more or less honourable" uses. The meaning being, that the potter can work up his clay into any sort of vessels he pleases; nay, after having made them, he may *unmake* them, converting them from more honourable to less honourable uses. See Wisd. xv. 7. The Apostle had in mind Jer. xviii. 6. Chrys. shows that the sole point of similitude is to the perfect pliancy of the clay to the potter, no reference being had to *conduct*, so that it can have nothing to do with the question of *free will*. See an excellent Discourse of Dean Tucker, "on the Potter and the Clay," and Bp. Van Mildert's Bampton Lectures, p. 331.

22. εἰ δὲ θέλων, &c.] Here we have a more *direct* answer to the objection at v. 19.; what had been said being applied to the present case of the Jews and Gentiles. With respect to the phraseology, some recent Expositors would take the εἰ interrogatively, for *nonne?* or supply ἦν after θέλων. But it is better, with the older Commentators, to suppose an *Anantapodoton* or *Anacoluthon*, supplying οὐκ ἔχει ἐξουσίαν. Ὀργὴ here signifies *wrathful punishment*, as in i. 18.; and τὸ δυνατὸν is for τὴν δύναμιν. Theophyl. well explains ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ as put for ὑπομονῇ ἠνέσχετο. By the σκεύη ὀργῆς are (as the best Interpreters, ancient and modern, are agreed) meant the *Jews*, with whose perversity God had so long borne,—that, far from having to complain of severity, if now cast off, they would have to acknowledge much mercy and long suffering. The best Commentators, ancient and modern, are agreed that the expression is by no means to be taken of *individuals* created by God for eternal punishment. See Chrys. and Grot. The latter rightly explains κατηρτ. to mean not *fitted* (or *adapted*), but *fit*, ἕτοιμοι, as Chrys. expounds it. This use of the past participle for a verbal adjective is an idiom of not unfrequent use, and if borne in mind will often solve great difficulties. The term ἀπώλεια is strongly expressive of ever-during wrath, and final rejection.

23. τὸν πλοῦτον τῆς δόξης α.] A Hebraism, for "his most abundant glory." See supra ii. 4. The σκεύη ἐλέους, as opposed to the σκεύη ὀργῆς, must denote persons mercifully accepted by God, with reference to the whole body of Christians, whether Jews or Gentiles. See Note on Acts ix. 15. Προητοίμασεν εἰς δόξ., "had prepared, destined for glory." The προ only denotes *destination*. So Philo Jud. cited by Carpz. ὁ Θεὸς τὰ κόσμῳ πάντα προητοιμάσατο εἰς ἔρωτα καὶ πόθον αὐτοῦ. The *glory* here mentioned must be understood, with Mackn., not of the glory of eternal life; for, as he observes, the Scripture never speaks of *that* as bestowed on nations, or bodies of men, complexly (v. 24.), but of the glory of being made the Church and people of God.

24. ἐκάλεσεν.] This is explained by Grot. "has invited and brought over to obedience;" verbs of counsel and striving being often so taken as to include the *event*. The ὡς καὶ serves to introduce an *illustration*. The passage in view is Hos. i. 6—10., blended with ii. 23. The Apostle (as Bp. Horsley observes) first alleges two clauses, but in an inverted order, from the 23d verse of the 2d chapter, which seems to relate more immediately to the call of the Gentiles; I will call them my people, &c., and her beloved, &c. And to these he subjoins, as relating solely to the restoration of the Jews, that part of the prophecy of the first Chapter which affirms that "in the place where it was said unto them, ye are not my people, there shall they be called the children of the living God." From these detached passages thus connected, he derives the confirmation of his

z Isa. 10. 22. infra 11. 5.

Θεοῦ ζῶντος. [z] Ἠσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραήλ· Ἐὰν ᾖ ὁ 27
ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσ-
σης, τὸ κατάλειμμα σωθήσεται· λόγον γὰρ συντε- 28
λῶν καὶ συντέμνων ἐν δικαιοσύνῃ· ὅτι λόγον συν-

a Gen. 19. 24. Isa. 1. 9. & 13. 19. Jer. 50. 40. Lam. 3. 22. Ezek. 16. 46.

τετμημένον ποιήσει Κύριος ἐπὶ τῆς γῆς. [a] Καὶ καθὼς 29
προείρηκεν Ἠσαΐας· Εἰ μὴ Κύριος Σαβαὼθ ἐγκατέλιπεν
ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν, καὶ ὡς Γό-
μορρα ἂν ὡμοιώθημεν. Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ 30
μὴ διώκοντα δικαιοσύνην κατέλαβε δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ

proposition concerning the joint call of Jews and Gentiles to the mercy of God.

There are here some minute differences between the Hebrew, the Sept., and the Apostle; but no more than the *accommodation* of the passage from the *restoration of the Jews* to the *calling of the Gentiles* (on which see Doddr.) rendered necessary. On the use of οὐ with a substantive or an adjective, I have fully treated in Recens. Synop., adducing many examples and references to Critics.

27. We have here another passage expressive of the same sentiment, of which the sense and connexion are ably laid down by Surenh. ap. Recens. Synop. Κράζει is not to be regarded (with Schoettg. and Wets.) as a mere Jewish form of citation, but signifies *palam profitetur*, with allusion to the loud and authoritative tone which Prophets were justified in assuming. See Note John vii. 28

—τὸ κατάλειμμα σωθήσεται.] The ancient Commentators treat the Article as pleonastic. Bp. Middl. takes it to denote the *remnant* of the Israelites *reserved* by the Almighty for the purposes of his vengeance. I am inclined to think that τὸ κατάλειμμα was the name given to *the* remnant of the dough reserved for the next bread-making, literally the *leaven*, the leav-*ed*, *left*. The term usually implies a small number. Wahl thinks that in συντ. καὶ συντέμνων there is a *hendiadys*. But it should rather seem that the latter term is meant to be exegetical of the former. Λόγον is by some explained *account;* by others, *matter*, like the Heb. דבר. It should seem that *both* senses were in the mind of the Apostle; and that he meant, "will soon settle this account, and cut short the affair." There is thought to be a reference to Is. x. 25.

29. Here we have another passage on the same subject with the preceding; namely, that it is to be ascribed to the singular goodness of God, that a very small part only (to the exclusion of the great bulk of the Jews) possess the promised felicity. (Koppe.) Bp. Lowth and Koppe think there is here a reference to some invasions of Judæa, made by Resin and Pekah, at the latter end of Jotham's reign. Others think it descriptive of the times of Ahaz, when Judæa was invaded on all sides; by the Syrians and Israelites from the North, by the Edomites from the South, and by the Philistines from the West, 2 Chron. xxviii. 5—19. Whether the sense of the Apostle be an *accommodation* of that of the Prophet (as most recent Commentators maintain) may be doubted; for it is certain that the Prophets had often a two-fold view; and that under an *exoteric* sense referring to political prosperity or adversity, was couched καθ' ὑπονοίαν, an *esoteric* and spiritual one. As in κατάλειμμα there is a metaphor taken from *bread-making*, so in σπέρμα there is one from *sowing;* since it denotes the small *remnant* left, in the fertile countries of the East, for seed. In ὡμοιώθημεν there is a blending of two modes of expression, which are kept *separate* in a fine parallelism of Ezek. xxxii. "The object (as observes Stuart) of the whole of these quotations is only to show, that God of old threatened to destroy *great multitudes* of the Jews for contumacy; and consequently it is no new thing now to say, that great numbers of them will perish, while the Gentiles are received into favour."

30. τί οὖν ἐροῦμεν, &c.] It is plain from the context that the sense of this somewhat indefinite formula is, "What is the *conclusion* to be drawn from what has been above said?" as ushering in a recapitulation of the whole of what the Apostle has been treating of in this Chapter. Young traces the plan of the Apostle as follows: "He proceeds from ix. 30—33. and x. 1—3. to inquire into the *cause* both of the rejection of the Jews, and the adoption of the Gentiles to be God's people in their stead: commencing, as usual, from an objection of the Jews, τί οὖν ἐροῦμεν, &c.; His reply being *understood* to this effect: "However strange these things may appear, yet so they are;"—and the *ground* of the acceptance of the Gentiles to God's favour (viz. their embracing the condition of justification under the Gospel, which is faith in Jesus Christ) being briefly hinted in those few words, thrown in as it were in the middle of the objection, v. 30. δικαιοσύνην δὲ τὴν ἐκ πίστεως, "but that justification which is by faith:" he goes on Ch. ix. 32. to Ch. x. 3. to state more at length the ground of the Jews' miscarriage: this he places in that fatal error of theirs concerning the way of justification and acceptance with God; they sought it by the performances of the Law; whereas, it is only to be obtained through the faith of Christ."

Διώκειν, καταλαμβάνειν, and φθάνειν are considered by Hamm. and others as agonistic terms. It is, however, not clear that the Apostle intended any such allusion, any more than the Psalmist in "Seek peace and *pursue* it;" or Thucyd. ii. 63. τὰς τιμὰς διώκειν. In such cases the metaphors only imply eagerness and anxiety. The words δικαιοσύνην δὲ τὴν ἐκ πίστεως (scil. διδομένην) are exegetical of the preceding, and explain the *kind* of justification unto which they had attained, and how obtained. From what follows it is plain that πίστεως is for τῆς πίστεως, i. e. faith in Christ, which implies a full acceptance of his Gospel, and an obedience to all its requisitions, whether of belief or practice.

31 πίστεως· [b] Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης, εἰς νόμον δικαιοσύ-
32 νης οὐκ ἔφθασε. [c] Διατί; ὅτι οὐκ ἐκ πίστεως, ἀλλ᾽ ὡς ἐξ ἔργων
33 νόμου. προσέκοψαν γὰρ τῷ λίθῳ τοῦ προσκόμματος, [d] καθὼς γέγρα-
πται· Ἰδοὺ τίθημι ἐν Σιὼν λίθον προσκόμματος,
καὶ πέτραν σκανδάλου· καὶ πᾶς ὁ πιστεύων ἐπ᾽
αὐτῷ οὐ καταισχυνθήσεται.

1 X. ΑΔΕΛΦΟΙ, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας, καὶ ἡ δέησις ἡ
2 πρὸς τὸν Θεὸν ὑπὲρ τοῦ Ἰσραήλ ἐστιν εἰς σωτηρίαν. [e] Μαρτυρῶ γὰρ
3 αὐτοῖς, ὅτι ζῆλον Θεοῦ ἔχουσιν, ἀλλ᾽ οὐ κατ᾽ ἐπίγνωσιν. [f] Ἀγνοοῦντες
γὰρ τὴν τοῦ Θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν δικαιοσύνην ζητοῦντες
4 στῆσαι, τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐχ ὑπετάγησαν. [g] Τέλος γὰρ νόμου

b Infra 10. 2. & 11. 7.
c 1 Cor. 1. 23.
d Isa. 8. 14. & 28. 16. Psal. 118. 22. Matt. 21. 42. Luke 2. 34. 1 Pet. 2. 7.
e Acts 21. 20. & 22. 3.
supra 9. 31. Gal. 1. 14.
f Supra 9. 31.
g Matt. 5. 17. Acts 13. 38. 2 Cor. 3. 13. Gal. 3. 21.

31. Ἰσραὴλ δὲ διώκων, &c.] Some would remove the difficulty, which has here caused disagreement, by supposing a *pleonasm;* others, by supposing an *hypallage:* methods alike unfounded, unnecessary, and at variance with the antithetical clause εἰς νόμον δικαιοσ. οὐκ ἔφθασε. It is plain from the next verse that νόμος must be taken in its ordinary acceptation. The obscurity here has arisen from excessive brevity, and the complete sense is as follows: "Israel, following after the law, and aiming at justification from it, yet missed of its aim; not having attained unto a law which could give justification, or unto *the* law which gives justification, namely, that of Christ."

32. διατί; ὅτι, &c.] Now follows the *reason why* God excluded the Jews from the felicity of Christ's kingdom; not because it had been so determined by God by any absolute decree; but because *they,* priding themselves on their attachment to the Law of Moses, *rejected* the Gospel of Christ. (Koppe.) The recent Commentators are generally of opinion that what is here adduced from the O. T. does not properly refer to the Messiah, but is applied by *accommodation.* That principle, however, is here unnecessary; for the Prophets themselves often intermixed with promises of temporal deliverance encouraging anticipations of that deliverance, both temporal and spiritual, which was to be expected from the Messiah. Nay, the Jewish Interpreters themselves refer the words to the Messiah. As to the discrepancies between the Apostle and the Hebrew and Sept. in this quotation, I would observe that it is, properly speaking, no quotation at all. It is merely a *reference* to what is said in *Scripture;* and though formed on two passages, Isai. viii. 14. and xxviii. 16, does not profess to be a citation from either. The latter clause, however, differs scarcely at all from the Sept., but recedes from the Hebrew. It is the opinion, however, of Grot., Capell, and Randolph, that the LXX. read, not יחיש, but יביש. But this notion seems erroneous; for Pocock, Rosenm., and Gesen. have shown that חוש (as appears from the Arabic حاش) is susceptible of that sense. The meaning, however, intended by the Prophet seems to have been "He need not flee for fear." The force of the Future seems to have been known to the LXX, by their rendering not in the Future and Indicative, but the Subjunctive.

X. The Apostle now applies himself to *correct* this fatal error, by stating at large the relative nature of the Law and the Gospel as means of Justification. And first he commences with a softening: "It is the anxious wish of my heart." On the use of μὲν without the apodotic δὲ, see Rec. Syn. The sense may be thus represented: "For my part, the wish of my heart is," &c.

The reading αὐτῶν for τοῦ Ἰσραήλ, though edited by Griesb., Vat., and Tittm., merits little attention. Only nine or ten MSS. have that reading; and none of Matthæi's or Rinck's MSS. Vater, indeed, thinks it more likely that αὐτῶν should be changed into τὸν Ἰσραὴλ than vice versâ. But I doubt not that it arose from the margin, where it was meant to fill up the ellip. at εἰς σωτηρίαν, and afterwards in some MSS. expelled the τοῦ Ἰ. The αὐτῶν might very well be omitted, because τοῦ Ἰ. is a noun of multitude for "the people of Israel." Whereas αὐτῶν after ὑπὲρ would involve a harshness almost intolerable.

2. ζῆλον Θεοῦ. Not "zeal of God," as our Common Version renders; but "a zeal for or towards God." Grot. well observes that all nouns of this sort have a Genitive sometimes of *subject,* and sometimes of *object,* as here. The expression is derived from Ps. lxviii. 9. Compare Acts xxi. 20. xxii. 3. 2 Cor. xii. 2. Οὐ κατ᾽ ἐπίγνωσιν, "not in conformity with, or regulated by, sound knowledge, or true religion."

3. ἀγνοοῦντες γὰρ, &c.] This is meant to show *how* they come to be thus ignorant of Divine truth, with the means for attaining unto it in their possession. By τὴν τοῦ Θεοῦ δικ. is denoted that method of justification (viz. gratuitous, or by faith) which God has revealed in the Gospel of Christ. By ἰδίαν δικ. is meant a justification of *their own,* i. e. resting on the works of their Law. The Apostle so terms it, because, being a law of works, it made every one's salvation depend upon his *own merits;* and thus such a law might, in a popular sense, be called a justification of *his own.* Στῆσαι is the opposite to ἀναιρεῖν. And the metaphor seems derived from the propping up and buttressing of a weak structure, which cannot stand by itself.

—οὐχ ὑπετάγησαν] "have not obediently accepted." It was remarked by an ancient Philosopher, that "many *would* have attained unto wisdom, if they had not thought they *had already* attained unto it."

4. τέλος γὰρ νόμου X.] Here is more plainly set forth the *mode* by which God is pleased that men should be brought to salvation by Christ. The term τέλος, however, admits of more than one sense. It may, with some ancient and modern Commentators, be explained, "Christ hath put

h Lev. 18. 5. Ezek. 20. 11. Gal. 3. 12.
i Deut. 30. 11, 12.
k Deut. 30. 14.
l Matt. 10. 32.

Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι. [h] Μωϋσῆς γὰρ γράφει 5
τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου, Ὅτι ὁ ποιήσας αὐτὰ ἄν-
θρωπος, ζήσεται ἐν αὐτοῖς· [i] ἡ δὲ ἐκ πίστεως δικαιοσύνη 6
οὕτω λέγει· Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου· Τίς ἀναβήσε-
ται εἰς τὸν οὐρανόν; τοῦτ᾽ ἔστι Χριστὸν καταγαγεῖν· ἢ· τίς 7
καταβήσεται εἰς τὴν ἄβυσσον; τοῦτ᾽ ἔστι Χριστὸν ἐκ νε-
κρῶν ἀναγαγεῖν. [k] ἀλλὰ τί λέγει; Ἐγγύς σου τὸ ῥῆμά ἐστιν, 8
ἐν τῷ στόματί σου, καὶ ἐν τῇ καρδίᾳ σου· τοῦτ᾽ ἔστι τὸ
ῥῆμα τῆς πίστεως ὃ κηρύσσομεν. [l] Ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ στόματί 9
σου Κύριον Ἰησοῦν, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ Θεὸς αὐτὸν
ἤγειρεν ἐκ νεκρῶν, σωθήσῃ· καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην, 10

an end to the Law, in the case of every believer in him." This sense, however, is not agreeable to the context. The true one seems to be that of Chrys. and the Greek Commentators, adopted by Fell, Carpz., and Young "Christ is the end, perfection, and accomplisher, or rather the scope, end, and final object of the law for justification;" as in Acts xiii. 38. sq. So Stuart explains it to mean, "Belief in Christ, receiving him by faith, and thus attaining to the δικαιοσύνη Θεοῦ, accomplishes the *end* or object of what the law (i. e. perfect obedience to the law) would accomplish." The Apostle shows that there is only one justification, and that what the law *attempted*, the Gospel *fulfils;* and therefore he who chooses the one by faith, fulfils the other; whereas he who aims at the *other*, must miss of *this*. This benefit of Christ extends to *all believers*, Gentiles no less than Jews. "The proof of the whole rests, observes Mr. Young (as is expressed in vv. 1—10), upon the impossibility of the condition of Justification by the Law, and the *easiness* of the condition under the Gospel."

5. The words of this verse are meant to confirm what was just said,—namely, that what the Law did not, and could not accomplish, Christ completed. For Moses, indeed, says a man is justified by the works of the law. But then no one was found able to fulfil it. So that it is not possible to be thus justified. (Chrys. & Theoph.)

—ζήσεται.] This is generally understood (as also it is explained by the Jewish interpreters) of life eternal, i. e. *salvation*. But some of the best Commentators and Theologians (as Hammond, Whitby, Mackn., and Warburton) explain it of life *in this world*, with an implied notion of happiness and prosperity. Yet it should seem that the words of Moses were meant, under their chief and primary sense, of life and prosperity in this world, to contain an obscure promise of everlasting life. See Note on iii. 28.

6—8. The subject of these somewhat obscure verses is *justification by faith*, and the admonition meant to be inculcated is *to believe and doubt not*. This the Apostle expresses in words derived from Deut. xxx. 11.—14; and as the phrases "ascending to heaven" and "descending to Hades" were proverbially applied (like the *in cœlum ire* of Juvenal Sat. iii. 75, and the *cœlum petere* of Horace Od. i. 3, 38, to denote a moral impossibility, or at least an extreme difficulty); so *there* the sense intended is, that "it is not impracticable to attain a knowledge of God's laws." And *here* the Apostle, accommodating the words to his present purpose, and applying them to the Gospel, by the formulas τουτέστι Χριστὸν καταγαγεῖν, and τουτέστι Χρ. ἐκ νεκρῶν ἀναγαγεῖν, means to inculcate the facility of exercising faith, and consequently obtaining salvation; q. d. (to use the words of Mr. Turner) "The system of the Gospel demands faith, which is comparatively easy of acquisition; it does not require from you any thing of vast difficulty, as if the heavens were to be scaled to bring down Christ, or the abyss of Hades to be fathomed to bring him up [See the Note on John iii. 13. Ed.]; but it asks only what is within the reach of every one, what cannot be withheld without obstinate prejudice,—that is, a belief in its divinity." The above, however, are perhaps not to be regarded as merely formulas expressive of impossibility or great difficulty, but as meant to advert to those points at which the faith of the unbelievers chiefly staggered. See Theophyl. and Carpz. ap. Recens. Synop. By the ἄβυσσον is meant (as the Svr. Translator and Mackn. have seen), the *place of departed spirits;* so called because it was supposed by the Jews to be as far *below* the surface of the earth as heaven was thought to be above it. See Ps. cxxxix. 8. and Bp. Lowth de Sacr. P Hebr. p. 200.

The words μὴ εἴπῃς ἐν τῇ καρδίᾳ σου well express that sort of *self-confidence* in which unbelief usually originates.

8. ἐγγύς σου—καρδίᾳ σου.] The sense is, "The word, i. e. the doctrine of justification by faith (termed in the next clause, the '*word of faith*') is easy to be understood, and demands our faith." What Moses meant by τὸ ῥῆμα, was (as Bp. Bull observes, Harm. Ap. p. 13.) *præceptum justitiæ activæ*, since he immediately subjoins לעשתו "that thou shouldst *do* it." Things obscure or difficult were by the Hebrews said to be *far off:* while things easy to be attained were said to be *nigh*.

9, 10. Taken out of the *artificial* form in which the sentiment is expressed, it would run thus: "If thou shalt confess and profess with thy mouth, and believe with thy heart, by a vital and influential faith, that Jesus is the Lord, and that God, as such, hath raised him from the dead, thou shalt be saved; thy faith shall be counted for righteousness. For with the heart man believeth, and with the mouth confession is made unto justification and salvation." Compare Mark xv. 16. 1 John iv. 15.

11 στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν. [m] Λέγει γὰρ ἡ γραφή· Πᾶς
12 ὁ πιστεύων ἐπ᾽ αὐτῷ οὐ καταισχυνθήσεται. [n] Οὐ γάρ
ἐστι διαστολὴ Ἰουδαίου τε καὶ Ἕλληνος· ὁ γὰρ αὐτὸς Κύριος πάντων,
13 πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν. [o] Πᾶς γὰρ, ὃς ἂν
14 ἐπικαλέσηται τὸ ὄνομα Κυρίου, σωθήσεται. Πῶς οὖν
ἐπικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύσουσιν οὗ οὐκ
15 ἤκουσαν; πῶς δὲ ἀκούσουσι χωρὶς κηρύσσοντος; [p] πῶς δὲ κηρύξουσιν
ἐὰν μὴ ἀποσταλῶσι; Καθὼς γέγραπται· Ὡς ὡραῖοι οἱ πόδες
τῶν εὐαγγελιζομένων εἰρήνην, τῶν εὐαγγελιζομένων

m Isa. 28. 16. supra 9. 33.
n Acts 10. 34, 35. & 15. 9. supra 3. 22, 29. 1 Tim. 2. 5. Eph. 1. 7. & 2. 4, 7.
o Joel 2. 32. Acts. 2. 21.
p Isa. 52. 7. Nahum 1. 15.

11. πᾶς] every one, whether Jew or Gentile. See Note on v. 5. ix. 17. 33.

12. οὐκ ἐ. διαστολὴ] "no distinction." See Note on iii. 22.

— ὁ αὐτὸς — πάντων.] The sense is: "The same person (i. e. one and the same person) is Lord of all, both Jews and Gentiles." Πλουτῶν, i. e. abundant. Εἰς, "in respect" to some quality which those who call upon him need; i. e. (as Grot. says) χάριτι, or χρηστότητι; which is confirmed by Eph. i. 7. πλοῦτος χάριτος. and Rom ii. 4. πλοῦτος χρηστότητος. The same expression, too, occurs in Philostr. Vit. Ap. iv. 8. ἐς τὸ κοινὸν πλουτεῖν. Ἐπικαλεῖσθαι is here to be understood of every kind of precatory address to God. See Bp. Bull's Harm. Ap. p. 43.

13. Κυρίου.] The original word for this (in Joel iii. 5.) is יהוה (*Jehovah*), whence it is certain that the Prophet speaks these words of the *true and only* God; and yet it is as certain that the Apostle here ascribes them to our *Lord Jesus Christ*, from the words following, "How shall they call on Him in whom they have not believed?" For the Apostle in this whole Chapter discourses of faith in Christ, and from the words foregoing, of which these are a proof, and to which they are connected by the particle γὰρ; for those words, "whosoever believeth in him shall not be ashamed," are spoken by the Prophet Isaiah, of Jesus Christ the Corner-stone. (Isaiah xxvii. 16.) And so they are interpreted by St. Peter, 1 Pet. ii. 6, 7. And in the Prophet Joel these words follow, εὐαγγελιζόμενοι οὓς Κύριος προσκέκληται, "and the evangelised, whom the Lord shall call shall be saved." Here then, we have two arguments for the Divinity of Christ.—1. That what is spoken of Jehovah is ascribed to him.—2. That he is made the object of our religious invocation. (Whitby.) This criticism is ably supported by Bp. Pearson on the Creed, p. 149., and by Bp. Bull, Harm. Apost. C. v. § 1 & 4.

14, 15. πῶς οὖν ἐπικαλέσονται, &c.] On the scope of these and the following verses the Commentators are not agreed. Grot. and Hamm. suppose vv. 14, 15. to contain an *objection* on the part of the Jews that they had not had sufficient *opportunities* of knowing the truth; and they think that to this the Apostle replies in vv. 16, 17. See, however, Recens. Synop. and Mr. Slade. The scope of the passage is well traced by Mr. Young as follows: "And because the Jews were very greatly offended by the preaching of the Gospel to the Gentiles, and were in a more peculiar manner exasperated against St. Paul on that account (see Acts xxii. 22. 1 Thess. ii. 16.), and therefore would be less disposed to listen to his advice, and so to believe and be saved; he takes occasion from this last text of Scripture, to vindicate the *Divine commission* of himself and the rest of the Apostles, to preach the Gospel to the Gentiles; this he does, 1st, from the *necessity of the case;* for if it was God's good pleasure, as the Prophets signified beforehand, to grant repentance unto life to the Gentiles; it must certainly have been his intention that the offer of salvation should be *properly* made to them. This view is much confirmed by Carpz., who further observes that the sentiment is expressed by an elegant *sorites* (as in Rom. v. 3—5. viii. 29, 30. James i. 15. 2 Pet. i. 5—7.), proceeding from effects to causes, by the aid of four questions (to be explained negatively), as follows: 1. No one will call upon Christ, nor acknowledge him to be his Saviour and Lord, if he does not believe in him. 2. No one will believe in Christ, if he has not heard of him. 3. No one will hear of Christ, unless there be some one to preach (Luke xxiv. 47.) 4. No one will preach Christ (cum ἱκανότητι et ἐνεργείᾳ, 2 Cor. iii. 5.) except he be regularly called and sent. On the *first* of these Bp. Bull well remarks: "Hæc fides cultum istum parere apta nata est. Fieri omnino non potest, ut non colat, qui non credit; fieri vix potest, ut non colat, qui credit."

15. καθὼς γέγραπται.] The construction, which is here very obscure, is most ingeniously, and perhaps rightly, traced by Prof. Stuart as follows: "The importance of the heralds of salvation, in order to bring men to believe on a Saviour, is implied in the high commendation which the Saviour bestows on them 'according to what is written,'" &c.

The passage ὡς ὡραῖοι, &c., is taken from Is. lii. 7.; and though by most recent Commentators supposed not to have reference to the times of the Messiah; yet, since it appears from the Rabbinical citations of Wets. that the Jews themselves so understood it, there is no reason to lower this to a mere *accommodation*; but we may suppose that the Prophet here, as in very many other passages, couches under the *primary* and *exoteric* a secondary and *esoteric*, or mystical sense. The Apostle does not cite from the *Sept.*, which is here manifestly corrupt, but gives a new version of the Hebrew, with the omission of the unimportant words "upon the mountains." Unless (which I rather suspect), the LXX. in the time of St. Paul read ὡς ὡραῖοι οἱ πόδες ἐπὶ τῶν ὀρέων, afterwards corrupted (the οι being absorbed in the οἱ following) into ὡς ὥραι οἱ πόδες, and ὡς ὥραι ἐπὶ τῶν ὀρέων οἱ (and after ὡς) πόδες. By ὡραῖοι is meant *grateful, acceptable;* and by οἱ πόδες, "the approach." Compare Acts v. 9. and Soph. Elect. 1358. Thus the feet of the messengers is *not* (as many suppose) put for the messengers themselves, since by their *approach* "the idea (as Bp.

q Isa. 53. 1. John 12. 38. τὰ ἀγαθά! [q] Ἀλλ᾽ οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ· Ἠσαΐας 16
γὰρ λέγει· Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; Ἄρα ἡ 17
r Psal. 19. 4. πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ῥήματος Θεοῦ. [r] Ἀλλὰ λέγω· Μὴ οὐκ 18
ἤκουσαν; μενοῦν γε εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγ-
γος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥή-
s Deut. 32. 21. ματα αὐτῶν. [s] Ἀλλὰ λέγω· Μὴ οὐκ ἔγνω Ἰσραήλ; πρῶτος 19
Μωϋσῆς λέγει· Ἐγὼ παραζηλώσω ὑμᾶς ἐπ᾽ οὐκ ἔθνει,
t Isa. 65. 1. ἐπὶ ἔθνει ἀσυνέτῳ παροργιῶ ὑμᾶς. [t] Ἠσαΐας δὲ ἀποτολμᾷ 20
καὶ λέγει· Εὑρέθην τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανὴς ἐγε-

Jebb says, Sacr. Lit. p. 126.) is excited of their *progress* towards us; we admire them yet afar off; our imagination kindles at the prospect of good things to come." The words εἰρήνην and τὰ ἀγαθὰ are, by their parallelism, synonymous; and denote what St. Paul, Eph. vi. 15., calls τὸ εὐαγγέλιον τῆς εἰρήνης, where see Note.

16. ἀλλ᾽ οὐ πάντες ὑπήκουσαν τ. ε.] It has been rightly seen by Crell., Locke, and Taylor, that this contains the Jewish objection, q. d. "But not all, nay, very few, have hearkened to this good news from God; which is strange, and may be thought some disparagement of a Divine commission." Thus the words following will be the *Apostle's answer*, in which something from the preceding sentence must be repeated; q. d. "True; very few *have* hearkened to the Gospel; insomuch that we may say, in the words of Isaiah, Who hath believed," &c. Or, by introducing this passage of Isaiah, the Apostle may mean to argue, that the want of success complained of was *predicted* by the Prophet; and therefore ought to be no well founded objection to the Divine commission of the Apostles. Ἀκοή, preaching, doctrine, שמועה. See Valckn. on Eurip. Phœn. 308.

17. ἄρα ἡ πίστις, &c.] Commentators are generally agreed that the ἄρα is *conclusive*: and it is well remarked by Koppe and Rosenm. that the passage is similar to that at v. 14, 15., and is meant to inculcate the necessity of the Evangelical office, and to vindicate the Divine authority of the Christian doctrine against the Jews.

18. ἀλλὰ λέγω· Μὴ, &c.] On the scope see Stuart. Mr. Young well states the general sense of the Apostle to be, that "how great soever the mass of incredulity might be, it must be attributed altogether to the perverseness and malignity of the hearers; and by no means to any want of diligence in the teachers; who had indeed most zealously fulfilled their commission; insomuch that what the Psalmist says concerning that universal teaching by which 'the heavens declare the glory of God, and the firmament showeth his handy work,' may fitly be applied to the preaching of the Apostles." Schoettg. adduces two examples of a similar *accommodation* of the words of the Psalmist by a Rabbinical writer: and Carpz. a similar sentiment from Philo. This quotation agrees verbatim with the Sept. and also with the Hebrew, except that it has the קום rendered *line*, which discrepancy Dr. Randolph and others seek to remove by supposing that the LXX. read קולם. An ingenious conjecture, but not necessary to be adopted: for (as Rosenm. and others have seen) קו may have been taken by the Sept. in the sense *chord*, which, by metonymy, will denote *sound*. Thus there will be a *parallelism* with the clause following. At all events, the Apostle followed the Sept. because it was more suitable to his accommodation of the words to the propagation of the Gospel throughout the whole world.

19—21. By way of reconciling these things to their belief, the Apostle now shows that both the preaching of the Gospel to the Gentiles, and their joyful acceptance of it, and the rejection of the Jews, had been foretold by their own Prophets. (Young.)

—ἔγνω.] The sense of this word is somewhat disputed: but the best Commentators are agreed that it is to be taken in the usual signification of the verb, and that τοῦτο is to be supplied; meaning the promulgation of the Gospel not only to the *Jews*, but to *all nations*. And the interrogative with the negative implies a strong assertion, q. d. "But, I say—did not Israel know that, upon their unbelief, the Gentiles would be adopted, and made partakers of the privileges of the Gospel?" Yes, surely they did, or might; for Moses, first, tells, &c. [speaking in the person of God]. The words (taken from Deut. xxxii. 21.) agree with both the Hebrew and Sept., except that ὑμᾶς is, for accommodation's sake, put for αὐτούς. In ἐπ᾽ οὐκ ἔθνει there is *not* (as Grot. and Koppe imagine) an *oxymoron*; and therefore the examples they accumulate are irrelevant. There is rather an ellip. of ὄντι. By οὐκ ἔθνει is meant "not God's people by any peculiar covenant." Ἀσυνέτῳ, as Grot. observes, does not mean simply foolish, but affected with the folly of *idolatry*, the knowledge of the one true God being the only true wisdom. Παραζηλώσω and παροργιῶ denote "will excite your jealousy and wrath by conferring on them benefits which you thought belonged exclusively to you. The ἐπὶ signifies *respecting*. I agree with Mr. Turner, that "from the severity of the punishment immediately afterwards denounced, the prophecy has in view (though Rosenm. and other recent Commentators deny it) the rejection of the Israelites, and the admission of the Gentiles to be God's covenant people."

20. δὲ] "imo vero." In ἀποτολμᾷ the ἀπο is intensive, as ἐκ often is. The word is not unfrequently found in the Classical writers. Ἀποτολμᾷ καὶ λέγει is put, by Hendiadys, for ἀποτόλμως λέγει. The words εὑρέθην, &c. are from Is. lxv. 1 & 2; but the two members of the sentence are taken in inverse order. The subject is the rejection of the Jews, and the adoption, in their place, of the Gentiles. The sense of the two parts of the parallelism will become plainer by mutual comparison. For, as Koppe and Rosenm. observe, "God is said εὑρίσκεσθαι and ἐμφανῆ γενέσθαι, when he by

21 νόμην τοῖς ἐμὲ μὴ ἐπερωτῶσι. [u] Πρὸς δὲ τὸν Ἰσραὴλ λέγει · [u] Isa. 65. 2.
Ὅλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν
ἀπειθοῦντα καὶ ἀντιλέγοντα.
1 XI. [x] ΛΕΓΩ οὖν· Μὴ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ; Μὴ [x] Jer. 31. 37. 2 Cor. 11. 22. Phil. 3. 5.
γένοιτο! καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμὶ, ἐκ σπέρματος Ἀβραὰμ, φυλῆς
2 Βενϊαμίν. Οὐκ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ, ὃν προέγνω. Ἢ
οὐκ οἴδατε ἐν Ἠλίᾳ τί λέγει ἡ γραφή; ὡς ἐντυγχάνει τῷ Θεῷ κατὰ

his benefits excites men to worship and obey him: and the terms ζητεῖν and ἐπερωτᾶν, like the Heb. בקש and שאל, are synonymes used to denote *devout worship of God.*"

21. The connection is thus traced by Theophyl. That the Jews might not have to say, Thou wast found by the *Heathen*, but with *us* thou didst not choose to hold intercourse, there follows, "All day long I have stretched forth," &c.

The πρὸς is best rendered *de, concerning*. With the exception of a slight transposition, the words agree with the Sept.; but ἀπειθοῦντα and ἀντιλέγοντα have only *one* term corresponding to them in the Hebrew, namely, סורר. Hence some Critics suspect that they represent a double interpretation. But it is more probable that the Translators used *two* words, to more accurately represent the force of the *single* Hebrew term; though ἀντιλέγειν does in the Scriptures often denote *rebellion* as well as contradiction. Ἐξεπέτασα is, as Paræus says, "metaphora a matribus, quæ petulantes pueros passis ulnis ad se revocant, venientes complecti paratæ."

XI. The Apostle, having thus plainly asserted the rejection of the Jews, and the reception of the Gentiles into their place as the people of God, and this without having yet made particular explanations or limitations, now proceeds to suggest various considerations, which might serve to correct the wrong views that his countrymen would probably entertain, in regard to the declarations which he had just made. The Jew would, very naturally, ask (as Paul suggests in v. 1.), "Is it true, then, that God has actually cast his people away, to whom pertained the *adoption*, and the *glory*, and the *covenant*, and the promises? Can this be consistent with his veracity?" These questions the Apostle, anticipating them, proceeds in Ch. xi. to answer, shewing, vv. 1—5, that now, as formerly in times of the greatest declension, God has still a remnant among his people, who are true believers, i. e. belong to the spiritual seed of Abraham. But this remnant are those whom the election of God according to his purposes of grace has made the subjects of his mercy, and who are not saved by their own merits; while the rest are given up to their own hardness of heart and blindness of mind, even as their own Scriptures have expressly foretold, v. 6—10. Yet it will not always remain thus. The whole of the nation will, at some future day, be brought within the pale of the Christian Church. Their present general unbelief is now the occasion of the Gospel being preached to the Gentiles, and of the increase of the Christian Church among them; so that even their rejection has been the occasion of blessings to others. How much more, then, is to be hoped from their general return to God! v. 11—15. This return must take place. The nation, from its origin, were consecrated to God, and they must yet return to him; for although some of its branches were broken off because of unbelief, and others were grafted in to supply their place, yet in due time they will be again received. The Gentiles, therefore, who have been thus grafted in can have no reason to indulge in pride and boasting on account of this. They are cautioned against such a spirit, and exhorted to guard with the greatest watchfulness against *unbelief*, since this would occasion them also to be rejected. Nor ought they to demean themselves loftily towards the Jews, who were yet to be received back to the Divine favour, and fully restored as the people of God, vv. 16—27. Although they are now enemies of the Gospel, good comes to the Gentiles through this; and the promises made to their fathers of old are not forgotten, and will yet be fully carried into execution, vv. 28, 29. They, although now in a state of unbelief, will obtain mercy in the like manner as the Gentiles have obtained it, who were once in the same state, vv. 30, 31. For God had showed both Gentiles and Jews that they were alike included in unbelief, and justly subject to the condemning sentence of the law; and he has suffered them to come into such a state, that he might display, in the more signal manner, his mercy towards them, v. 32. The ways and judgments of God, in his proceedings with Jews and Gentiles, are beyond the reach of human wisdom; they are deep, unfathomable *mysteries*, which can be fully searched out and known only by the Infinite Mind. (Stuart.)

1. μὴ ἀπώσατο — τὸν λαὸν α.] With respect to the *nature* of the rejection, the Apostle, speaking in the person of a Jewish objector, inquires whether it will be *total* and *universal*; whether God has utterly cast off his people? Ἀπώσασθαι is a very strong term (as appears from the examples in Wets.), and imports total abandonment. "The Apostle (observes Koppe) refutes the objection, 1. by *experience*; since many of the Jews, and, among the rest, Paul himself, were followers of Christ (v. 1.); 2. by a *familiar example* taken from the O. T., and accommodated to the present purpose, vv. 2—4. It is well remarked by Grot., that between μὴ γένοιτο and ἐγὼ γάρ, &c. there is a sentence left to be supplied, viz. "For how, then, would it fare with *myself?* q. d. otherwise I should pronounce reprobation on *myself*, since I am an Israelite." The ἐκ σπέρματος (for γένους) Ἀβρ. implies "and with all the privileges of that descent."

2. οὐκ ἀπώσατο, &c.] The Apostle solemnly repeats the negation implied in μὴ γένοιτο. Προέγνω, i. e. foreknew would be his people. See Note supra viii. 28—30.

— ἐν Ἠλίᾳ] i. e. (as the best modern Commentators are agreed) in that part of the book of Kings which treats of the actions of Elijah, namely, the 17th, 18th, and 19th Chapters. On this

y 1 Kings 19. 10. τοῦ Ἰσραὴλ, λέγων· [y] Κύριε, τοὺς προφήτας σου ἀπέκτει- 3
ναν, καὶ τὰ θυσιαστήριά σου κατέσκαψαν· κἀγὼ ὑπε-
z 1 Kings 19. 18. λείφθην μόνος, καὶ ζητοῦσι τὴν ψυχήν μου. [z] Ἀλλὰ τί 4
λέγει αὐτῷ ὁ χρηματισμός; Κατέλιπον ἐμαυτῷ ἑπτακισχι-
λίους ἄνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ.
a Supra 9. 27. [a] Οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λεῖμμα κατ᾽ ἐκλογὴν χάριτος γέ- 5
b Deut. 9. 4. supra 4. 4, 5. γονεν. [b] Εἰ δὲ χάριτι, οὐκ ἔτι ἐξ ἔργων· ἐπεὶ ἡ χάρις οὐκ ἔτι γίνεται 6
χάρις· [εἰ δὲ ἐξ ἔργων, οὐκ ἔτι ἐστὶ χάρις· ἐπεὶ τὸ ἔργον οὐκ ἔτι
c Supra 9. 31. ἐστὶν ἔργον.] [c] Τί οὖν; ὃ ἐπιζητεῖ Ἰσραὴλ, * τοῦτο οὐκ ἐπέτυχεν, ἡ 7

idiom, see Note on Mark xii. 26. Ἐντυγχάνει. This verb properly signifies, with the *Dative of person*, "*to have an interview with* any one;" and as this is sometimes *in behalf of another*, so the verb often takes ὑπὲρ with a Genitive. But it is also applied to a *representation* made *against* any one, as here and in 1 Macc. viii. 32. x. 61, 63, & 65. xi. 25. with or without κατά.

3. κατέσκαψαν.] See Note on Acts xv. 16.

4. ὁ χρηματισμός] "the Divine response." The word is used, like χρηματίζειν, of *every* extraordinary method by which God made his will known to men. Here, however, it has reference to that *still small voice*, the Bath-Col, 1 Kings xix. 12. Κατέλιπον, "I have left to me;" which is equivalent to "there are left to me."

—τῇ Βάαλ.] The *masculine* form is generally found in the O. T.; though sometimes the feminine. Whence it appears that the God was supposed to be of both sexes, designating either the *sun* or *moon*. In the former capacity it was worshipped (under the form of a bull) by the men; in the latter by the women. See Selden de Dis Syris, and Calmet.

5. κατ᾽ ἐκλογὴν χάριτος] "according to a gratuitous election," not made on the ground of merit, but free grace and mercy.

6. εἰ δὲ χάριτι —χάρις.] Abp. Newc. well paraphrases thus: "Now if this admission into the Gospel covenant be thus freely bestowed, it cannot arise from works, from obedience to the law of Moses: for then favour would lose its nature, and would become just retribution, and not free donation."

The two last clauses εἰ δὲ ἐξ ἔργων —ἔργον are omitted in 7 MSS., the Copt., Arm., Æth., and Vulg. Versions, in some Greek, and in most of the Latin Fathers; are rejected by Erasm., Grot., Mill, Semler, Gratz, Koppe, and Stuart; bracketed by Tittm. and Vater; and cancelled by Griesb. and Newc.: but, I think, without sufficient reason. For, 1. The *Versions* in question are inferior to the Syr. and Arabic ones, which *have* the clause. 2. There is no proof that Chrys. and Theodoret had *not* the words in their copy, since the latter often passes by clauses for the sake of brevity, and the former what is unsuitable to the purpose of a Homily; though it has been shewn by Matth. that words and clauses are often omitted in MSS. for no better reason than that *Chrys.* does not treat on them. The *antiquity* of this passage is attested by its being found in the Peschito Syriac Version, and the most ancient of MSS. the Vatican 1209. It may be added, that the MSS. in which it is *not* found are such as have been noted for various kinds of alteration. The valuable *Venice* MSS. recently collated by Rinck all have the clause. As to the *cause* of the omission, there can be little doubt but that the MSS. in question had in their originals χάρις (by mistake) instead of ἔργον at the end of the sentence; and thus the clause might easily be omitted *ob homœoteleuton*, the preceding clause ending with χάρις. The sense is well expressed by Theophyl. thus: "If we be acceptable to God from works, grace has no longer any place; since, if grace have place, works are gone and exist no longer. For where there is grace, work is not grace; and where there is work, grace has no place."

7. τί οὖν] scil. ἐροῦμεν, "What conclusion shall we draw from what has been said [but this]?" Ὃ ἐπιζητεῖ Ἰ. "what the people of Israel collectively (i. e. the bulk of the people) seek [namely, justification and acceptance with God] they have obtained not." Τοῦτο for τούτου, on the authority of all the early Editions and many of the best MSS., was adopted by Mill and Wets., and edited by Matthæi, Griesb., Knapp, Tittm., and Vat., and rightly; since no reason can be given for the change of τούτου into τοῦτο by the scribes; whereas of τοῦτο into τούτου, there is an obvious one. Of this syntax with the Accus. examples are adduced by Wets., though not all of them to the purpose. It should seem that the ancient Homeric syntax, after having been long preserved in Macedonia and the remote provinces of Greece, was afterwards introduced into the Common, and at length into the Hellenistical dialect.

Ἡ ἐκλογὴ is for οἱ ἐκλεκτοὶ (abstr. for concr., as ii. 26; iii. 30; xv. 8.) denoting the τὸ λεῖμμα κατ᾽ ἐκλογὴν χάριτος at v. 5, that very small, but select and choice portion of the Jewish nation, which had faith in Christ, and thus obtained justification and acceptance.

—ἐπωρώθησαν] "became hardened, or hardened themselves;" for the best Commentators, ancient and modern, are agreed that the Passive is for the reciprocal, as John xii. 40. Or it *may*, Stuart thinks, merely indicate *state*, or condition, without regard to the agent. And thus the sense will be; were in a state of blindness, or callousness of conscience. On the term πωρ. see Note on Mark vi. 52. Yet I am inclined to admit, with Stuart, that *personal agency* is here, by the force of the context, made too prominent to justify us in sinking it: and since that agency, as appears from the citations from the O. T., in the next verse, is, at least in a certain degree, God's; we must suppose such an agency on the part of God, as shall be consistent with the freedom of man as a free and accountable agent. See James i. 13 & 14, and compare supra ix. 17 & 18, and Note.

8 δὲ ἐκλογὴ ἐπέτυχεν· οἱ δὲ λοιποὶ ἐπωρώθησαν· [d] καθὼς γέγραπται· d Isa. 6. 9. & 29. 10. Matt. 13. 14. John 12. 40. Acts 28. 26.
Ἔδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα κατανύξεως, ὀφθαλμοὺς
τοῦ μὴ βλέπειν, καὶ ὦτα τοῦ μὴ ἀκούειν, ἕως τῆς σήμερον
9 ἡμέρας. [e] καὶ Δαυὶδ λέγει· Γενηθήτω ἡ τράπεζα αὐτῶν εἰς e Psal. 69. 22.
παγίδα καὶ εἰς θήραν, καὶ εἰς σκάνδαλον καὶ εἰς ἀντα-
10 πόδομα αὐτοῖς. Σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν
τοῦ μὴ βλέπειν, καὶ τὸν νῶτον αὐτῶν διαπαντὸς σύγ-
11 καμψον! [f] Λέγω οὖν· μὴ ἔπταισαν, ἵνα πέσωσι; Μὴ γένοιτο! f Acts 13. 46.
ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν, εἰς τὸ παρα-
12 ζηλῶσαι αὐτούς. Εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμου, καὶ τὸ g Acts 9. 15. & 13. 2. & 22. 21.
ἥττημα αὐτῶν πλοῦτος ἐθνῶν· πόσῳ μᾶλλον τὸ πλήρωμα αὐτῶν; Infra 15. 16. Gal. 1. 16.
13 [g] Ὑμῖν γὰρ λέγω τοῖς ἔθνεσιν, (ἐφ᾽ ὅσον μέν εἰμι ἐγὼ ἐθνῶν ἀπόστο- & 2. 7. 8. Eph. 3. 8.
14 λος, τὴν διακονίαν μου δοξάζω) εἴ πως παραζηλώσω μου τὴν σάρκα, 1 Tim. 2. 7. 2 Tim. 1. 11.

8. καθὼς γέγραπται] "agreeably to what is said." This is not an exact quotation from any part of Scripture; but most resembles Is. xxix. 10; and the sentiment of the latter is to be found in v. 9. Ezek. xii. 2. The πνεῦμα κατανύξεως is by the best Commentators explained a state of mind stupid and destitute of all sense of good and evil. See Grot. and Hamm. The words ὀφθαλμοὺς — ἀκούειν are taken from Deut. xxix. 3. All the best Commentators, ancient and modern, are agreed that ἔδωκε, &c. must be understood of *permitting* them to become such. See Chrys. and Theophyl. ap. Recens. Synop. The ὀφθαλμοὺς τοῦ μὴ βλέπειν is well paraphrased by Theophyl. "having eyes to see the miracles, and ears to hear the instructions of the Lord and the Apostles, yet so as not to *use* either of them to the purpose intended."

The words ἕως τῆς, &c. are, as Koppe observes, added by the Apostle by way of accommodating the passage to his present purpose, q. d. "And this their obduracy has continued unto this day."

9. γενηθήτω ἡ τράπεζα, &c.] As against those who had inflicted injuries on him, evils are denounced by the Psalmist *similar in kind;* so here, by accommodation, condign punishment is invoked on the Jews for their injurious treatment of the Messiah. Εἰς ἀνταπόδομα α., "for a retribution upon them." The words εἰς θήραν are neither in the Sept. nor the Hebrew, and are exegetical of εἰς παγίδα; in which there is a metaphor taken from birds or beasts being caught by food placed *in a trap.*

10. σκοτισθήτωσαν — βλέπειν] i. e. "may they fall, like blind persons, into the evils prepared for them!" Καὶ τὸν νῶτον — σύγκαμψον, i. e. make them groan under heavy burdens which bow down the back with labour. A lively figure of bondage, and misery, amply fulfilled in the yet *more* grievous subjection of the Jews to the Roman yoke, which took place soon after these words were written. On the imprecations in this and some other passages of Scripture (at which some have so stumbled, that they have sought, by some philological device or other, to get rid of it at any rate), see some sensible remarks of Prof. Stuart.

11, 12. "The Apostle concludes by saying, — that God had permitted the Jews for a time to reject the Gospel of Christ, not that he felt any *satisfaction* at this their unbelief, and the misery consequent upon it; but in order that the Gospel itself might so much the more rapidly be transmitted to the Gentiles; especially since he foresaw that this very salvation, which the Jews saw bestowed on the Gentiles, might excite *them* to imitate their faith: that therefore the Gentile Christians ought, indeed, to adore the goodness of God towards them, but by no means to boast over, or insult the Jews; since whatever blessings they themselves experienced, they ought to ascribe solely to the Divine goodness, and not to their own merits: lastly, that the Jews themselves, if they return to a better mind, may finally experience the same Divine mercy; an event that will really sometime take place." (Koppe.)

11, 12. "The Apostle shows that all has been done in order to the accomplishment of a plan of the most wonderful and comprehensive goodness: for, 1. the rejection of the Gospel by the Jews (which was the cause of their own rejection by God) was the means of salvation to the Gentiles; through the offer of the Gospel to them, and their embracing it. 2dly, The *fulness* of the Gentiles, or their general acceptance of the Gospel, is one of God's remedies for the obduracy of the Jews; εἰς τὸ παραζηλῶσαι αὐτούς, v. 11. by provoking them to jealousy and emulation; and so to a desire of regaining their ancient state of favour with God. See v. 11, 14, 25, 26, 31. And compare Deut. xxxii. 21. And 3dly, when the Conversion and Restoration of the Jews (which is here expressly foretold, vv. 25 — 29.) shall have taken place, it will prove a great revival of the genuine spirit of Christianity among the Gentiles, and be the means of converting the whole world, xi. 12, 15." (Young.) "V. 12. contains a sentiment expressed *twice.* There is, moreover, an antithesis between εἰ δὲ τὸ παράπτωμα — ἐθνῶν and πόσῳ — αὐτῶν: but the antithesis is irregular, by the former member being of two parts which form a parallelism; whereas, the latter has but one." (Koppe.) The deficient apodosis he thus skilfully restores, and lays down the construction as follows: εἰ δὲ τὸ παράπτωμα — κόσμου, πόσῳ μᾶλλον ἡ ἀνάστασις αὐτῶν; καὶ εἰ τὸ ἥττημα αὐτῶν πλοῦτος ἐθνῶν, πόσῳ μᾶλλον τὸ πλήρωμα αὐτῶν; Again, πλοῦτος is for πλουτισμὸς, blessing and saving. Ἥττημα is by some explained *paucitas, diminution;* but better by Wets., Carpz., Koppe, and Schleus. *conditio deterior.* Thus πλήρωμα will denote *a prosperous condition.*

13, 14. Some (as Elsn., Bowyer, Newc., and Rosenm.) place these verses in a parenthesis,

καὶ σώσω τινὰς ἐξ αὐτῶν. Εἰ γὰρ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κό- 15
σμου· τίς ἡ πρόσληψις, εἰ μὴ ζωὴ ἐκ νεκρῶν; εἰ δὲ ἡ ἀπαρχὴ ἁγία, 16
h Jer. 11. 16. καὶ τὸ φύραμα· καὶ εἰ ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι. [h] Εἰ δέ τινες 17
τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ ἀγριέλαιος ὢν ἐνεκεντρίσθης ἐν αὐ-
τοῖς, καὶ συγκοινωνὸς τῆς ῥίζης καὶ τῆς πιότητος τῆς ἐλαίας ἐγένου,

since v. 15. is closely connected in sense with v. 12. But though the portion is in some measure *interposed*, yet there is, properly speaking, no *parenthesis;* as is evident from the γὰρ which commences the passage. It would be nearer the truth to say that the clause ἐφ' ὅσον — δοξάζω is parenthetical, as it was plainly considered by the Pesch. Syriac Translator. And thus the sense of the passage is much cleared; for εἴπως is, as Koppe says, equivalent to ἵνα εἰ δυνατόν, (as in Acts xxvii. 12. Rom. i. 10. Phil. iii. 11,) "To try if, by any means, I may," &c. Thus the passage may be rendered: "Now I speak [thus] to you Gentiles, (and, inasmuch as I am the Apostle of the Gentiles, I glory in, or I assert the honour and dignity of my office) to try if, by any means, I may excite to emulation," &c. This I find supported by the opinion of Prof. Stuart, who rightly regards the γὰρ as *explicatory*. I cannot, however, agree with him in considering the μὲν as "explicatory, or rather affirmative;" still less, that it *auget vim orationis*. I would rather say *diminuit* vim orationis; which is far more suitable to the *modesty* of the sacred writer on other occasions. Indeed, whenever this μὲν without δὲ occurs with the personal pronouns ἐγὼ or ἡμεῖς, it has this force. And it not unfrequently so occurs in the Classical writers. The following examples will suffice. Xen. Œcon. xv. 4. ταῦτά μοι δοκοῦμεν μὲν — ἐπιδεδραμηκέναι τῷ λόγῳ. Cyrop. i. 4. 12. ἐγὼ μὲν οὐκ οἶδα. ii. 2, 3. Anab. vii. 7. 10. ἀλλ' ἐγὼ μέν, ἔφη, λέγω. Instances, indeed, are found in all the best writers, especially the Attic ones. But so little has this nicety of Greek idiom been known to the Editors, that they seem to have conspired together to *cancel* what they erroneously thought useless. The sense of δοξάζω, which I have adopted, occurs in John viii. 54; and is supported by most of the best recent Commentators. Σώσω may be rendered, with Pisc. and Vorst., "may put into the way of salvation."

15. εἰ γὰρ ἡ ἀποβολὴ, &c.] The best Commentators are agreed that ἀποβολὴ is used, by a metonymy of the effect for the cause, to denote that obstinate unbelief, which caused the rejection of the Jews. The present verse connects with, and is further illustrative of, the sentiment at v. 12, and the sense is: "If their *sin*, which occasioned this casting away, has been the means of reconciling the world, by bringing about the death of Christ; what shall the *receiving of them again into the divine favour* be (whenever it shall take place), but so happy a change, both to themselves and to the Gentiles, as may, in a manner, be said to raise the whole world from death to life. Ζωὴ ἐκ νεκρῶν, by a figure common to all languages, denotes (as Turretin and Stuart explain) quoddam genus resurrectionis, something great and surprising, like what a general resurrection from the dead would be. "And since (observes Stuart) we have at Ezek. xxxvii. 1—14. the moral renovation of the Jews, designated under the similitude of a resurrection; so it is probable that the Apostle had that passage in mind: and if so, the ζωὴ ἐκ νεκρῶν must denote a general conversion of them to Christianity. Καταλλαγὴ means the *occasion* or means of their being reconciled. So Joseph. Ant. xiv. 11. 3. τὴν τούτου τελευτὴν ἀσφάλειαν Ὑρκάνου (the means of his security) νομίζων.

16. εἰ δὲ ἡ ἀπαρχὴ — οἱ κλάδοι.] Here we have a continuation of the foregoing reasoning, the δὲ signifying *furthermore*. But on the exact nature of the imagery Commentators are not quite agreed. Ἀπαρχὴ denotes properly the first-fruits of the new corn, or the dough first made for bread. See Numb. xv. 17—21. But Φύραμα *cannot* (as some imagine) denote the *rest* of the grain, after the first-fruits had been presented; but (as coming from φυράω, *to mix up and knead flour* in bread-making) can only denote the *dough;* and here ἀπαρχὴ must mean only the *cake* made of the first mass of dough, and offered to God as first-fruits; and φύραμα the whole mass of dough, out of which the cake was made. The meaning intended by the Apostle is well expressed by Schoettg. and Carpz. as follows: "If now a great part of the Jews, at the beginning of the New Covenant, have, like primitial offerings of good fruit, been received, on account of their faith, into the Church of Christ, and made partakers of justification and sanctification (Acts ii. 41; iv. 4); so neither has the remaining *mass* of the Jews been rejected without hope of salvation, but may likewise be received into the Church of Christ, and obtain justification and sanctification; i. e. if the mass shall evince the same faith as the first-fruits." "By *holy*," observes Mr. Locke, "is here meant that relative holiness whereby any thing hath an appropriation to God."

17. εἰ δέ τινες] The Apostle here preoccupies an objection; namely, that *branches*, though from a good trunk, yet when broken off, are valueless, and can derive no esteem from the virtue of the trunk; in *answering* which, he paves the way for the admonition following. There is a lively image taken from engrafting trees, though not after the *usual* mode, which is not of the wild olive into the garden olive, but the contrary; for which the Commentators assign many reasons; which, however, are rendered nugatory by a *fact* ascertained by the researches of Bredenkamp; namely, that it was in ancient times *usual* so to engraft, in order to promote fecundity.

Ἀγριέλαιος must here signify (by an ellipsis of κλάδος) a wild-olive *branch*. Ἐγκεντρίζω literally signifies to *prick in*, and is used with reference to the *notch made into* the stock, in order to be engrafted. Though several eminent Commentators assign to ἐν the sense of *pro* or *loco;* yet it seems rather to mean *among*. Thus the sense of the passage will be: 'If some of Abraham's children were cast off for their unbelief, and thou [Gentile], being a wild-olive branch, wert grafted in among them,' (i. e. the branches which remained, the believing Jews), and with them partakest of the root and fatness (i. e. the fatness of the root, per Hendiadyn) of the olive-tree, i. e. of the promises to Abraham, and the privileges of God's Church.

18 μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ῥίζαν
19 βαστάζεις, ἀλλ' ἡ ῥίζα σέ. Ἐρεῖς οὖν· Ἐξεκλάσθησαν οἱ κλάδοι, ἵνα
20 ἐγὼ ἐγκεντρισθῶ. [i] Καλῶς· τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει [i] Prov. 28. 14. Isa. 66. 2. infra 12. 16. Phil. 2. 12.
21 ἕστηκας. Μὴ ὑψηλοφρόνει, ἀλλὰ φοβοῦ· εἰ γὰρ ὁ Θεὸς τῶν κατὰ
22 φύσιν κλάδων οὐκ ἐφείσατο, μή πως οὐδὲ σοῦ φείσηται. [k] Ἴδε οὖν [k] John 15. 2. 1 Cor. 15. 2. Heb. 3. 6, 14.
χρηστότητα καὶ ἀποτομίαν Θεοῦ· ἐπὶ μὲν τοὺς πεσόντας, ἀποτομίαν·
ἐπὶ δὲ σέ, χρηστότητα, ἐὰν ἐπιμείνῃς τῇ χρηστότητι· ἐπεὶ καὶ σὺ ἐκ-
23 κοπήσῃ. [l] Καὶ ἐκεῖνοι δέ, ἐὰν μὴ ἐπιμείνωσι τῇ ἀπιστίᾳ, ἐγκεντρισθή- [l] 2 Cor. 3. 16.
24 σονται· δυνατὸς γάρ ἐστιν ὁ Θεὸς πάλιν ἐγκεντρίσαι αὐτούς. Εἰ
γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριελαίου, καὶ παρὰ φύσιν ἐνε-
κεντρίσθης εἰς καλλιέλαιον· πόσῳ μᾶλλον οὗτοι, οἱ κατὰ φύσιν, ἐγκεν-
25 τρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ; [m] Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, [m] Luke 21. 24.

18. μὴ κατακαυχῶ τῶν κ.] 'do not boast against and despise.' In the clause εἰ δὲ κατακ., οὐ σὺ &c., there is an ellipsis of γνῶθι ὅτι; q. d. "Know that the Jews owe nothing to *you*, but you all to the Jews; since the hope of salvation was transferred from the Jews to the Gentiles, not vice versâ." (Koppe.)

19. ἐρεῖς οὖν] 'Now then thou wilt say.' The ἵνα *may*, with some Commentators, be used to denote the *consequence*, not the *cause*, as some others say. And thus the sense will be: 'God, by casting off the Gentiles, has made room for me.' The καλῶς, however, will not *prove* this; since it may be taken *populariter*, in a concessive sense, as we say "well; granting it to be so." So in Mark xii. 32. Luke xx. 39. John iv. 17.

20. σὺ δὲ τῇ πίστει ἕστηκας] There is an ellip. of μόνον, and the σὺ is emphatical; q. d. "But it is by faith only that thou standest," i. e. continuest in the Divine favour, into which thou hast been admitted.

—μὴ ὑψηλοφρόνει] The Greek Commentators suppose an ellip. of τοίνυν. But there is rather an *Asyndeton*. Φοβοῦ, i. e. lest thou shouldst, for a similar cause, be in like manner rejected.

21. τῶν κατὰ φύσιν] 'the natural branches.' i. e. the Jews; so called because naturally descended from Abraham, the root or trunk of the olive-tree. At μήπως sub. ὅρα or the like.

22. ἴδε οὖν χρηστότητα — Θεοῦ] Render: 'See then the kindness and the severity of God.' The καὶ is, as often, for τε καί, 'not only — but.' The Apostle admonishes them not *so* to rest upon the *kindness* of God to them, as to grow secure, and forget his *severity*. The words following show the *objects* and *grounds* for the exercise of each of these attributes. Ἐὰν ἐπιμείνῃς τῇ χρηστ., i. e. (as Crell., Vorst., Grot., and Whitby explain) 'if thou remain in that state in which thou hast been placed by the goodness of God, through faith in Christ, by which this goodness is retained; if thou retainest God's goodness to thee, by continuing to endeavour to be worthy of it, and improving this advantage.' This explanation is confirmed by the Greek Commentators. Hence it is strange that Professor Stuart should, in his *Notes*, choose to render 'provided thou dost maintain a state of integrity,' as an antithesis to τῇ ἀπιστίᾳ in the following verse: alleging that χρ. may have this sense; and referring for example to Ps. xiii. 1, 3. xxxvi. 3. cxviii. 66. Sept. But in the last mentioned passage it denotes the kindness of God. And in the others, χρ. is used *without* the article, and in the phrase ποιεῖν χρηστότητα. Whereas *here* the use of the article (which has here the sense of *renewed mention*. See Middl. Gr. Art. iii. 1. 1.) limits the reference to the χρ. before mentioned, namely the kindness of God. The Article is found in all the MSS., and is expressed in the Pesch. Syr.

At ἐπεὶ there is an ellip. of ἄν, which (as supra v. 6. iii. 6. and often) includes that of ἄλλως.

23. The sense of this verse and the last clause of the preceding is: 'The heathens too may finally be deprived of the benefits now offered or enjoyed; and, on the other hand, the Jews be finally invested with them.' Ἐγκεντρ. may be rendered, 'will be grafted in,' which *implies* what *may* be, not what *shall* certainly be. Δυνατὸς γάρ, &c. The δυνατὸς is by Crell., Grot., Mackn., Rosenm., and Koppe supposed to have an adjunct notion of *willing*. For when God is said to be *able* to do a thing, there is often understood not solely His *power* but His *will* to do that which He is able. Hence it is implied that nothing but their unbelief hinders their being again received into the favour of God; "Cessante caussâ cessat effectus," as Iaspis remarks.

24. εἰ γὰρ σὺ ἐκ τῆς — τῇ ἰδίᾳ ἐ.] The sense of this figurative language is: 'That the Gentiles should be brought to the felicity of Christ's kingdom was far more improbable, than that the Jews should be brought thereto, since it was originally *destined for them*.' The Gentile nations *at large* are compared to the wild-olive tree, and each of them *singly* to one of its branches. Παρὰ φύσιν. Some interpret this 'contrary to the order of nature,' which forbids a wild and bad tree to be engrafted on a good stock. But see Note supra v. 17 & 18. The sense should rather seem to be, 'not grafted in by nature, but by art.' Καλλιέλαιος is supposed to be a word formed by the Apostle, to correspond to ἀγριέλαιος. But Schleus. says it is found in Aristot. de Plantis i. 6.

25. The Apostle now proceeds more directly to assert the future reception of the Jews.

Γὰρ is here a particle of confirmation. It is rightly remarked by Schoettg. that μυστήριον denotes in the sacred writers, not *a thing unintelligible*, but what lies *hidden* and *secret*, till made known by the revelation of God. The μυστήριον here meant is *the future conversion* and *restoration of the Jews*; and that the blindness and obdurate unbelief of the Jews was not universal, but *in part*, and will only continue till the fulness of the Gentiles be come in, i. e. till their conversion be

τὸ μυστήριον τοῦτο, (ἵνα μὴ ἦτε παρ᾽ ἑαυτοῖς φρόνιμοι) ὅτι πώρωσις
ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν, ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν
n Isa. 59. 20. εἰσέλθῃ. [n] καὶ οὕτω πᾶς Ἰσραὴλ σωθήσεται· καθὼς γέγραπται· 26
[o] Ἥξει ἐκ Σιὼν ὁ ῥυόμενος, καὶ ἀποστρέψει ἀσεβείας
o Psal. 14. 7. Isa. 27. 9. ἀπὸ Ἰακώβ· [o] καὶ αὕτη αὐτοῖς ἡ παρ᾽ ἐμοῦ διαθήκη... 27
Jer. 31. 31. &c. 2 Cor. 3. 16. Heb. 8. 8. & 10. 16. ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν. Κατὰ μὲν τὸ εὐαγ- 28
γέλιον, ἐχθροὶ, δι᾽ ὑμᾶς· κατὰ δὲ τὴν ἐκλογὴν, ἀγαπητοὶ διὰ τοὺς
πατέρας. Ἀμεταμέλητα γὰρ τὰ χαρίσματα καὶ ἡ κλῆσις τοῦ Θεοῦ. 29
Ὥσπερ γὰρ καὶ ὑμεῖς ποτὲ ἠπειθήσατε τῷ Θεῷ, νῦν δὲ ἠλεήθητε τῇ 30
τούτων ἀπειθείᾳ· οὕτω καὶ οὗτοι νῦν ἠπείθησαν τῷ ὑμετέρῳ ἐλέει, 31
p Supra 3. 9. Gal. 3. 22. ἵνα καὶ αὐτοὶ ἐλεηθῶσι. [p] Συνέκλεισε γὰρ ὁ Θεὸς τοὺς πάντας εἰς 32

completed. The expression ἵνα μὴ ἦτε παρ᾽ ἑαυτοῖς φρόνιμοι is (as Grot. remarks) taken from Prov. iii. 7. μὴ ἴσθι φρόνιμος παρὰ σεαυτῷ (i. e. in thine own opinion) and Is. v. 21, συνετοὶ ἐν ἑαυτοῖς. The sense (which is variously interpreted) seems to be 'that ye may not be puffed up with an opinion of your own peculiar favour with God, and consequent privileges. At μέρους there is an ellip. of μόνον; and ἄχρις οὗ here denotes *continuation*, as in Rom. v. 15. xi. 8. The expression "in part to Israel," means "to some Israelites," as opposed to *all* at v. 20, and is (as Stuart says) used per *charientismum*, i. e. a softened mode of expression. Πλήρωμα is best explained as equivalent to πλῆθος τῶν ἐθνῶν (as opposed to the ἡττήματι at v. 12.) and signifying the *great bulk* of the heathens, in a manner all. At εἰσέλθῃ must be supplied εἰς τὴν βασιλείαν τοῦ Θεοῦ, or εἰς τὴν πίστιν.

26. σωθήσεται] i. e., as the best Commentators are agreed, 'shall be put into the way of salvation,' 'have the means of salvation bestowed on them.' See Note on Matt. i. 21. Whitby has an elaborate Dissertation on this conversion of the Jews here spoken of; of which there is a careful abridgment in Recens. Synop., together with some further remarks upon this important subject.

— καθὼς γέγραπται, &c.] The words are from Is. lix. 20, and agree with the LXX., except that ἕνεκα is there used for the ἐκ here, which, indeed, Beza and Koppe suspect crept in from an abbreviation of ἕνεκα. But it were strange that it should have crept into *all* the MSS. And to suppose, with Mr. Turner, that the Apostle has modified the language of the Prophet, to accommodate it to his purpose, involves a principle which should not be resorted to unnecessarily. It seems best to suppose, with Vitringa, that together with this passage of Isaiah the Apostle had in mind Ps. xiv. 7. τίς δώσει ἐκ Σιὼν τὸ σωτήριον, and thus blended both into one. In καὶ ἀποστρέψει, &c., the Hebrew slightly differs from the Sept., which is followed by the Apostle. But, as Vitringa observes, there is nothing of unfaithfulness, but merely a freedom of translation.

27. καὶ αὕτη — διαθήκη.] These words are, as Koppe remarks, taken from the same passage of Isaiah; though (as is not unusual in the Jewish writers) the passage is not completed; the rest being left to be supplied by the reader. The words ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν are supposed to be taken from Is. xxvii. 9. and the sense is thus expressed by Koppe: "These are the benefits which I promise them; After I shall have liberated them from the Divine punishments, I shall give my spirit to them," &c.

28. κατὰ μὲν τὸ εὐαγγέλιον — πατέρας.] These words are meant to meet a tacit objection, q. d. "It cannot be that all Israel will be saved, and experience such grace from God; since they are God's enemies, and God is theirs." To which the reply is: "They are indeed enemies; but are nevertheless beloved, though in another respect." (Crell.) Δι᾽ ὑμᾶς the best Commentators render, "for your sakes," or advantage, viz. that the Gospel may come unto you.

— κατὰ δὲ τὴν ἐκλογὴν, &c.] The sense is, "but in respect of their election, as the posterity of a nation chosen by God for his peculiar people, in *that* view they are beloved." Διὰ τοὺς πατέρας, i. e. on account of, and in respect of the love which God bore to their forefathers. Whitby observes that "in this Chapter there is mention made of a double election; 1. ἐκλογὴ χάριτος, vv. 5. 7. the Gospel election; 2. ἐκλογὴ διὰ τοὺς πατέρας, an election for their fathers' sake," in which sense the whole nation of the Jews were styled the elect, Deut. iv. 27. vii. 6—8. ix. 5. Gen. xvii. 7.

29. ἀμεταμέλητα γὰρ, &c.] This assigns the *reason why* the Israelites even yet, on their forefathers' account, cease not to be beloved; and this is founded on the constancy of the Divine will, which decrees nothing of which the Deity can ever repent. (Koppe.) God will never repent of the promises which he made to the fathers, and therefore never change his purpose in regard to the bestowment of spiritual blessings on their offspring. (Stuart.)

30—32. The sense of this portion (which is parallel with v. 11) is as follows: "As *you* Gentiles, who were once disobedient to God, by idolatry, and consequently without knowledge of God (see Rom. i. 20.) have at last obtained mercy and introduction into God's Church and covenant, as it were, through the obstinate unbelief of the Jews, who crucified the Lord of life (which was the occasion of the Gospel being preached to the Gentiles); even so, *they also*, though now unbelieving, may obtain mercy, through your mercy [i. e. through the mercy vouchsafed to *you* exciting *them* to seek for mercy], and at length receive the Gospel from them; for God hath permitted all, both Jews and Gentiles, to be shut up and remain in unbelief, that he may have mercy on all." The term ἐλεηθῶσι is adapted to show that salvation is not of human merit, but of Divine grace. The words τῇ τούτων ἀπειθείᾳ signify, as the best Commentators, ancient and modern, are agreed, "at," "on occasion of," their disobedience.

33 ἀπείθειαν, ἵνα τοὺς πάντας ἐλεήσῃ. [q] Ὦ βάθος πλούτου καὶ σοφίας
καὶ γνώσεως Θεοῦ! ὡς ἀνεξερεύνητα τὰ κρίματα αὐτοῦ, καὶ ἀνεξιχνία-
34 στοι αἱ ὁδοὶ αὐτοῦ! [r] Τίς γὰρ ἔγνω νοῦν Κυρίου; ἢ τίς
35 σύμβουλος αὐτοῦ ἐγένετο; [s] ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταπο-
36 δοθήσεται αὐτῷ; [t] ὅτι ἐξ αὐτοῦ καὶ δι᾽ αὐτοῦ καὶ εἰς αὐτὸν τὰ
πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας! ἀμήν.
1 XII. [u] ΠΑΡΑΚΑΛΩ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ

q Job 11. 7. Psal. 36. 7.
r Psal. 92. 6. Isa. 40. 13. Jer. 23. 18. Wisd. 9. 13. 1 Cor. 2. 16.
s Job 41. 11.
t Prov. 16. 4. 1 Cor. 8. 6. Col. 1. 16.
u Supra 6. 13, 16. 1 Pet. 2. 5.

Of the words συνέκλεισε — ἀπειθείαν two interpretations are adopted. The ancients and earlier moderns, with Wets. and Carpz. render, "hath convicted all of sin, hath proved that they all lie under it," namely, by his holy law. See iii. 19, 20, 21. iii. 9. Gal. iii. 22. If this interpretation be admitted, συνέκλ. will be used by a *Latinism*. Other Commentators, however, as Pisc. and most of the recent ones (with the E. V.), interpret, "hath shut up all in disobedience and sin, subjected them to its control," i. e. hath *permitted* them to be subject to it. By τοὺς πάντας is meant *mankind* at large, as (it has been shown by Conybeare Bampt. Lect. p. 107.) the Israelites understood the words. The passage is well paraphrased by Stuart thus: "God hath left both Jew and Gentile to fall into unbelief, or disobedience, in order that the true nature of sin might fully appear; and that he might thus magnify the riches of his grace in pardoning multiplied and repeated transgressions." Compare Rom. v. 20. sq.

33—35. Filled with a deep sense of human demerit and Divine mercy, the Apostle concludes by breaking forth into admiration at the unfathomable depth, and infinite abundance of the wisdom and mercy of God, evinced in making first the rejection of the Jews a means of calling the Gentiles; and then working upon the contumacious Jews by his mercy shown to the Gentiles. On this noble *epiphonema*, where ὦ βάθος πλούτου is almost Pindarically bold, see Bp. Jebb. Sacr. Lit. p. 117, seqq. who supposes the Apostle to have had in mind Ps. xxvi. 6. ἡ δικαιοσύνη — πολλή. Job xi. 7, 8. v. 9. xxxvi. 22, 23. Jerem. xxiii. 18. Is. xl. 13—15. Job xxiii. 18. xli. 2. See also Wisd. ix. 17. Ecclus. xviii. 2—5. The learned Prelate, with his accustomed taste, remarks that "the first line proposes the *subject*. The notion of depth (continues he) as a quality attributed alike to God's riches, and wisdom, and knowledge, is first expanded in the next couplet. *Riches, wisdom*, and *knowledge* are then, in a fine *epanodos*, enlarged upon in an inverted order." It may seem strange that *three* particulars should have been thus made, when our authorized Version (in common with almost every other, ancient and modern and most Commentators), makes but *two*; πλούτου being regarded as only intensive of βάθος, and as standing for πλούσιον. But the method in question is supported by Chrys., Theophyl., and Theodor., and adopted by some modern Critics, as Schleus. and Mr. Rose ap. Parkh. And it is placed almost beyond doubt by Eph. iii. 8. τὸν ἀνεξιχνίαστον πλοῦτον τοῦ Χριστοῦ, for πλοῦτον τῆς χάριτος, or χρηστότητος, and Phil. iv. 19. κατὰ τὸν πλοῦτον αὐτοῦ, also by Philo in two passages adduced by Schleus. The sense in all those passages, and no doubt, in the present, is best explained, not *riches*, but *abundant goodness* and *grace*.

By τὰ κρίματα the most eminent Commentators understand the *governance of God's providence*; and by the ὁδοὶ the *ways* by which his plans are carried into effect. "His wisdom and ways (says Locke) are far above their comprehension; and will they take upon themselves to advise Him what to do? which is the purport of v. 34." That of v. 35. ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταπ. αὐτῷ is well expressed by Locke: "Is God in their debt? Let them say for what, and He will repay it them." The passage, formed on Job xli. 3., "is (as Stuart remarks) designed to have a bearing on all claims to the Divine favour, which can be preferred on the score of *desert* or services rendered to God; and repress a spirit to which the Jews were too prone."

36. This verse is suspended upon a negative clause, involved in the interrogation of the preceding one; i. e. [*Surely no one*]; *for* of Him, &c., and consequently He may dispose of all according to his Sovereign Will. The verse may be thus paraphrased: "For *from* Him, as their original Creator, all things are derived; *through* Him, as their continual preserver and constant governor, all things consist and subsist; and *to* Him, as their ultimate end, all things and all actions tend; so as to contribute to his praise and glory, illustrate his perfections, and finally accomplish his wise and benevolent purposes. Let then his majesty, wisdom, and goodness, be magnified and adored for ever! Amen." The passage ὅτι ἐξ αὐτοῦ — τὰ πάντα seems to have been imitated by Marc. Anton. xiv. Ὦ φύσις! ἐκ σοῦ πάντα, ἐν σοὶ (by thee) πάντα, εἰς σὲ πάντα. Wets. compares Oppian Hal. i. 409. Ζεῦ μάκαρ, ἐς δέ σε πάντα καὶ ἔκ σεθεν ἐῤῥίζονται (I conj. ἐῤῥίζωται). In reference to the *three links* of this *glorious chain*, Grotius compares Theocr. Idyll. Ἀνδρῶν δ᾽ αὖ Πτολεμαῖος ἐνὶ πρωτοῖσι λεγέσθω, Καὶ πύματος, καὶ μέσος· which was probably in the mind of Milton in his noble line: — "Him first, Him last, Him midst, and without end."

XII. Having now completed the doctrinal and argumentative part of his Epistle, the Apostle proceeds, in conclusion (as is usual in all his Epistles), to the *practical* part; urging, for the benefit of both the Jewish and Gentile converts, exhortations to the moral duties of justified Christians. "This *Paræneses* (observes Carpz.) consists of three sections. The *first* inculcates the *general duties* of Christians, which respect all Christians, of whatever rank or degree, station or dignity. (C. 12.) The *second* treats of *political* or *social* duties, such as are to be observed with respect to their *superiors*, their *equals*, and *themselves*. (C. 13.) The *third* treats of *private* duties, œconomical and ceremonial, such as are to be observed by Christians in their social intercourse with each other, especially towards those who have not hitherto been convinced, or are as yet weak in the faith."

First, he beseeches the believers to lead a life worthy of such immense mercies and benefits;

Θεοῦ, παραστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, ἁγίαν, εὐάρεστον
x Eph. 1. 18. & 4. 23. & 5. 10, 17. 1 Thess. 4. 3. Col. 3. 10. 1 John 2. 15. 1 Cor. 12. 7, 11. Eph. 4. 7.
τῷ Θεῷ, τὴν λογικὴν λατρείαν ὑμῶν. [x] *Καὶ μὴ συσχηματίζεσθε τῷ* 2
αἰῶνι τούτῳ· ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοὸς ὑμῶν,
εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ Θεοῦ, τὸ ἀγαθὸν καὶ εὐά-
ρεστον καὶ τέλειον. Λέγω γὰρ, διὰ τῆς χάριτος τῆς δοθείσης μοι, 3
παντὶ τῷ ὄντι ἐν ὑμῖν, μὴ ὑπερφρονεῖν παρ᾽ ὃ δεῖ φρονεῖν, ἀλλὰ φρο-
z 1 Cor. 12. 12, &c. Eph. 4. 16.
νεῖν εἰς τὸ σωφρονεῖν, ἑκάστῳ ὡς ὁ Θεὸς ἐμέρισε μέτρον πίστεως.
a 1 Cor. 12. 27. Eph. 1. 23. & 4. 16. & 5. 23. Col. 1. 24.
[z] *Καθάπερ γὰρ ἐν ἑνὶ σώματι μέλη πολλὰ ἔχομεν, τὰ δὲ μέλη πάντα* 4
οὐ τὴν αὐτὴν ἔχει πᾶξιν· [a] *οὕτως οἱ πολλοὶ ἓν σῶμά ἐσμεν ἐν Χρι-* 5
b 1 Cor. 12. 4, &c. & 12. 10. 1 Pet. 4. 10.
στῷ, ὁ δὲ καθ᾽ εἷς ἀλλήλων μέλη. [b] *Ἔχοντες δὲ χαρίσματα κατὰ τὴν* 6
χάριν τὴν δοθεῖσαν ἡμῖν διάφορα· εἴτε προφητείαν, κατὰ τὴν ἀναλο-

to present their bodies to God a *living* sacrifice, as opposed to the *dead* ones under the Law; *holy*, in opposition to external and legal ones, and *acceptable to God*, in allusion to the selection of the victims for sacrifice; which, in order to be acceptable to God, were required to be immaculate.

1. παραστῆσαι.] The best Commentators are agreed that there is here a *sacrificial* metaphor, for προσφέρειν, admovere, Heb. הקריב. Σώματα is used in accommodation to the preceding metaphor. Of ζῶσαν the foregoing general explanation is perhaps inferior to that of Photius and Iaspis, who suppose the expression to mean the *moral* (i. e. tropical and spiritual), sacrifice of the Gospel, in opposition to the corporeal and ceremonial one of the Law. Θυσίαν signifies the *victim*.

—τὴν λογικὴν λατρ.] The best mode of construing is to regard these words as put in apposition with the preceding, by an ellip. of οὖσαν; q. d. for this is your reasonable service. On the sense, however, of λογικὴν the Commentators are not agreed. By Erasm., Beza, Grot., Zeg., Hamm., Mackn., Schleus., and others, it is explained *rational*, as opposed to the *irrational* rites of heathenism, or the corporeal ones of Judaism. This interpretation, however, is liable to objection, and the preference seems to be due to that of the ancients, and of the moderns, Est, Mede, Deyling, Olear., Wets., Dodwell, Carpz., Koppe, Rosenm., Wahl, Iaspis, and Bretschneider, who explain it "*spiritual*, offered up with the spirit and heart," as opposed to *lifeless* rites and ceremonies. Perhaps, however, the two interpretations, which, in some measure, merge into each other, may be conjoined, i. e. rational and spiritual service.

2. μὴ συσχηματίζεσθε—μεταμ.] These verbs may be taken in the *reciprocal* sense, "do not conform yourselves to." I would compare Thucyd. v. 103. μηδὲ ὁμοιωθῆναι τοῖς πολλοῖς, conformari ad multitudinem. The μεταμ. enjoins the exercise of our *own* vigorous exertions to obtain this transformation, in dependence on the aids of the Holy Spirit, without which the work will never be effected.

—εἰς τὸ δοκιμάζειν, &c.] The Apostle, it should seem, now means to point out the most remarkable *effects* of this ἀνακαίνωσις τοῦ νοός· namely (according to the best interpretation of δοκιμ.) the proving, trying, and approving what the will of God is (or what he would have us both believe and practise); what is good and acceptable to Him, and perfect, where the nouns (for such they are τὸ ἀγαθὸν, &c.) are in apposition with, and exegetical of, τὸ θέλημα τοῦ Θεοῦ, what is good, acceptable, and perfect. The sentiment, therefore (as Stuart observes), is, that a *renewed mind* is essential to a successful inquiry of practical and experimental Christian truth, in its full extent, τέλειον.

3. λέγω] for ἐπιτάσσω, "I charge or enjoin." Διὰ τῆς χάρ. τῆς δοθ. μ. Most modern Commentators explain this "by virtue of my Apostolical office and authority." But since Θεοῦ must (as Phot. remarks) be thus *understood*, which would be very harsh, I prefer, with the Greek Commentators, to explain it "by the Divine grace," the gift of inspiration, which authorizes me to direct and admonish. Παντὶ τῷ ὄντι ἐν ὑμῖν seems to be a *popular* idiom, for ἑκάστῳ ὑμῶν, such as we find in Eph. i. 1. and elsewhere. The admonition, it will be observed, is rendered more striking by the *paronomasia* between φρονεῖν, ὑπερφρονεῖν, and σωφρονεῖν, of which I have, in Rec. Syn. adduced examples from Thucyd. and other writers. The words παρ᾽ ὃ δεῖ φρονεῖν are added to strengthen the sense. Grot. compares ὑψηλοφρονεῖν; and Koppe, 2 Macc. ix. 12. ὑπερηφανῶς φρονεῖν. I add μεῖζον φρονεῖν in Thucyd. In φρονεῖν εἰς τὸ σωφ. we have an acutè dictum per paronomasiam. Ἑκάστῳ ὡς is for ὡς ἑκάστῳ, as ii. 27. Or there is an ellip. of οὕτως. The πίστεως is explained by the ancient and many eminent Interpreters of the χάρισμα at ver. 6, namely, the extraordinary gifts and graces of the Holy Spirit. So Eph. iv. 7. ἑνὶ δὲ ἑκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ. By others it is understood of the measure of religious faith and knowledge allotted to each. Both senses may, in some measure, be conjoined. See Carpz. ap. Recens. Synop.

4, 5. καθάπερ γὰρ ἐν ἑνὶ σώμ., &c.] A familiar *illustration* of the subject, from a comparison (by allusion) of the natural body with the body politic or social; as in the well-known Apologue of Menenius Agrippa in Livy, ii. 32. See Bp. Sanderson's Sermons ad Populum, p. 193 sub. fin.

—οἱ πολλοὶ] is not, as Koppe imagines, for πάντες, but signifies, "we the many, οἱ ὄντες πολλοί, we who are many." See 1 Cor. x. 17. The sense is, "In like manner we Christians, who though many, are one body, have been united into and form one body (i. e. in respect of) Christ, considered with a reference to him as the head of the whole society." Ὁ δὲ καθ᾽ εἷς is an anomalous idiom, found also at 2 Macc. v. 36, borrowed, it should seem, from the common dialect, and standing for οἱ καθ᾽ ἕνα, or εἷς ἕκαστος καθ᾽ ἑαυτόν.

6. ἔχοντες δὲ χαρίσματα, &c.] The construction in this and many of the subsequent verses is anomalous; and the Commentators endeavour in

7 γίαν τῆς πίστεως· [c] εἴτε διακονίαν, ἐν τῇ διακονίᾳ· εἴτε ὁ διδάσκων,
8 ἐν τῇ διδασκαλίᾳ· [d] εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλήσει. Ὁ μετα-
διδοὺς, ἐν ἁπλότητι· ὁ προϊστάμενος ἐν σπουδῇ· ὁ ἐλεῶν, ἐν ἱλα-
ρότητι.

c 1 Cor. 12. 28. Eph. 4. 11. 1 Pet. 4. 10, 11.
d Deut. 15. 7. Matt. 6. 1, 2, 3. Acts 20. 28. 2 Cor. 9. 7. 1 Pet. 5. 2. 1 Tim. 5. 17.

vain to reduce it to any regularity. Photius ap. Œcum. has been most successful, whom see in Recens. Synop. Ἔχοντες is a Nomin. pendens, and must be taken at each member ἀπὸ κοινοῦ, its sense being adapted to circumstances. Be that as it may, the general intent of the Apostle is clear, — which is to excite them to the zealous *exercise* of the gifts of the Spirit; so, however, that those who enjoyed the higher kinds should not interfere with one another. See v. 8, and 1 Cor. xii. 4. sqq. At εἴτε προφ. sub. ἔχει, ἐχέτω αὐτὴν, or ἔχοντες, ἔχωμεν. On the nature of this προφητεία there has been much discussion. See Recens. Synop. It should seem that the προφήτης denoted not *merely* an *Interpreter of Scripture*, as some imagine; but one who, by Divine inspiration, and therefore authoritatively, explained and set forth all the mysteries of the Gospel, and publicly preached and exhorted, for the purposes of Christian edification and consolation; as 1 Cor. xiii. 2.

This is directed to be done κατὰ τὴν ἀναλογίαν τῆς πίστεως, which is not to be taken, as the phrase is used by Theological writers, of the *general plan of revealed truth*, nor be supposed to refer to any article of faith. On its exact sense, however, Commentators differ. See Rec. Syn. and Dr. Campbell's Dissertation, iv. § 13. One thing is clear and admitted, that κατὰ τὴν ἀναλογίαν means *pro ratâ portione, pro ratione*, in proportion to. And τῆς πίστεως *may* be interpreted (with some eminent moderns) of the χαρίσματα, just before mentioned; or rather, with the ancients and some moderns, "the measure of faith" at v. 3. So Stuart takes it to mean, "Let the prophets speak [only] as they have faith [imparted to them] to do it." The Apostle (as Phot., Beza, and Crell. observe) first lays down προφητεία and διακονία each as a *genus;* and then enumerates their *species*, — of the former *two*, of the latter *three*.

7. διακονίαν.] The words διάκονος, διακονεῖν, and διακονία, though general terms, and used of the Apostles themselves, are often in the N. T. taken of some certain *specific* office undertaken in the cause of the Christian religion (compare 1 Cor. xii. 5. 2 Cor. ix. 1.), and exercised by those Christians who did not so much employ themselves in *explaining the doctrines* of the Gospel, as in *managing the external and temporal affairs* of the Church, and of individuals. On the *kinds* of Deacons see Suic. Thes. i. 862, and Bingham's Eccl. Ant. ii. 20. At διακονίαν supply ἔχῃ, from the preceding ἔχοντες: and at ἐν τῇ διακονίᾳ supply ἔστω, as Ælian V. Hist. ὄντες ἐν γεωργίᾳ, and 1 Tim. iv. 15. ἐν τούτοις ἴσθι.

8. ὁ παρακαλῶν.] There has been no little debate as to the respective senses of ὁ διδάσκων and ὁ παρακαλῶν, which some regard as meaning the same thing; while others take them to relate to *different* offices. It should seem that as ὁ προφητεύων is plainly distinguished both from ὁ διδάσκων and ὁ παρακαλῶν, so that these two are *also* meant to be *distinct*. *In what*, however, the distinction consisted, it is not easy to say with certainty. It seems most probable that (as Stuart suggests) the ὁ διδάσκων was an *ordinary stated Teacher*, who taught according to the degree of religious knowledge which he possessed: and that the παρακαλῶν was an *Exhorter*, i. e. one who urged men to the practical duties, dwelt upon the promises and threatenings of the Gospel, and thus aided and completed the work which the διδάσκαλος had begun. Thus the expression will be equivalent to the ἀντιλήψεις of 1 Cor. xii. 28.

On the next words ὁ μεταδιδοὺς — ἐν ἱλαρότητι there is even yet *greater* diversity of opinion. Prof. Stuart has here an *Excursus* of no ordinary length, which abounds in information, but does not, I apprehend, satisfactorily settle the question as to the interpretation. He thinks that by ὁ μεταδιδοὺς, ὁ προϊστάμενος, and ὁ ἐλεῶν, the Apostle refers to private individuals in the Church, conspicuous for their attention to the duties respectively indicated by those words, the management of the external temporal affairs of the Church, including the relief of the sick and poor. In one thing I entirely agree with him, namely, — that the Commentators had gone upon an unfounded *assumption* when they *took for granted*, rather than proved, that ὁ μεταδιδοὺς, ὁ προϊστάμενος, and ὁ ἐλεῶν designate *officers* or *offices* in the Church. Vitringa, indeed, long ago, saw that in the case of ὁ ἐλεῶν; and it is true of *all three*. And therefore to endeavour to draw any parallel with the *gifts and offices* stated by the Apostle at 1 Cor. xii. 28, is to needlessly embarrass the subject. For my own part, I am decidedly of opinion that the scope of the words ὁ μεταδιδοὺς — ἱλαρότητι is to *give an admonition* to the persons who exercised the gifts, or discharged the offices above mentioned. According to this view, there can be no difficulty in referring ὁ ἐλεῶν to the διάκονος, with allusion to that *alacrity* so requisite in the due discharge of so onerous and invidious an office. As to the ὁ μεταδιδοὺς and ὁ προϊστάμενος, they belong, I apprehend, both to the προφῆται and the διδάσκαλοι, and have reference to the then two great divisions of the ministerial office, namely, *teaching* and *governing*. Thus the two offices are mentioned distinctly at 1 Cor. xii. 28, and also at 1 Thess. v. 12. ἐρωτῶμεν ὑμᾶς, ἀδελφοὶ, εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν, καὶ προϊσταμένους ὑμῶν ἐν Κυρίῳ, καὶ νουθετοῦντας, where the κοπ. is equivalent to the διδασκ. in the present passage, and the νουθετοῦντας corresponds to the παρακαλ. here. This is confirmed by 1 Tim. v. 17. οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς ἀξιούσθωσαν· μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ, i. e. who were both προεστῶτες and διδάσκαλοι. It is scarcely necessary to observe that in ὁ μεταδιδοὺς the expression (which means not "he who distributes," for that would be ὁ διαδιδοὺς), but "he who imparts," is quite as applicable to the communication of spiritual knowledge, as of worldly goods. So Rom. i. 11. ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικόν. In this view, ἐν ἁπλότητι may very well mean, "in simplicity and sincerity," i. e. not δολῶν τὸν λόγον τοῦ Θεοῦ. So 2 Cor. i. 12. ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστὶ — ὅτι ἐν ἁπλότητι καὶ εἰλικρινείᾳ Θεοῦ ἀνεστράφημεν — πρὸς ὑμᾶς. See also 2 Cor. xi. 3. I would only further observe, that the Apostle, in this passage, by χαρίσματα seems to advert not to the *extraordinary and miraculous gifts* only, but also, as in the case

e Psal. 36. 4. & 97. 10. & 139. 21. Amos 5. 15. 1 Tim. 1. 5. 1 Pet. 1. 22. & 4. 8.
f Eph. 4. 3. Heb. 13. 1. Phil. 2. 3. 1 Pet. 1. 22. & 2. 17. 2 Pet. 1. 7.
g Rev. 3. 15.

e Ἡ ἀγάπη ἀνυπόκριτος· ἀποστυγοῦντες τὸ πονηρόν, κολλώμενοι τῷ 9
ἀγαθῷ· f τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι, τῇ τιμῇ ἀλλήλους 10
προηγούμενοι, g τῇ σπουδῇ μὴ ὀκνηροί, τῷ πνεύματι ζέοντες, τῷ * Κυ- 11

of the παρακαλῶν, and perhaps the διδάσκαλος, to the ordinary *graces* of the Holy Spirit.

9. Now follow the *private* virtues to be cultivated by *all* Christians. Ἀγάπη denotes the *Christian philanthropy* described at 1 Cor. xiii. 1.

— ἀποστυγοῦντες, &c.] The construction here and in the following verses is very irregular, and like that at Heb. xiii. 5. To take the participles, with Koppe and others, for *verbs*, is *explaining* nothing. It is better to suppose an *anantapodoton*, the participles being used as if suspended on some verb which occurred in the preceding sentence. Had the Apostle written ἀγαπᾶτε ἀνυποκρίτως, the construction would have been regular. The terms ἀποστυγ. and κολλώμενοι are very strong. Theophyl. explains the former by ἐκ ψυχῆς μισοῦντες; and Paræus, the latter, "non bonum frigidè probantes, sed flagrantissimè complectentes."

10. τῇ φιλαδελφίᾳ — φιλόστοργοι.] Sub. ὄντες. From *philanthropy* (which is chiefly conversant in kind actions) the Apostle rises to something higher, and exhorts them to be φιλόστοργοι τῇ φιλαδελφίᾳ; where τῇ φιλ. is a Dative of instrument, denoting the *mode* in which we ought to be φιλόστοργοι. Φιλόστοργος is properly used of the *natural affection* subsisting between parents and children; but it is also employed to denote tender affection generally.

— τῇ τιμῇ ἀλλήλους προηγ.] The force of this injunction seems to be mistaken by almost all Commentators, who understand it of *humility;* which would here be out of place. The context rather suggests the idea of a readiness to treat others with *respect, civility,* and *kindness,* even anticipating them in it: a sense of τιμὴ frequent in the N. T., and of which many examples are adduced in Schleus. Lex.; and, among the rest, the present passage. This interpretation, too, is supported by the authority of Chrys. and the Greek Commentators. And so, I find, Crellius, who remarks: "Loquitur de honore qui ex quâdam benevolentiâ et humanitate oritur, qui cum in externis et consuetis signis, tum in multis aliis humanitatis officiis positus est." See Acts xxviii. 10. Nay, Calvin admits that the expression may denote *omne genus officii.* And Schleus. says that it denotes "omnia humanitatis et honestatis officia;" referring to this passage. The *kind* of τιμὴ will, of course, vary according to the station of the person to whom it is shown; but even those in very unequal stations may and ought to *lead each other onward* to the exercise of this τιμή.

11. There has been no little debate as to the sense, and indeed the *reading,* in this verse. It is not agreed whether the clauses are to be regarded as containing separate and *independent* injunctions, or as *belonging to some other,* and *connected together.* Of those who regard them in the former light, some suppose τῇ σπουδῇ μὴ ὀκν. to contain an admonition to diligence in their *worldly callings.* But, surely, that would suppose the sense to be very imperfectly developed. It should rather seem that the words τῇ σπουδῇ — ζέοντες are closely connected together, and are *not* an independent admonition, but meant to strengthen another with which they are connected in the context. Thus *some,* as Koppe, refer them to the admonition *following,* τῷ Κυρίῳ δουλ.; of course, understanding σπουδῇ of *spiritual* concerns. A method, however, not a little harsh. It is far more natural to refer the words (with Chrys. and Theophyl., of the ancients, and Crell., Calvin, and R. Stephens, of the moderns) to what *precedes,* and suppose them intended to mark the *manner* in which the foregoing duties (of brotherly love and kindly attention) should be performed; namely, with *active and zealous diligence.* The word σπουδὴ is used, on this very subject, at 2 Cor. viii. 16. τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν. The Article (not used at Rom. xii. 8. 2 Pet. i. 5. and elsewhere) has the use of *renewed mention;* q. d. in this your diligent endeavour. And if it be asked *how* σπουδὴ can be ὀκνηρά, we may answer (with Crell.), that though no one can be diligently slothful, or slothfully diligent, yet "eâdem orationis formâ, in tradendis illis præceptis, uti voluit Apostolus, et in hoc quidem præcepto contrarium per contrarium illustrare." Thus the phrase τῷ πνεύματι ζέοντες is meant to be exegetical of the preceding; and we may compare Acts xviii. 25. ζέων τῷ πνεύματι.

In determining the import of the words following τῷ Κυρίῳ δουλεύοντες, the *reading* has first to be settled. Now all the early Editions, except the Ed. Pr., with almost all the MSS. and the best Versions, have Κυρίῳ, which was edited by Beza, Schmid. and the Elzevir Editor, and was retained by Bengel., Wets., and Matthæi. Καιρῷ, however, was recalled by Griesb. and Koppe; but Κυρίῳ was finally restored by Tittm. and Vater: and, I think, rightly; since the *external* evidence for Καιρῷ is exceedingly slender (only that of about three MSS. and a few inferior Versions and Fathers); and the *internal* not superior to that of Κυρίῳ; for although it may seem entitled to preference, as being the *more difficult reading,* yet that Canon has its exceptions; and especially where the reading may be accounted for from a mistake in decyphering an abbreviation (which Matth., Wets., and Rinck say is the case here), or when the reading, though it seem the more difficult, yet may be suspected to have arisen *from alteration,* as being more suitable to the context, according at least to the view of the *Emendatores.* Now such might easily happen in the present instance; for notwithstanding what the above Critics urge, καιρῷ is *not* unsuitable to the context, nor does it yield a sense unworthy of the sacred writer. See Calvin. Yet I believe Κυρίῳ to be the genuine reading; it being more in the manner of St. Paul. And it is only requisite to perceive the scope of the words τῷ Κυρίῳ δουλ., to discover the great propriety of Κυρίῳ. Now it was well seen by Chrys. and Theophyl., of the ancients, and Tolet., Calvin, Whitby, and Wets., of the moderns, that the words are not meant to inculcate an *independent and general precept* (as the Critics who altered the word, thought), but to enforce the injunctions foregoing, to brotherly love and kindly attention, on the ground that whatever should be done, would be done unto *the Lord,* and would be rewarded by him. So Matt. x. 40—42. ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται — οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

12 ῥίῳ δουλεύοντες· [h] τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένοντες, τῇ προσ-
13 ευχῇ προσκαρτεροῦντες· [i] ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες, τὴν
14 φιλοξενίαν διώκοντες. [k] Εὐλογεῖτε τοὺς διώκοντας ὑμᾶς· εὐλογεῖτε, καὶ
15 μὴ καταρᾶσθε. Χαίρειν μετὰ χαιρόντων, καὶ κλαίειν μετὰ κλαιόντων.
16 [l] Τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες· μὴ τὰ ὑψηλὰ φρονοῦντες, ἀλλὰ
τοῖς ταπεινοῖς συναπαγόμενοι. μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς.
17 [m] Μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες· προνοούμενοι καλὰ ἐνώπιον
18 πάντων ἀνθρώπων· [n] εἰ δυνατὸν, τὸ ἐξ ὑμῶν, μετὰ πάντων ἀνθρώπων

h Infra 15. 13. Eph. 6. 18. 1 Thess 5. 16, 17. Col. 4. 2. Heb. 10. 36. & 12. 1. James 5. 7. i 1 Cor. 16. 1. Heb. 13. 2, 16. 1 Pet. 4. 9. k Matt. 5. 44. Luke 6. 28. 1 Cor. 4. 12. 1 Pet. 3. 9. l Prov. 3. 7. Psal. 131. 1. Isa. 5. 21. Jer. 45. 5.

supra 11. 25. & 15. 5. 1 Cor. 1. 10. Phil. 2. 2. & 3. 16. 1 Pet. 3. 8. m Prov. 20. 22. Matt. 5. 39. 1 Cor. 6. 7. 2 Cor. 8. 21. 1 Thess. 5. 15. 1 Pet. 3. 9. n Mark 9. 50. Heb. 12. 14.

12. τῇ ἐλπίδι χαίροντες, &c.] Of this passage various views have been taken. See Recens. Synop. I am *now* inclined to think that it has no connexion with the preceding, but treats on a separate subject,—the bearing up under affliction by the power of hope, and the support and comfort of earnest prayer. A view of the passage confirmed by Chrys. and Theophyl. See also Scott. Προσκαρτ. is a very strong term occurring also in Acts i. 14. vi. 4. Bretschneider thinks the construction at τῇ θλίψει unprecedented; which it certainly would be, if θλίψει were in regimen with ὑπομένοντες. But, in fact, it is not; the dative being dependent on some preposition understood, as ἐν or ἐπί. This *absolute* use of ὑπομένω occurs at Matt. x. 22. 2 Tim. ii. 12. James v. 11. perhaps formed on Dan. xii. 12. μακάριος ὁ ὑπομένων.

13. ταῖς χρείαις — διώκοντες.] Here is enjoined charity to the poorer Christians, and hospitality to strangers, especially, as we may suppose, preachers of the Gospel (See Heb. xiii. 2.); a kindness which the want of inns, and the utter neglect of their former connexions, would make particularly acceptable. Διώκ. is a strong term, which may be rendered, "studiously cultivating."

14. After treating of brotherly love, charity, and hospitality, the Apostle proceeds to enjoin the duties of patience under injurious treatment, intermixing admonitions to the kindred duties of sympathy, humility, and the cultivation of concord and peace with all men. The terms εὐλογ. and καταρ. are of the strongest sort, and the emphasis arising from the same thing being expressed affirmatively and negatively, imparts much energy to the sentiment.

15. χαίρειν, &c.] "Jam abrupto illo constructionis filo, inseritur post Imperativum ejus loco Infinitivus, et dein rursus participia ita adhibentur, ac si vel præcedentibus vel sequentibus juncta essent." (Vater.) On this idiom see Win. Gr. Gr. § 37, 7, who would supply δεῖ. On the sentiment see Recens. Synop., where to the parallel passages adduced by Wets. from the Classical writers I have added several others.

16. τὸ αὐτὸ — φρονοῦντες.] This injunction, as appears from the context, relates not to unity of *sentiment*, but of *disposition*. See Recens. Synop. Μὴ τὰ ὑψηλὰ φρονοῦντες is equivalent to μὴ ὑψηλοφρονεῖτε at ii. 21., and is best rendered by Tyndal, "be not high-minded." With respect to the words τοῖς ταπεινοῖς συναπαγόμενοι (the sense of which is disputed), they seem to mean, "Holding intercourse with the lowly; not proudly standing aloof from them." The verb, especially in this sense, is rare; and it is well explained by Chrys. συμπεριφερόμενοι. The *ratio metaphoræ* is this:—A person is said συναπάγεσθαι when he is met with by a crowd, and is hurried away with them in the direction they are going. But as passive verbs are often used in a reciprocal sense, so συναπάγεσθαι may signify to *yield one's self* to a multitude, and *go with them*. Now this admits of a *good* as well as a *bad* sense; in the former of which it is *here* taken, and figuratively denotes to *condescend to;* which will express humility in all its various offices, "a *humble disposition*." The clause following μὴ γίν. φρόν. π. ἑ. admonishes against that self-conceit which excludes all humility. It is founded on Prov. iii. 7. Is. v. 21.

17. The Apostle, having shown how studiously Christians ought to cultivate peace and concord *one with another*, proceeds to teach how they ought to do it with *other men*. (Crell.) He at the same time inculcates forbearance towards enemies, and patience in supporting the injuries inflicted by them, as opposed to that thirst of vengeance, which only serves to perpetuate hatred, and inflame animosity. (Koppe.) Sentiments parallel to this of μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδ. are adduced by the Commentators from the Classical writers; I have in Recens. Synop. added others.

— προνοούμενοι — ἀνθρώπων.] The sense is, "taking care [to do] things of good repute in the estimation of all men [whether Christians or heathens];" with which compare 2 Cor. viii. 21. Phil. iv. 8. Προνοεῖσθαι καλοῦ occurs at 1 Tim. ii. 8. and Sext. Emp. ap. Wets.; and προν. τοῦ δικαίου in Joseph. Ant. ix. 1, 1. where πρόν. is for πρόνοιαν ποιεῖσθαι. The syntax with the Accus. is thought rare; but I have adduced several examples in Recens. Synop., especially from Xenophon. I would also compare Prov. iii. 4. (which passage seems to have been in the mind of the Apostle), προνοοῦ καλὰ ἐνώπιον Κυρίου καὶ ἀνθρώπων. In such a case the verb has a signif. prægnantem, including the notion of *doing*, as if we were forecasting. This admonition is parenthetical, and has reference both to what precedes, and what follows.

18. εἰ δυνατὸν — εἰρηνεύοντες.] An injunction to a virtue nearly allied to that of forbearance; the *striving to live at peace with all men* [both Christians and non-Christians]. In εἰ δυνατὸν and τὸ ἐξ ὑμῶν (where supply κατὰ and μέρος) "as far as you are concerned," the latter qualifies and explains the former. In εἰρην. the *endeavour* is to be understood. The *limitation* shows (what general experience confirms), that it is not possible to live at peace with *all*, for when "we speak of peace, they make ready for war," Ps. cxx. 7. The full substance of what is here meant by εἰρηνεύειν is ably stated by Dr. Barrow, Works, vol. I. Serm. 29, on the present text. He there shows, 1. that it is not barely a negation of doing or suffering harm, or an abstinence from strife

o Lev. 19. 18. Deut. 32. 35. Eccl. 28. 1. Matt. 5. 39. Luke 6. 29. Heb. 10. 30.
p Prov. 25. 21. Matt. 5. 44.
q Prov. 8. 15, 16. Dan. 4. 32. Wisd. 6. 4. John 19. 11. Tit. 3. 1. 1 Pet. 2. 13.

εἰρηνεύοντες. [o] μὴ ἑαυτοὺς ἐκδικοῦντες, ἀγαπητοί, ἀλλὰ δότε τόπον τῇ 19
ὀργῇ· γέγραπται γάρ· Ἐμοὶ ἐκδίκησις· ἐγὼ ἀνταποδώσω,
λέγει Κύριος. [p] Ἐὰν οὖν πεινᾷ ὁ ἐχθρός σου, ψώμιζε αὐτόν· ἐὰν 20
διψᾷ, πότιζε αὐτόν· τοῦτο γὰρ ποιῶν ἄνθρακας πυρὸς σωρεύσεις ἐπὶ
τὴν κεφαλὴν αὐτοῦ. Μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ 21
τὸ κακόν.

XIII. [q] ΠΑΣΑ ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω. οὐ 1

and violence; but a *positive amity*, a disposition to perform such kind offices, without which good correspondence among men cannot subsist. 2. That it implies not some few transitory performances, proceeding from caprice, but a stable condition, a continual cessation from injury, and a promptitude to *do* kind offices. 3. That it supposes a *reciprocity* not only in performing good and forbearing to *do* bad offices, but a *receiving* the like treatment from others. 4. That it imports not only an outward cessation from violence and a demonstration of amity, but an inward purpose of continuing therein. Thus the being at peace differs only, in degree of obligation, and latitude of object, from the state of friendship properly so called.

19. In this verse the pronouns are emphatic, and the scope of the whole is to forbid *private retaliation* enjoining the injured party to leave vengeance to God, or to the human judge acting for God. The clause δότε τόπον τῇ ὀργῇ, however, admits of two senses. The ὀργῇ *may* be referred to the *person injured;* in which case δότε τόπον will mean, "let it go, defer venting it," give space to that anger, which is a *furor brevis*, and may thus have time to cool. So the Arabic Version, Ambros., De Dieu, and Surenh. But no such sense can be shown to be inherent in the words; neither would it be suitable to what follows, "for it is written," &c. It is therefore better, with the ancient and earlier modern Commentators, to refer the ὀργῇ to *God;* q. d. leave it to the wrath of God to avenge you, or to him who is properly the minister of vengeance, as representative of God. This I would confirm and illustrate from Eurip. Suppl. 511. ἐξαρκέσας ἦν Ζεὺς ὁ τιμωρούμενος· ἡμᾶς δ' ὑβρίζειν οὐκ ἐχρῆν τοιήνδ' ὕβριν. and Phocyl. xiii. 72. μὴ μιμοῦ κακότητα, Δίκη δ' ἀπόλειψον ἄμυναν, Πειθῶ μὲν γὰρ ὀνειαρ, ἔρις δ' ἔριν ἀντιφυτεύει.

In the quotation just after, the Apostle, neither follows the Sept. (which is here very inaccurate), nor the Hebrew; but forms something founded on *both;* which, however, represents the full sense. The pronouns are highly emphatic. The words λέγει Κύριος form no part of the quotation, but are added (as often elsewhere) to point out the speaker.

20. ἐὰν οὖν — κεφ. αὐτοῦ.] Taken verbatim from Prov. xxv. 21, 22. The Hebrew has nothing corresponding to τοῦτο ποιῶν, which was added by the Translator to make the sense plainer. The ancient Commentators have well remarked that there is here a sort of *climax*, q. d. "I not only exhort you to forbearance, and a striving after peace; abstaining from private vengeance; but I enjoin you to *do good* to your enemy, by performing the common offices of humanity to him, if he should need them." Of the words following, ἄνθρακας αὐτοῦ, &c., there are two interpretations almost equally entitled to be adopted. 1. That of the Greek Fathers and most of the earlier modern Commentators, as also Wets., Rosenm., Koppe, Locke, Schleus., and others: "By so doing, thou wilt, if he persevere in his enmity and injury, bring down an increased wrath and enmity from God." Such is undoubtedly the sense of the phrase in the passage of Proverbs, and wherever it occurs in the O. T.; and as the words preceding treat of the Divine *vengeance*, it is very suitable: nor is this sentiment liable to any objection, when properly understood; for, as Locke remarks, "the *persevering malice* of the injurer is *supposed*." According to the 2d interpretation (adopted by Jerome and Hilary, of the ancients, and by many eminent moderns up to the present time), there is supposed to be a metaphor taken from *fusing metals;* the meaning being, "Thou shalt melt down his enmity, and soften him to kindness," as metals melted by covering the crucible with hot burning coals. And this seems supported by the admonition following νίκα ἐν τῷ ἀγαθῷ τὸ κακόν; though the context, in a passage consisting of so many separate and independent injunctions, is not decisive. And the admonition in question may be an independent one, pointing to a step higher in the climax, and intended to prevent any misunderstanding of the foregoing, as if giving countenance to procuring evil to one's enemy. Upon the whole, however, the preference may perhaps be due to that interpretation which seems required by the context. *Either* may be considered more probable than that of *others* (as Augustin, Hamm., Doddr., Carpz., Ammon., &c.), who take the expression to designate the *pains of contrition.* With the noble sentiment of subduing malice by kindness and benefits, Wets. compares several parallel ones in the Classical writers; and I have adduced not a few in Recens. Synop.

XIII. This Chapter forms the *second* section of the practical part of the Epistle; in which are inculcated the moral duties of all Christians, commencing with those towards *magistrates* and *governors;* an injunction, considering the seditious spirit of the Jews and Jewish Christians, very necessary. Here, after explaining the nature and Divine origin of government, (telling them that all governments derived the power they had from God, though they had not the *frame* of the government from Him, as the Jews had) he exhorts the Christians to faithfully and cheerfully perform their duty in this respect. Similar admonitions are found at Tit. iii. 1; 1 Pet. ii. 13, 14.

1. πᾶσα ψυχή.] So the Heb. כל נפש, every individual without exception, in whatever rank of subjects. Ἐξουσίαις ὑπερεχ., "the magistrates set in authority, *celsis potestatibus;*" so οἱ ὑπερέχοντες at v. 3, and οἱ ἐν ὑπεροχῇ ὄντες at 1 Tim. ii. 2. — αἱ δὲ οὖσαι ἐξουσίαι.] Including rulers and sovereigns not only *de jure*, but *de facto*. The ἐξουσίαι is not found in six MSS., the Vulg., and

γάρ ἐστιν ἐξουσία εἰ μὴ ἀπὸ Θεοῦ· αἱ δὲ οὖσαι ἐξουσίαι, ὑπὸ τοῦ
2 Θεοῦ τεταγμέναι εἰσίν. Ὥστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ, τῇ τοῦ
Θεοῦ διαταγῇ ἀνθέστηκεν· οἱ δὲ ἀνθεστηκότες ἑαυτοῖς κρίμα λήψονται.
3 [r] Οἱ γὰρ ἄρχοντες οὐκ εἰσὶ φόβος τῶν ἀγαθῶν ἔργων, ἀλλὰ τῶν κακῶν. [r] 1 Pet. 2. 14.
Θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν ποίει, καὶ ἕξεις
4 ἔπαινον ἐξ αὐτῆς· Θεοῦ γὰρ διάκονός ἐστι σοὶ εἰς τὸ ἀγαθόν. ἐὰν
δὲ τὸ κακὸν ποιῇς, φοβοῦ· οὐ γὰρ εἰκῇ τὴν μάχαιραν φορεῖ· Θεοῦ
5 γὰρ διάκονός ἐστιν, ἔκδικος εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι. Διὸ
ἀνάγκη ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν ὀργὴν, ἀλλὰ καὶ διὰ τὴν
6 συνείδησιν. Διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε· λειτουργοὶ γὰρ Θεοῦ
7 εἰσιν, εἰς αὐτὸ τοῦτο προσκαρτεροῦντες. [s] Ἀπόδοτε οὖν πᾶσι τὰς ὀφει- [s] Matt. 22. 21. Mark. 12. 17. Luke 20. 25.

some other Versions and Latin Fathers, and is cancelled by Griesb. But without good reason; for though it has been thought that the word was added by the *librarii*, yet it is more probable that it should have been omitted in six MSS. (having for the most part a common source) than that the Apostle should fall into omission which would involve such great harshness. As to the *Versions*, they are no evidence, since the idiom of the *Latin* would rather *require* the omission of the word; and the other Versions are such as chiefly follow the Vulg.

—*ὑπὸ τοῦ Θεοῦ τετ.*] By this it is only meant, that they are permitted to hold the office they hold by the disposing Providence of God; though *mediately* appointed by the authority, or invested with it by the consent, of man.

2. *ὁ ἀντιτασσόμενος*] "he who sets himself in array against." See Note on Acts xviii. 6. The metaphor seems accommodated to the *τεταγμ.* just before, as that was to *ὑποτασσέσθω*. So Epict. 29. *ὡς ὑπὸ τοῦ Θεοῦ τεταγμένος εἰς ταύτην τὴν τάξιν.* *Διαταγῇ*, "constitution or ordinance." So Ezra iv. 11, and *διάταγμα* at Heb. xi. 3. *Κρίμα* signifies *condemnation*, implying punishment, not merely *temporal* (as some ancient and modern Commentators explain; for that is at variance with the context) but *Divine*. *Ἑαυτοῖς* may seem pleonastic; but it is expressed to strengthen the sense.

3. *φόβος*] "terriculamentum," cause of fear; an idiom like terror in Latin, frequent both in the Scriptural and Classical writers. So in an Inscription cited by Wets. *Εἰμὶ κριτὴς γὰρ ἥπιος ἰθυδίκοις, τοῖς δ' ἀδικοῦσι δέος.* *Ἔργων* is for *ἐργατῶν*, where the Apostle in *οὐκ εἰσὶ φόβος τῶν ἀγαθῶν ἔ.* describes what is usually, and what ought always to be, the case.

—*μὴ φοβεῖσθαι.*] On this use of *μὴ* see Win. Gr. p. 156. Hoogev. says it here differs from *οὐ*, in this, that *οὐ* would have been denying the whole of the sentence, *οὐ θέλεις φοβεῖσθαι*, whereas *μὴ* only denies *τὸ φοβεῖσθαι*; i. e. "is it then thy wish to live exempt from the fear of the power?" *Ἔπαινον.* Implying *favour*, and, as the case may be, *reward*. I would here compare Menander ap. Grotii Excerpt. p. 761. *Νόμον φοβηθεὶς, μὴ παραχθῆσῃ νόμῳ.*

4. *εἰς τὸ ἀγαθόν.*] This suggests *another* reason, namely, that he is not only the appointed minister of God to us,—but is such *for good*, i. e. both *natural*, *civil*, and *moral*, as the Commentators show.

—*τὴν μάχ. φορεῖ*] i. e. "possesses the power of life and death," which was represented by the Governors having a sword carried before them. *Ἔκδικος*, "an avenger." The word is scarcely found elsewhere, except in the Greek Translators of the O. T. and in Aristæus. *Εἰς ὀργήν.* The words are not, as Koppe imagines, redundant, but correspond to *εἰς ἀγαθόν.*

5. *ἀνάγκη.*] The *necessity* here is not absolute, but hypothetical, i. e. as Schleus. explains, "quæ est e nexu rerum humanarum inter se invicem, et ipsâ naturâ humanâ." Thus it is equivalent to *καθῆκόν ἐστι*, or *δεῖ*, (of which idiom several examples are adduced by Wets. from the Classical writers,) for the obedience in question is plainly *political*, not *religious*; and the words following suggest the *motives*; viz. not only through dread of the *ὀργὴ*, or penalty annexed to disobedience, but *διὰ τὴν συνείδησιν*, "for conscience sake," through religious motives. Thus disobedience, as Hardy says, involves not only a breach of law, but a *sin*.

6. Of the two *γὰρ*'s, assigning the *reasons* why taxes should be paid to rulers, the first refers to the *high usefulness* of rulers; the second urges that they are *appointed by God* to a ministration which, upon the whole, is highly beneficial to men. See Dr. Barrow's Sermon on 1 Tim. ii. 1 & 2, where at § 5. he observes that to princes and governors we stand indebted for the greatest benefits of common life. "They (continues he) necessarily take much care and trouble, and are exposed to many hazards for our advantage. To their industry and vigilance, under God, we owe the fair administration of justice; the protection of right and innocency; the preservation of order and peace; the encouragement of goodness, and correction of wickedness; for they are God's ministers continually attending on these very things. And considering the mischiefs issuing from want of government, we may say that he must be a very bad governor, to whom the words of Tertullus might not without flattery be applied." At *φόρους τελεῖτε* must be supplied *αὐτοῖς*; and (as the best Commentators, ancient and modern, are agreed) the *αὐτὸ τοῦτο* must be referred not to *φόρους τελεῖν*, (as commonly supposed, and even Koppe explains) but to *τὸ λειτουργεῖν τοῦ Θεοῦ*, which is included in *λειτουργοί*. On the senses of *λειτουργοὶ* see Note on *λειτουργία* at Luke i. 23. Now without the payment of taxes the *ends* of the *λειτουργία* could not be attained; for, as Tacitus cited by Koppe observes, "Nec quies gentium sine armis, nec arma sine stipendiis, nec stipendia sine tributis haberi queunt." And yet it is God's will that the *λειτουργία* should be performed, and consequently that the taxes *necessary to that purpose* should be paid.

7. *ἀπόδοτε—ὀφειλάς*] "whatever is due, both

λάς· τῷ τὸν φόρον, τὸν φόρον· τῷ τὸ τέλος, τὸ τέλος· τῷ τὸν
t Gal. 5. 14. 1 Tim. 1. 5. φόβον, τὸν φόβον· τῷ τὴν τιμὴν, τὴν τιμήν. [t] Μηδενὶ μηδὲν ὀφείλετε, 8
εἰ μὴ τὸ ἀγαπᾶν ἀλλήλους· ὁ γὰρ ἀγαπῶν τὸν ἕτερον, νόμον πεπλη-
u Exod. 20. 14. Lev. 19. 18. Deut. 5. 18. Matt. 19. 18. & 22. 39. ρωκε. [u] τὸ γάρ· Οὐ μοιχεύσεις· οὐ φονεύσεις· οὐ κλέ- 9
ψεις· [οὐ ψευδομαρτυρήσεις·] οὐκ ἐπιθυμήσεις· καὶ
x Matt. 22. 40. Mark 12. 31. Gal. 5. 14. James 2. 8. 1 Tim. 1. 5. εἴ τις ἑτέρα ἐντολὴ, ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιοῦται, ἐν τῷ· [x] Ἀγα-
πήσεις τὸν πλησίον σου ὡς ἑαυτόν. [x] Ἡ ἀγάπη τῷ πλησίον 10
y 1 Cor. 15. 34. Eph. 5. 14. 1 Thess. 5. 6. κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη.
[y] ΚΑΙ τοῦτο, εἰδότες τὸν καιρὸν, ὅτι ὥρα ἡμᾶς ἤδη ἐξ ὕπνου ἐγερ- 11

physically and morally." At τῷ some supply αἰτοῦντι: others ὀφείλετε, taking the τῷ for ᾧ: both methods involving some harshness. As to the difference between φόρος and τέλος, the former denoted the *land-tax* and the *capitation* tax, and is nearly the same with the κήνσος at Luke xx. 21. The τέλη were the *vectigalia*, and *customs* levied on the imports and exports. Again, φόβος may denote the *reverential homage* due to kings and governors; τιμὴ the *respect* due to all who are in authority.

8. μηδενὶ — ἀλλήλους.] The Apostle takes occasion, from the word ὀφειλὰς, to pass from what respects the *political law* to that which regards *morals* and the mutual offices of Christians one to another; and shows that these precepts, as they had been valid before Moses, so now also did they remain, but with the glorious *supplementa* of the Christian dispensation. (Grot.) The general scope of the sentence is plain; but there has been some doubt as to the details. De Dieu, Koppe, and Rosenm. take ὀφείλετε in the Indicative. But that is at variance with the context, which is wholly occupied with *injunctions;* and, therefore, the common interpretation (adopted by the ancients and almost all moderns) is preferable. "Christian charity (as Carpz. observes) is here described as *a continual debt*, which is ever being paid, but is always owing, and never discharged in this life. This fine turn is, as Wets. observes, imitated by Milton in his Paradise Lost, B. iv. 55.

——— "A grateful mind
By owing owes not, but still pays; at once
Indebted and discharg'd."

— τὸν ἕτερον] for τὸν πλησίον, i. e. any person with whom we have any connection. So our Lord, in his parable of the good Samaritan, has taught us thus to extend the signification of the word, making thereby the command as unlimited as the benevolence of the Deity, and co-extensive with the sphere of human action. Πεπλήρωκε, implere solet, fulfils. By τὸν νόμον is, I think, with Bp. Middl., meant *the Law in general*, and not, as some Interpreters suppose, the *second* table only of the Law.

9. τὸ γάρ·] On the idiom here and at ἐν τῷ just after, the Commentators are not agreed. It is, I conceive, put for ὅτι; nor is it used δεικτικῶς. I would rather suppose, with Koppe and Pr. Scholefield, that there is an ellip. of γεγραμμένον; who well renders the verse thus: "For the *commandment*, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet, and whatever other commandment there is, is briefly comprehended in the precept, Thou shalt love thy neighbour as thyself."

The words οὐ ψευδομαρτυρήσεις are omitted in six uncial and several other MSS. and the Edit. Princ., are rejected by Mill, Beng., Vat., and others, and cancelled by Griesb. But surely without sufficient reason; since we may quite as well imagine the *omission* of the clause (by the homœotel.) as its *insertion*. If *introduced*, it would have been brought in in some *other* place. The clause is retained by Wets. and Matth. On the idiom in εἴ τις, see Rec. Syn. here and on Mark xi. 25. Ἀνακεφαλαιοῦται literally signifies "is summed up;" a metaphor taken from casting up accounts. Ἑαυτὸν for σεαυτόν. By loving one's neighbour *as* one's self, is not meant that we should love him *as much* as ourselves, but *in the same manner*, though not to the same *degree*, as we love ourselves. And this is confirmed by the words following, which seem to be exegetical, and meant to show the *nature* of this love; namely, that we should be *as* careful to *avoid injuring him*, as we would of injuring ourselves. To which purpose it is admirably observed by Bp. Sherlock, in one of his Sermons, that "what the principle of self-preservation is with respect to ourselves, the same is charity with respect to our neighbor."

10. ἡ ἀγάπη — ἐργάζεται.] Here we *may*, with the Commentators, suppose abstract for concrete, "He who loveth," &c. But this is not necessary; and the sense seems to be, "Love consists in not injuring our neighbour." And true it is, that a great part of the love we owe to our fellow-creatures is only required to be shown by *not injuring* them; which will often operate as a positive *benefit*.

Of the next words, πλήρωμα — ἀγάπη, the sense is uncertain. It may either be, that "love is the *end* and scope of the commandments respecting our neighbour;" *or*, which is preferable, that "in love is comprehended the fulfilment of the law." Hence the same precept is called in James ii. 8. the νόμος βασιλικὸς, and in 1 Tim. i. 5. the τέλος τῆς ἐπαγγελίας.

11. The Apostle now proceeds to inculcate, up to the end of this Chapter, the duties of Christians *towards themselves:* and, to excite them to the zealous observance of these and the above mentioned virtues, he adds this new reason,—that the return of Christ to the earth, to save and bless, is an event not far distant. Holiness of life is then compared to the conduct of men in the broad day-light, and in full view of their fellow-creatures, and who are therefore held in a strong moral restraint. (Koppe.)

— καὶ τοῦτο, &c.] In καὶ τοῦτο we have a form of transition, involving an ellip. The mildest proposed is ποιεῖτε. "[And this admonition especially observe.]" for εἰδότες τὸν καιρόν. The sense (disputed by Commentators) seems to be,

12 θῆναι· νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία, ἢ ὅτε ἐπιστεύσαμεν. [z] Ἡ
νὺξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν. ἀποθώμεθα οὖν τὰ ἔργα τοῦ
13 σκότους, καὶ ἐνδυσώμεθα τὰ ὅπλα τοῦ φωτός. [a] Ὡς ἐν ἡμέρᾳ, εὐσχη-
μόνως περιπατήσωμεν· μὴ κώμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγεί-
14 αις, μὴ ἔριδι καὶ ζήλῳ· [b] ἀλλ' ἐνδύσασθε τὸν Κύριον Ἰησοῦν Χριστόν,
καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίας.
1 XIV. [c] ΤΟΝ δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε, μὴ εἰς

z Eph. 5. 11. & 6. 13, 14. 1 Thess. 5. 5, &c. Col. 3. 8.
a Luke 21. 34. 1 Cor. 6. 10. Eph. 5. 5. Phil. 4. 8. Gal. 5. 21. 1 Thess. 4. 12. & 5. 6. James 3. 14. 1 Pet. 4. 3.
b Prov. 20. 23. Gal. 3. 27. & 5. 16. 1 Cor. 8. & 9. 22.

1 Pet. 2. 11. 1 John 2. 16. Rev. 16. 15. c Infra 15. 1, 7. 1 Cor. 8.

"knowing that this is the critical season [for action]." The words following are exegetical of the preceding, "that now it is time to be roused from the sleep of inactivity, security, &c., and to be awake to a sense of duty." The *reason* for this is suggested in the next clause.

— *νῦν γὰρ ἐγγύτερον — ἐπιστ.*] On the sense of these words the Commentators are divided in opinion. Of the *four* interpretations detailed and reviewed in Recens. Synop., two only seem entitled to attention. 1. That of Crell., Mackn., Rosenm., Schleus., and most Commentators for the last century, who render, "Now is our knowledge of the doctrines of salvation greater than when we were first converted." Now this yields an unobjectionable sense; yet such as cannot be proved to exist in the words. It is *better*, with Locke and Koppe, to take σωτ. of the *literal advent* of Christ. That sense, however, is destitute of any good authority, and is liable to some serious objections, started by Whitby. The best founded interpretation is that of the ancient and some modern Commentators (as Taylor), who by *σωτηρία* understand the *period of death;* as being the commencement of eternal salvation to the righteous: meaning that every day will bring them nearer to their *final* salvation, if they are to be saved. So Stuart, who adopts this view, well paraphrases: "We are hastening to retribution: every day brings us nearer to it: and in prospect of the reward, which now almost appears in sight, as we approach the goal of life, let us act with renewed effort as duty requires." With respect to *ἐπιστεύσαμεν*, it is well observed by Grot. that *πιστεύω* is one of those verbs which denote action either in *commencement*, *progress*, or *conclusion*. Here it denotes *commencement*. The sense is well expressed by the Pesch. Syr., "than when we were converted to the Christian faith."

12. *ἡ νὺξ προέκοψεν — ἤγγικεν.*] The metaphor here is plainly founded on the imagery of the preceding verse: and the sense to be assigned to *νὺξ* and *ἡμέρα* will depend on the mode of interpretation there adopted. Hence it will be meant either that the night of heathen ignorance is drawing to a close, and the day of Gospel light dawning, or that the dark and obscure state of *this life* is far advanced, and the *day of eternity* is fast approaching. According to either interpretation, the following admonition will be very apposite.

— *ἐνδυσώμεθα — φωτός.*] The Commentators are not agreed whether by *ὅπλα* be meant *armour*, or *articles of dress*. The *latter* view is adopted by many eminent moderns; but there seems no good reason to abandon the other and more general view.

13. *εὐσχ. περιπατ.*] "Let us conduct ourselves decorously, as men in the full blaze of day, and the full view of the public." Agreeably to which metaphor, the Apostle then dissuades them from those vices which, in ancient times, were committed almost exclusively in the night. 1. those of *drunken revelry;* 2. as springing from thence, those of *lewdness;* 3. those crimes which usually arise from the former, as quarrelling and strife.

14. *ἐνδύσασθε — Χρ.*] i. e. Take upon you his dispositions, follow his example. A metaphor *e re vestiariâ*, and found also in the Classical writers. So Lucian Gall. 19. *ἀποδυσάμενος δὲ τὸν Πυθαγόραν, τίνα μετημφιάσω μετ' αὐτόν;*

— *τῆς σαρκὸς — ἐπιθυμίας.*] Notwithstanding the refinements of recent Expositors, the most natural and true interpretation of the passage is doubtless that of the ancient and most modern ones, "Do not *so* make provision for the body, as to gratify its lusts." *Εἰς* here denotes *end* and *purpose*.

XIV. Now commences the *third* Section of the practical part of the Epistle (extending throughout this Chapter, and up to the 13th verse of the next), in which are detailed various duties, *private* and *civil*, to be performed in daily intercourse; especially towards those who, not fully satisfied as to the abrogation of the ceremonies of the Mosaic Law, did not, in this respect, evince faith, but scrupled at the eating of certain foods, and the regarding of seasons. Then is shown the use of Christian liberty in things indifferent. Lastly, is subjoined an exhortation to the preserving of concord, both among Jews and Gentiles recently converted to Christianity. (Carpz.)

The Apostle having given so many precepts for the sake of caution and restraint upon the *Jewish* part of the Church (whom he doubtless had in view at Ch. xiii.), now turns to the *Gentile* part, and addresses to them some salutary cautions with respect to their demeanour towards their Jewish brethren. (Stuart.) He is, in fact, addressing all who were not strong in faith, whether Gentiles or Jews. *Who*, indeed, are particularly meant by the *ἀσθενοῦντες τῇ πίστει*, has been somewhat disputed. Certain eminent Commentators (as Carpz., Koppe, and Eichhorn) maintain that they were a species of Jewish Essenes, who (like the Greek *ἀσκῆται*) practised all those various *mortifications of the flesh*, in order to attain greater power in the spirit, — such as were adopted by the *Monks* of a later age. But I entirely agree with Rosenm. and Prof. Stuart, that although there were then various classes of persons who practised *asceticism*, especially in the abstinence from animal food, either wholly or partially — yet the manner in which the Apostle here speaks of them forbids such a notion; for, instead of attacking their pride and vain-glory (as at Col. ii. 21—23.), he throws his shield over them, and directs that their scruples, which were conscientious and sober, may be respected. And when we consider that in v. 5. mention is made of the *distinction* that

διακρίσεις διαλογισμῶν. [c]Ὃς μὲν πιστεύει φαγεῖν πάντα, ὁ δὲ ἀσθενῶν 2
d Col. 2. 16. λάχανα ἐσθίει. [d]Ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ ἐξουθενείτω· καὶ ὁ 3
μὴ ἐσθίων τὸν ἐσθίοντα μὴ κρινέτω· ὁ Θεὸς γὰρ αὐτὸν προσελάβετο.
e James 4. 12. [e]Σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει, ἢ 4
πίπτει. Σταθήσεται δέ· δυνατὸς γάρ ἐστιν ὁ Θεὸς στῆσαι αὐτόν.
f Gal. 4. 10. Col. 2. 16. [f]Ὃς μὲν κρίνει ἡμέραν παρ' ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν. 5

the persons in question made between *days*, and *compare* this with what is said at Col. ii. 16, there can (as Stuart shows) be little doubt that the whole difficulty was one which arose from *Jewish* scruples about the use of meats which had been offered to idols, and afterwards sold in the market (which the persons in question thought would communicate pollution to those who used it), and the observance of certain fasts and feast-days. But for the better understanding of the whole, especially as a general question, the reader is referred to a powerful discourse of Bp. Sanderson, *ad Clerum*, on v. 3, where, after commencing with the remark, that "so long as there is either weakness on earth, or malice in Hell, it cannot but be that scandals will arise, and differences grow in the Church of God. What through want of judgment in some, of ingenuousness in others, of charity in almost all, occasions (God knows) of offence are too soon both given and taken; whilst men are apt to quarrel at trifles, and to maintain their differences even about indifferent things." Then, after ably stating the *occasion*, tracing the *scope*, and showing the *connection* of the text with the context, he divides it into *two points* of doctrine: I. That we are not to despise others, be they never so weak, or we never so strong. And that both for the *sin's* sake, by which it is hurtful to the *despisers*, and for the *scandal's* sake to the *despised*. II. That we are not to judge and condemn others, 1. from our want of *commission*; 2. our want of skill; 3. from the uncharitableness, and, 4. the scandalousness of the thing itself. Or thus: 1. We have no right to judge; and so our judging is *usurpation*. 2. We may *err* in our judgments; and so our judging is *rashness*. 3. We take things the worst way when we judge and condemn. 4. We give occasion of *offence* by our judging, and thus it is *scandalous*. Thus the Apostle endeavours to draw both parties (as being both in the wrong) to this honourable composition,—that the strong in faith shall remit somewhat of his superciliousness in despising the weak; and that the weak shall abate somewhat of his acrimony in condemning the strong. Finally, the question is one of great importance, as laying down a rule for our guidance on all *other* occasions, by which a weakness of judgment in faith may show itself, if not in scruples about *meats and days*, yet in a scrupulous *forbearance* of some things, from a persuasion that they are, or a fear lest they should be *unlawful*, but which, in truth, are not so, but only *indifferent*.

1. τὸν ἀσθενοῦντα τῇ πίστει.] According to the foregoing view, this will denote "one who is doubtful, or not fully persuaded of the propriety or impropriety of certain things in themselves indifferent, and is not satisfied as to the liberty which Christianity allows in those cases. By τῇ πίστει, which should be rendered "his faith" or belief, is denoted a *full persuasion* of mind, as to what is lawful or unlawful. Προσλαμβάνεσθε is variously interpreted. The word properly signifies to lay hold of and draw any thing or person to us; and from the context, here seems to mean *receive into Christian communion*, with the adjunct notion of *taking into kindly intercourse*. See also xv. 7. and Gal. vi. 1. Of the words following μὴ εἰς διακρίσεις διαλογισμῶν, the sense is not very clear, and consequently has been variously expounded. See Recens. Synop. and Stuart. I apprehend that if we keep close to the usual sense of the terms (which in a case of difficulty it is always best to do), and attend carefully to the context, we shall see that the sense must be this, "[but] not for the purpose of examining and agitating with him doubtful or disputed points," namely, since as contempt and harshness might urge him to apostasy, so to perplex his mind with points which his Christian judgment is not sufficiently mature to enable him to grapple with, might drive him into scepticism. See Calvin.

2. The Apostle now illustrates the thing by an *example*, and shows *why* he has given the precept. On the idiom ὃς μὲν — ὁ δὲ for ὁ μὲν — ὁ δὲ (found in the later writers) see Matth. and Win. Gr. Πιστεύει φαγεῖν, "is persuaded he may eat." This seems a *popular* idiom, since it is not found in the best writers. Πάντα, all kinds of food without distinction, even those forbidden by the Mosaic Law. Λάχανα, i. e. rather than forbidden meats.

3. ὁ ἐσθίων.] Supply πάντα. Κρινέτω, for κατακρ. Προσελάβετο, "has accepted him, admitted him to the benefits of the Christian religion." See Note on v. 1.

4. σὺ τίς εἶ, &c.] "by what right dost thou hold judgment over another's servant?" This use of the phrase σὺ τίς εἶ occurs also in the Classical writers. Ἀτ τῷ ἰδίῳ, &c. sub. ἐπὶ, *coram*. Στήκει and πίπτει are forensic terms, and signify "to stand or fall in judgment," to be acquitted, or be condemned. Σταθήσεται is best explained by Carpz. "consistet ac stabilietur:" "Deus succurret imbecillitati ut στήκῃ." Since, however, there is a continuation of the forensic metaphor, I would render, "He shall be held acquitted in judgment," viz. of *this matter*. Under δυνατὸς, *able*, is also implied *willing*, as xi. 23.; which passage defends the common reading here; some MSS. having δυνατεῖ, which is received by Griesb. into the inner form.

5. ἡμέραν.] such as the Jewish *Sabbath, Passover, Pentecost*, σκηνοπηγία, &c., which some maintained should be kept holy. Prof. Stuart shows at large, that although it has been disputed by some eminent Expositors and Theologians whether the Christian *Lord's Day* be not here included, yet that, from a comparison of the kindred passages of Col. ii. 16. Gal. iv. 10. with the present passage, it seems clear that ἡμέρα here relates to days which the scruples of Jewish Christians deemed sacred, and has no relation to the ἡμέρα which all agreed to keep holy. See Rev. i. 10. The παρὰ seems to mean *holier* than; that being *implied* in the comparison denoted by παρά. In the antithetical clause supply ἴσην, in the sense

6 ἕκαστος ἐν τῷ ἰδίῳ νοῖ πληροφορείσθω. [g] Ὁ φρονῶν τὴν ἡμέραν, g 1 Cor. 10. 31. 1 Tim. 4. 3.
Κυρίῳ φρονεῖ· καὶ ὁ μὴ φρονῶν τὴν ἡμέραν, Κυρίῳ οὐ φρονεῖ. καὶ
ὁ ἐσθίων, Κυρίῳ ἐσθίει, εὐχαριστεῖ γὰρ τῷ Θεῷ· καὶ ὁ μὴ ἐσθίων,
7 Κυρίῳ οὐκ ἐσθίει, καὶ εὐχαριστεῖ τῷ Θεῷ. [h] Οὐδεὶς γὰρ ἡμῶν ἑαυτῷ h 2 Cor. 5. 15. Gal. 2. 20.
8 ζῇ, καὶ οὐδεὶς ἑαυτῷ ἀποθνήσκει. ἐάν τε γὰρ ζῶμεν, τῷ Κυρίῳ ζῶμεν· 1 Thess. 5. 10. 1 Pet. 4. 2.
ἐάν τε ἀποθνήσκωμεν, τῷ Κυρίῳ ἀποθνήσκομεν. Ἐάν τε οὖν ζῶμεν,
9 ἐάν τε ἀποθνήσκωμεν, τοῦ Κυρίου ἐσμέν. [i] Εἰς τοῦτο γὰρ Χριστὸς i Acts 10. 42. 2 Cor. 5. 15.
καὶ ἀπέθανε [καὶ ἀνέστη] καὶ [ἀν]έζησεν, ἵνα καὶ νεκρῶν καὶ ζώντων
10 κυριεύσῃ. [k] Σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ τί ἐξουθε- k Matt. 25. 31. 2 Cor. 5. 10.
νεῖς τὸν ἀδελφόν σου; πάντες γὰρ παραστησόμεθα τῷ βήματι τοῦ
11 Χριστοῦ· [l] γέγραπται γάρ· Ζῶ ἐγώ, (λέγει Κύριος) ὅτι ἐμοὶ l Isa. 45. 23. Phil. 2. 10.
κάμψει πᾶν γόνυ, καὶ πᾶσα γλῶσσα ἐξομολογήσεται

"equally appropriate to religious purposes." In ἕκαστος — πληροφορείσθω there is a brevity of expression, which requires us to supply from the context ἐσθίων καὶ μὴ ἐσθίων, κρίνων καὶ μὴ κρίνων ἡμέραν. The general sense of the passage, though it has been disputed, seems certainly to be this: "quisque de suâ animi sententiâ certus fieri studeat:" or, "Let every one act with fulness of persuasion that he doth what is lawful," let him act according to the conviction of his own mind.

6. The Apostle now gives *examples* of both the discrepant sentiments, as well in respect of *days*, as of *meats;* and shows, by a new reason, that those who in this instance think differently, ought not to feel contempt for each other.

— ὁ φρονῶν.] Literally, "he who *minds*, observes." Κυρίῳ, for εἰς τὸν Κύριον, "with a reference to the Lord," and in obedience to his understood will. Εὐχαριστεῖ τῷ Θεῷ must be so *accommodated* as to apply both to the ὁ ἐσθίων and the ὁ μὴ ἐσθ. In the former case, it relates both to the returning thanks for the food, and to the Christian liberty of unrestricted use; in the latter case, the sense is, "returns thanks to God for the gift of abstinence." The καὶ before ὁ ἐσθίων is inserted, on the authority of most of the best MSS. and Versions, and many Fathers, as also all the early Edd., except the Erasmian. It was, after being cancelled in the 3d Ed. of Stephens, that of Beza and the Elzevir, restored by Beng., Matth., Griesb., Knapp, Tittm., and Vat.: and rightly; since it is required by propriety, and might easily have been omitted by the scribes.

7. οὐδεὶς γὰρ — ζῇ.] By οὐδεὶς is meant no Christian. With respect to the ἑαυτῷ ζῇ and ἑαυτῷ ἀποθνήσκει, the general sense may be (as Grot. and Koppe explain), that whether alive or dead, we are in the power of God. But to consider it more particularly, ἑαυτῷ ζῇ seems to signify, "liveth after his own will and pleasure," so as to give no account of his actions to any one but himself; and consequently *ex opposito*, οὐδεὶς ἑαυτῷ ἀποθνήσκει must mean "no one has, at death, any power over himself and his fate in another state of existence; nor ceases to depend for every thing upon the Lord, by whom he is to be judged." The sense of the next clause is, that in every state of our existence, whether in this world or in the next, we belong to Christ; he is our Lord both here and hereafter.

9. εἰς τοῦτο γὰρ — κυριεύσῃ.] The sense is: "Nay for this end and purpose Christ died, and, after his resurrection, rose again unto glory, and yet liveth, that he might be sovereign of the whole human race, both the quick and the dead." Hence it is inferred that we are to live unto *Christ*, and not unto men. Prof. Stuart, however, regarding the ἵνα as denoting *result* or *consequence*, thinks the meaning is, that this universal dominion was a fruit or consequence of Christ's death. But it is, I think, better to retain the usual signification of ἵνα; especially as the Professor himself grants that it was one of the *ends* which the Saviour had in view." In fact, it was an end desirable to him only with a view to another end and result, the *salvation of man*. In καὶ ἀπέθανε — ἀνέζησεν the reading is disputed. Some MSS. omit the first καί; others, καὶ ἀνέστη, and *both* are cancelled by Griesb. Many MSS., with several Versions and early Edd., for ἀνέζησεν, read ἔζησεν, which is preferred by Mill and Wets., and edited by Beng., Matth., Griesb., and Vat. Again, Tittm. edits: καὶ ἀπέθανε καὶ ἀνέζησεν; while Rinck would read ἀπέθανε καὶ ἀνέστη. Under all the circumstances, I see no sufficient authority to *cancel any word*, especially as the sense of the context admits, nay *requires*, *the whole*. And the καὶ ἀνέστη might be omitted by reason of the two καί's. That ἔζησεν ought to be read for ἀνέζησεν, there is no doubt. The ἀνα might arise from the αι preceding, or come from those Critics who rejected καὶ ἀνέστη as useless; a very unsafe principle in a writer who (like *Thucydides*) is sometimes as diffuse as he is at others obscurely brief. *Here*, however, there is nothing verbose or pleonastic. Ἀνέστη καὶ ἔζησε being for ἀναστὼν ἔζησε. Ἔζησε means, in its full sense, *lived, liveth, and will live to all eternity;* denoting that immortal life wherein "he *ever* liveth to make intercession for the faithful." See Heb. vii. 25.

10. σὺ δὲ τί κρίνεις, &c.] Here the Apostle subjoins *another* reason to dissuade them from exercising rash judgment, or entertaining undue contempt; and that is suggested partly in the term ἀδελφ., which is *emphatic;* but chiefly in the words following, πάντες γὰρ παραστησόμεθα τῷ βήματι τοῦ Χρ., which import that we are *all alike* amenable to this judgment, and therefore are not warranted in *judging*, much less *contemning* and despising each other: all must be left to the judgment of one great and true *Estimator*, and none ought to presume to intrude upon his province.

11. γέγρ. γὰρ] "agreeably to what is said in Scripture," namely, in Is. xlv. 23. in which there

m Matt. 12. 36. 1 Cor. 3. 8. 2 Cor. 5. 10. Gal. 6. 5.
n Matt. 18. 7, 8, 9. 1 Cor. 10. 32. 2 Cor. 6. 3.
o Matt. 15. 11. Acts 10. 15. 1 Cor. 8. 4, 7, 10. 1 Tim. 4. 4. Tit. 1. 15.
p 1 Cor. 8. 11.
q 1 Cor. 8. 8.

τῷ Θεῷ. [m] Ἄρα οὖν ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει τῷ Θεῷ. 12
[n] Μηκέτι οὖν ἀλλήλους κρίνωμεν· ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ 13
τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον. [o] Οἶδα καὶ πέπεισμαι ἐν 14
Κυρίῳ Ἰησοῦ, ὅτι οὐδὲν κοινὸν δι᾽ ἑαυτοῦ, εἰ μὴ τῷ λογιζομένῳ τὶ
κοινὸν εἶναι· ἐκείνῳ κοινόν. [p] Εἰ δὲ διὰ βρῶμα ὁ ἀδελφός σου λυ- 15
πεῖται, οὐκ ἔτι κατὰ ἀγάπην περιπατεῖς. μὴ τῷ βρώματί σου ἐκεῖνον
ἀπόλλυε, ὑπὲρ οὗ Χριστὸς ἀπέθανε. Μὴ βλασφημείσθω οὖν ὑμῶν τὸ 16
ἀγαθόν· [q] οὐ γάρ ἐστιν ἡ βασιλεία τοῦ Θεοῦ βρῶσις καὶ πόσις, ἀλλὰ 17
δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν Πνεύματι ἁγίῳ· ὁ γὰρ ἐν τούτοις 18
δουλεύων τῷ Χριστῷ εὐάρεστος τῷ Θεῷ καὶ δόκιμος τοῖς ἀνθρώποις.
Ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν, καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλή- 19

is some variation from the Sept. and the Hebrew; yet not near so great as would at first sight appear; for, 1. the words λέγει Κύριος form no part of the quotation, but were (as often) added by the Apostle to indicate the speaker. 2. The words εἰ μὴ ἐξελεύσεται — ἀποστραφήσονται were omitted by the Apostle, as not necessary to his purpose. 3. In the next words the Apostle follows the Sept., at least in the Alexandrian and some other MSS. The only real discrepancy is in the ζῶ ἐγώ, which, however, is but an *equivalent* (and Scriptural) expression to the καθ᾽ ἑαυτοῦ ὀμνύω of the Sept. Finally, I cannot but advert to the manifest corruption in the Sept., namely, of εἰ μὴ before ἐξελεύσεται. It is strange that no Editor or Critic should have noticed it, especially as it is so easily emended. I would confidently propose to read ἢ μὴν, a frequent *formula jurandi* both in the Classical writers and the Sept. See Gen. xlii. 16. If, however, the Translator wrote εἰ μὴ, I have no doubt that he had in his MS. אם לא before יצא, thus rendering *literally* a *formula jurandi* equivalent to ἢ μὴν, and occurring in Job i. 11. Is. v. 9.

13. μηκέτι οὖν ἀλλήλους, κρ., &c.] In these words (which contain a *conclusion* drawn from the preceding) is an injunction not only to abstain from unjustly judging those who entertain different sentiments in matters of conscience, but to beware lest the weaker party should, by our actions and sentiments, feel aggrieved, and thus be led into a worse error (Koppe); namely, heresy, or apostasy.

The Commentators notice the *anantanaclasis* in κρίνωμεν and κρίνατε, the word being first used in the sense "to pass severe and unjust judgment upon," and then that of "resolve." A similar use of στασιάζειν is adduced by Raphel from Herodotus. Πρόσκομμα and σκάνδαλον are nearly synonymous; the latter being exegetical of the former.

14. οἶδα καὶ πέπ., &c.] The Apostle here anticipates an objection. Οἶδα καὶ πέπ. is a strong expression, to denote full persuasion from complete knowledge. Ἐν Κυρίῳ Ἰ., i. e. by the teaching of Jesus Christ himself, and not by human reasonings. See Theophyl.

— ὅτι οὐδὲν κοινόν.] By the *limitation* suggested by the context, the sense must be, "no kind of meat is, in its own nature, impure (i. e. unlawful); but to him who *accounts* it to be unlawful," to him it is unlawful; i. e. (as Grot. and others explain), "The persuasion of any food's being forbidden is to a Christian Jew, as long as he is so persuaded, sufficient to make it unlawful for him to use that liberty which it has given him from the yoke of the Mosaic ordinances." Bp. Sanderson, in his 4th Sermon ad Clerum, observes, that we may from this passage safely conclude that it is lawful for us to do all those things, concerning which there can be nothing brought of weight sufficient to prove them unlawful. The εἰ μὴ is said to be put for ἀλλά: but it is, in fact, used in its ordinary sense, and is only introductory of another and an exceptive clause.

15. διὰ βρῶμα] "through food," i. e. the eating of food, and, as appears by the context, *thy* eating of food. See the next verse. Λυπεῖται is explained by the older Commentators, "is grieved and hurt;" by the more recent ones, "is brought into grief," i. e. self-condemnation, by being induced to do what he believed to be unlawful. Κατὰ ἀγάπην, "agreeably to Christian charity," which requires us, for the sake of a weaker brother, to suffer one's own liberty to be circumscribed, in any manner not unlawful. Ἀπόλλυε does not imply final perdition, but a present falling from a state of salvation, by apostasy or otherwise.

16. ὑμῶν τὸ ἀγαθόν.] The earlier modern Commentators take this to mean "your *Christian liberty*, which is in itself so good." While the ancient and most recent modern Commentators explain it "your holy religion, which is your chief good." The latter sense is good, but the other is more agreeable to the context; and is well expressed by Abp. Newcome thus: "Act not so as to give occasion that your right sense of your Christian liberty in the indiscriminate use of foods be evil spoken of."

17. οὐ γάρ ἐστιν — πόσις.] A *popular* and *familiar* mode of expression, meaning, "In the Christian religion and the worship prescribed by it, it is not meats and drinks that are considered, but virtue, peace, spiritual joy," &c. i. e. as Bp. Sanderson explains, it consists in the exercise of *holy graces*, and the conscientious performance of unquestioned *duties*. Χαρὰ ἐν Πνεύματι ἁγ. signifies an inward joy from the consolations of the Holy Spirit.

18. τούτοις] "these dispositions and habits." Εὐάρεστος — ἀνθρώποις. This seems to be a popular expression, meaning "is in favour with God and man."

19. ἄρα οὖν τὰ τῆς, &c.] A *conclusion* drawn from the preceding. "Since a peaceable spirit is so well pleasing to God, let us *study* peace, and what tends to mutual edification." See Acts ix. 31, and Note.

20 λους. [r] Μὴ ἕνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ Θεοῦ. πάντα μὲν r Matt. 15. 11. Acts 10. 15. Tit 1. 15.
καθαρά· ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίοντι.
21 [s] Καλὸν τὸ μὴ φαγεῖν κρέα, μηδὲ πιεῖν οἶνον, μηδὲ ἐν ᾧ ὁ ἀδελφός s 1 Cor. 8. 13.
22 σου προσκόπτει ἢ σκανδαλίζεται ἢ ἀσθενεῖ. Σὺ πίστιν ἔχεις· κατὰ
σαυτὸν ἔχε ἐνώπιον τοῦ Θεοῦ· μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ
23 δοκιμάζει. Ὁ δὲ διακρινόμενος, ἐὰν φάγῃ, κατακέκριται, ὅτι οὐκ ἐκ
πίστεως· πᾶν δὲ ὃ οὐκ ἐκ πίστεως ἁμαρτία ἐστίν.
1 XV. [t] Ὀφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνά- t 1 Cor. 9. 22. Gal. 6. 1.

20. τὸ ἔργον τοῦ Θεοῦ] i. e. the propagation of the Christian religion, by the faith and Christian piety of the person in question.

— κακὸν τῷ ἀνθρώπῳ — ἐσθίοντι.] At κακὸν sub. βρῶμα. The words may be referred either to the *weak Christian*, who, if he eateth διὰ προσκόμματος, (i. e. σὺν προσκόμματι, stumblingly, with an uncertain and dubious mind) sinneth; or, to the *more knowing* and advanced Christian, who, if, by eating, he offends and causes another to sin (διὰ προσκόμματος, for μετὰ προσκόμματος, i. e. occasioning an offence to him) *he* himself also sinneth.

21. καλὸν τὸ μὴ φαγεῖν, &c.] The sense may be well expressed, with Abp. Newc., thus: "It is matter of duty to abstain from flesh used in sacrifice to idols; or to abstain from it altogether; or from any other act, in the presence of those who may thus be ensnared into sin and perplexed with doubts." This use of the plural κρέα for the singular κρέας is found in the best writers. At ἐν ᾧ sub. ποιεῖν. Προσκόπτει is for σκανδαλίζεται. The words ἢ σκανδαλίζεται ἢ ἀσθενεῖ are omitted in three MSS. and some Versions and Fathers; and even rejected by Mill and Koppe, as being a gloss. This, however, can hardly be true of ἢ ἀσθενεῖ; and if *that* clause be genuine, so probably must the preceding one.

22. σὺ πίστιν ἔχεις.] The ancient and early modern Commentators read this *interrogatively*; the more recent ones *declaratively*; which latter mode is confirmed by the Peschito Syriac, and is more agreeable to the style of the Apostle. By *faith* is meant a full persuasion that what one is doing is right and lawful; or, in other words, the full assent of the conscience. Κατὰ σεαυτὸν ἔχε, "keep this persuasion to yourself, and your God; use it when you have no other witness; and do not, in exercising it before men, employ it so as to cause your fellow Christian and weaker brother to fall from duty."

— μακάριος, &c.] The sense is, "happy is he who doth not condemn himself in the *use* he makes of what he allows himself to do; namely, by using it in an imprudent manner.

23. ὁ δὲ διακρινόμενος — ἐστί.] The sense is: "And he who doubteth [whether it be right to eat] is condemned, i. e. is liable to be condemned [nay, is self-condemned], if he eat; because he doth it not from faith."

By πᾶν δὲ — ἐστίν is meant, "Whatever is done without a full persuasion that it is lawful, is sinful." See an excellent Discourse of Bishop Sanderson on this text. By this (being his 4th ad Clerum,) in which, after ably settling the connection and scope of the text, he shows that faith must here be the persuasion of the judgment and conscience. And he proceeds to inquire, 1. What is the *power of the conscience*, as concerning the lawfulness or unlawfulness of actions. 2. Whether, in every thing we do, an actual consideration thereof be necessarily requisite. 3. What *degree* of persuasion is required for the warranting of our actions? Whether or no, and how far a man may warrantably act, with *reluctancy* of conscience. Wherein is considered the case, 1. of a *resolved* conscience; 2. of a *doubting* conscience; 3. of a *scrupulous* conscience. Upon the whole, he proves that the true import of the text is, in effect, this: "Whosoever shall enterprise the doing of any thing which he *verily believeth* to be unlawful, or, at least, is not reasonably well persuaded of the lawfulness of it; let the thing be otherwise, and in itself what it may be, *lawful or unlawful*, indifferent or necessary, convenient or inconvenient, it matters not; TO HIM IT IS A SIN."

Here Wets. and Grot. compare similar sentiments from the Classical writers; and Schoettg. some from the Rabbinical ones.

The *doxology* just after, which in the textus receptus comes in at the end of the Epistle, is, in the far greater part of the MSS. and several Versions and Fathers, inserted here: which position was approved by Grot. and Hammond, and adopted by Mill, Wets., Matth., and Griesb., but has been rejected by Knapp, Vater, and Stuart. It is a question of difficult determination, and in which no certainty can be attained. External evidence is certainly in favour of the insertion *here*; yet the contrary testimonies are very weighty, including the two most ancient of the MSS., (the Alexandrian and Vatican,) and the most ancient of Versions. As to the *internal*, it cannot well be balanced, since there are several considerations *both ways*, which tend to make the ordinary canons inapplicable. The *internal congruity* of the passage, as Stuart shows, is strongly against its insertion; and though St. Paul does sometimes insert a doxology in the body of an Epistle, yet (as he points out) it is in quite a different situation from the present. I cannot therefore venture to admit it.

XV. In the present Chapter St. Paul continues to exhort the Church at Rome to strive after unity and peace. He sets before them the self-denial of Christ, vv. 3, 4. He beseeches God to give them the spirit of Christian unity and love, vv. 5, 6. He exhorts them to a mutual kind reception of each other, v. 7. He shows that the reception of the Gentiles into the Christian Church had been clearly and often predicted, vv. 8—12; and prays God to fill them all with joy and peace, v. 13. He apologizes, as it were, for writing to the Church of Rome, by describing the nature of his office as an Apostle to the Gentiles, the labours which he had performed while holding this office, and the affectionate desire which he had cherished of paying the Church at Rome a visit, vv. 14—24. He describes to them

u 1 Cor. 9. 19. & 10. 24, 33. & 13. 5. Phil. 2. 4, 5.
x Psal. 69. 10.

τῶν βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν· [u] ἕκαστος [γὰρ] ἡμῶν τῷ 2
πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν. [x] Καὶ γὰρ ὁ Χρι- 3
στὸς οὐχ ἑαυτῷ ἤρεσεν, ἀλλά, καθὼς γέγραπται· Οἱ ὀνειδισμοὶ

y Supra 4. 23, 24.
1 Cor. 10. 11.
2 Tim. 3. 16.

τῶν ὀνειδιζόντων σε ἐπέπεσον ἐπ' ἐμέ. [y] Ὅσα γὰρ προε- 4
γράφη, εἰς τὴν ἡμετέραν διδασκαλίαν προεγράφη· ἵνα διὰ τῆς ὑπο-

z Supra 12. 16.
1 Cor. 1. 10.
Phil. 2. 2.
& 3. 15, 16.

μονῆς καὶ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν. [z] Ὁ δὲ 5
Θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δώῃ ὑμῖν τὸ αὐτὸ φρονεῖν ἐν

the plan of his future journeys and labours, expresses his hope of yet visiting them, and begs an affectionate interest in their prayers to God for him, vv. 25—32. (Stuart.)

1. By the οἱ δυνατοί, as opposed to τοῖς ἀσθενέσι, must (as Koppe and Rosenm. remark) be understood the more abundant in knowledge, and the stronger in faith (xiv. 22. compared with Luke xxiv. 19, and Acts vii. 22. δυνατὸς ἐν λόγῳ); and by the ἀδύνατοι, those less skilled and knowing, and therefore in hesitation and doubt, as to the lawfulness or unlawfulness of any thing. By the ἀσθενήματα are meant the unfounded though conscientious scruples adverted to in chap. xiv. Βαστάζειν signifies to *bear with*; a metaphor taken from strong persons helping weak fellow-travellers, by occasionally carrying for them their burdens. By ἑαυτοῖς ἀρέσκειν is meant gratifying ourselves by having our own views received as absolute verities.

2. ἕκαστος ἡμῶν, &c.] Γὰρ after ἕκαστος is absent from nearly all the best MSS., many Versions and Fathers, and the Ed. Princ. It was introduced by Stephens from the Erasmian Editions, and though expunged by Beza in his first Edition, afterwards crept into the subsequent ones, and so was introduced into the textus receptus; but was again cancelled by Beng., Matth., Griesb., and Tittm.; rightly I think.

— ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκ.] By adding εἰς τὸ ἀγαθὸν πρὸς οἰκ. (i. e. so far as may be for his good and edification, and that of the Church) the Apostle means to limit his precept, that complaisance may not be carried to abject subservience. Εἰς τὸ ἀγαθὸν and εἰς οἰκ. must be closely connected, the latter serving to qualify and explain the former, and prevent a misunderstanding of the sense. For as Theodoret observes; ἔστιν ἀρέσκειν καὶ ἐ π ὶ λ ύ π η καὶ ἑαυτοῦ καὶ τοῦ πλησίον. So Theophr. Ch. Eth. 5. περὶ ἀρεσκείας — ἡ δὲ ἀρέσκειά ἐστιν — οὐκ ἐπὶ βελτίστῳ ἡδονῆς παρασκευαστική.

3. οὐχ ἑαυτῷ ἤρεσεν] "sought not his own gratification [but the good of others];" which latter clause is implied in the air of the former.

The next sentiment, "nay, he bore patiently the insults of men," is clothed in the words of Ps. lxix. 10, which even Rosenm. admits to be strikingly applicable to Christ, though he denies it to be *primarily meant* of the Messiah. But, as Mr. Turner observes, it is for *him* to prove that the application varies from the intention of the original author. "Besides, (continues Mr. T.,) he himself admits that various other sentences of the O. T. were by the Jews of that time (nay, even are by those of the present day) conceived to treat of the Messiah. And whence could have arisen such an opinion, unless it had had its foundation in tradition, handed down from the times of the Prophets themselves? Moreover, the Apostle himself, in the words following, refers to those numerous passages which occurred in the O. T., as written *for the instruction* and *consolation* of believers in the Messiah. For it has been well pointed out by Grot. and Crell., that the words ὅσα γὰρ — προεγράφη are meant to anticipate an objection, — namely, that the passage has reference to *David*, not to Christ or Christians. To which this is the answer, part of which is contained in a suppressed clause dependent on γὰρ, q. d. [It does indeed pertain to David, but it is typical of Christ] or at least may serve for our example and instruction."

4. διὰ τῆς ὑπομονῆς καὶ τῆς παρ. τ. γρ.] The sense is: "through the patience which the Scriptures recommend and exemplify, and by the [motives for] consolation which they supply." In ἔχωμεν is *implied* κατέχωμεν.

5. ὁ δὲ Θεός, &c.] The full sense of the verse is ably drawn forth by Bp. Sanderson, in a Sermon on this text, where, after pointing out the connexion and scope of the words, he shows the nature of the prayer here made; and after observing that prayer is properly united with instruction, and that God is the only Author of peace, — he inquires *why* God is called the God of patience and of consolation; and treats on the *choice* of these attributes, and their *union* here. On the *matter* of the prayer, he considers these particulars: I. The *thing prayed for*, — namely, *like-mindedness*, which is explained and pressed on by various considerations. II. He considers the first *qualification* of the agreement prayed for; ἐν ἀλλήλοις importing that it be universal and mutual. III. He considers the second qualification in κατὰ Χριστὸν, importing an agreement; 1. unto truth and holiness, and 2. after the example of Christ. With respect to the expression Θεὸς τῆς ὑπομονῆς, the learned Prelate rightly understands it *effective* (as the next attribute τῆς παρακλ. must be understood) of that patience which is from God as the *cause*, and man as the *subject*. Accordingly, God is called the "God of consolation," because "it is he that putteth comfort and cheerfulness into our hearts." And he observes, "that being to pray for *unity*, the Apostle might well make mention of *patience* as a special help thereto, and consolation as a special fruit and effect thereof." He then notices the expression τὸ αὐτὸ φρονεῖν as being one peculiar to St. Paul; and shows that, "though it be used with reference both to the *understanding* and *judgment*, and to the *will* and *affections*, yet that *both* may here be supposed meant to be comprehended; namely, that God would so frame the hearts of these Romans one towards another, that there might be, as far as possible, an *universal accord* amongst them, both in their opinions and affections." This view of the subject is supported by the opinion of Tiren. and Calvin.

The κατὰ Χριστὸν following is susceptible of two senses, both suitable to the context: 1. "according to truth and godliness in Christ Jesus," according to what the spirit of Christ and his religion requires; 2. (as in the margin of our

6 ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν· ἵνα ὁμοθυμαδὸν ἐν ἑνὶ στόματι δοξά-
7 ζητε τὸν Θεὸν καὶ πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. [a] Διὸ
προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσελάβετο * ὑμᾶς,
8 εἰς δόξαν Θεοῦ. [b] Λέγω δὲ, Ἰησοῦν Χριστὸν διάκονον γεγενῆσθαι πε-
ριτομῆς ὑπὲρ ἀληθείας Θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν
9 πατέρων· [c] τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν Θεὸν, καθὼς γέγρα-
πται· Διὰ τοῦτο ἐξομολογήσομαί σοι ἐν ἔθνεσι, καὶ τῷ
10 ὀνόματί σου ψαλῶ. [d] καὶ πάλιν λέγει· Εὐφράνθητε ἔθνη,
11 μετὰ τοῦ λαοῦ αὐτοῦ. [e] καὶ πάλιν· Αἰνεῖτε τὸν Κύριον
πάντα τὰ ἔθνη, καὶ ἐπαινέσατε αὐτὸν πάντες οἱ λαοί.
12 [f] καὶ πάλιν Ἠσαΐας λέγει· Ἔσται ἡ ῥίζα τοῦ Ἰεσσαὶ, καὶ ὁ
ἀνιστάμενος ἄρχειν ἐθνῶν, ἐπ' αὐτῷ ἔθνη ἐλπιοῦσιν.
13 Ὁ δὲ Θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν

a Supra 14. 1, 3.
b Matt. 15. 24. Acts 3. 25, 26.
c 2 Sam. 22. 50. Psal. 18. 50. supra 11. 30.
d Deut. 32. 43. Psal. 67. 5.
e Psal. 117. 1.
f Isa. 11. 1, 10. Rev. 5. 5. & 22. 16.

Bibles) "after the example of Christ:" a sense adopted by many eminent Expositors, and among the rest by Bp. Sanderson in a Sermon on this text.

6. Bp. Sanderson, in his 13th Sermon ad Aulam, on this text, (the sequel to that on the preceding verse) ably draws forth the full import of the words, and distributes it into *four points*. I. He treats of *glorifying God*, and proves that the glory of God should be intended as our chief end, for *four reasons:* 1. as being the chief good; 2. as that whereunto we are both in *duty* and (3dly) in wisdom obliged. Hence he adduces an *inference of admonition*, that we do not bestow on any creature, or draw to ourselves, any of that glory which is due to God. II. He shows the reason of the style God the Father of our Lord Jesus Christ, or the God and Father of our Lord Jesus Christ, and why it is here used. III. He considers the glorification of God δμοθυμαδὸν καὶ ἑνὶ στόματι, with *mind* as well as mouth, and what it imports. IV. He shows how much God is glorified by Christian *unity* and one-mindedness; and this is the main scope and design of the whole passage. On the force of δμοθ., (which *implies* unanimity,) see Note on Acts ii. 46. Τὸν Θεὸν καὶ πατέρα τ. Κ. ἡ. Ἰ. Χ. should (as the best Commentators and Critics are agreed) be rendered "the God and Father of our Lord Jesus Christ." Compare 2 Cor. xi. 31. Eph. i. 3. 1 Pet. i. 3; and see Bp. Middl. And, as Whitby and Bp. Pearson remark from the Fathers, "the first Person in the Trinity is the God and Father of Christ in respect to the latter's manhood, and eternal filiation or derivation from the Father, being God of God; his *Father* in respect of his Divinity, or as He is the *Word*."

7. διὸ προσλ. ἀλλήλους] This unity (he meant to say) would be especially evinced, if the Gentile and the Jewish Christians should mutually receive and show kindness to each other. On the force of προσλαμβ. see Note supra xii. 1. The force of the word must, however, be somewhat accommodated in sense, as applied to Christ, with reference to his *benignity*, notwithstanding our being enemies by evil works. See supra v. 10. Εἰς δόξαν Θεοῦ is indeed, by most Interpreters, construed with what immediately *precedes;* by which a tolerable sense arises, but one not so good, or so suitable to the context as by referring the words to προσλαμβάνεσθε ἀλλήλους, and considering καθὼς — ὑμᾶς as an illustration. Thus εἰς δόξαν Θεοῦ will signify the *end* or purpose, i. e. that so God may be glorified. Compare John xvii. 23. A view of the words supported by the authority of Chrysost., Theophyl., Theodor., and Œcumen.

8. λέγω δὲ, Ἰησοῦν, &c.] This supplies a *reason* for what has been just said. The Apostle's argument, to suggest why believers, of whatever nation, should live in mutual harmony and good offices, is this,—"that the Gentile ought to respect the Jew, since Christ exercised his ministry among the Jews, and was peculiarly the Messiah of the Jews, thereby fulfilling the predictions of their Prophets, and the promises made to Abraham (and through him to the Patriarchs), that 'in his seed should all the nations of the earth be blessed:' that therefore the Jews and the Gentiles had reason to glorify God for his mercy imparted to both." (Rosenm.)

Λέγω δὲ here and at Gal. iv. 1. & v. 16. is regarded by Schleus. as a formula of connection. But I rather think, with Mr. Rose ap. Parkh. p. 490, that it gives peculiar force to what the Apostle brings forward; and, as Stuart says, accuratius definit. Ὑπὲρ ἀληθείας Θεοῦ, 'for the establishment of the truth of God,' i. e. his faithfulness in keeping his promises. In ἐπαγγ. τῶν πατέρων the Genitive is one of object. Βεβαιῶσαι τὰς ἐπαγγ., 'to confirm the promises,' i. e. by performing what had been promised.

9. Koppe here recognizes an *anacoluthon*, for τῶν δὲ ἐθνῶν — Θεοῦ. But most Commentators supply λέγω and ὀφείλειν, referring to a similar ellip. at iv. 13. "The Apostle (says Taylor) is persuading the converts to a cordial coalition in public worship, and is giving each party a substantial reason why they ought to unite their hearts as well as voices." But, as it would be more difficult to persuade the *Jew*, he applies to *him* several quotations out of Scripture, Ps. xviii. 49. Deut. xxxii. 43. Ps. cxvii. 1. Isa. xi. 10. the first and last of which, as Whitby shows, the Jews interpreted of the Messiah. All of them agree with the Sept., and, in their general sense, with the Hebrew; and tend to prove, that the Gospel privileges were to be extended to both Jews and Gentiles.

13. The Apostle concludes this exhortation to unity by a suitable *prayer*, that they may be filled with all joy and peace, and may have a lively

τῷ πιστεύειν, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι ἐν δυνάμει Πνεύματος ἁγίου.

g 2 Pet. 1. 12. 1 John 2. 21. 14 [g] ΠΕΠΕΙΣΜΑΙ δὲ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι καὶ αὐτοὶ μεστοί ἐστε ἀγαθωσύνης, πεπληρωμένοι πάσης γνώσεως, δυνάμε-
h Supra 1. 5. & 12. 3. 15 νοι καὶ ἀλλήλους νουθετεῖν. [h] Τολμηρότερον δὲ ἔγραψα ὑμῖν, ἀδελφοὶ, ἀπὸ μέρους, ὡς ἐπαναμιμνήσκων ὑμᾶς, διὰ τὴν χάριν τὴν δοθεῖσάν μοι
i Acts 9. 15. & 13. 2. supra 11. 13. Gal. 2. 7, 8. 1 Tim. 2. 7. 2 Tim. 1. 11. & 4. 6. Phil. 2. 17. 16 ὑπὸ τοῦ Θεοῦ· [i] εἰς τὸ εἶναί με λειτουργὸν Ἰησοῦ Χριστοῦ εἰς τὰ ἔθνη, ἱερουργοῦντα τὸ εὐαγγέλιον τοῦ Θεοῦ, ἵνα γένηται ἡ προσφορὰ
k Supra 1. 5. & 16. 26. 17 τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν Πνεύματι ἁγίῳ. Ἔχω οὖν καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ πρὸς Θεόν· [k] οὐ γὰρ τολμήσω λαλεῖν 18
τι, ὧν οὐ κατειργάσατο Χριστὸς δι᾽ ἐμοῦ, εἰς ὑπακοὴν ἐθνῶν, λόγῳ καὶ ἔργῳ, ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει Πνεύματος Θεοῦ· 19
ὥστε με ἀπὸ Ἱερουσαλὴμ, καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ, πεπληρωκέναι

hope of future glory through the influences of the Spirit shed abroad in their hearts, who thus will give them an earnest of that glory. Comp. Eph. i. 13. sq. and Rom. viii. 23. Thus ver. 13. is a kind of link to unite the foregoing admonitory matter, with the subsequent apologetical portion, the latter to qualify and make more palatable the former.

14. Now commences the *epilogus* or conclusion, forming the 4th and last portion of the Epistle, and consisting of two parts, in the *former* of which, up to the end of this Chapter, the Apostle, after good wishes and prayers for their spiritual welfare, addresses them in endearing language, and apologizes for what might be likely to give offence; in the latter (which occupies the last Chapter) he resumes and continues the same endearing language to the end.

—*ὅτι καὶ αὐτοὶ*, &c.] 'ye yourselves also;' which, as Pisc. observes, involves the further sense, 'even without my admonition.' Beza well compares the Homeric *τί με σπεύδοντα καὶ αὐτὸν ὀτρύνεις*; the expression *π. πάσης γνώσεως* must not be too rigidly interpreted. Its sense is determined by the words following, *δυνάμενοι καὶ ἀλλήλους νουθετεῖν*: and the sense of the whole passage is, 'Ye are full of benignity and kindness — so abounding in all [Christian] knowledge, as to be able to admonish each other, [as well as to receive admonition from me.]' Comp. 1. John ii. 20, 27.

15. *τολμηρότερον ἔγραψα ὑμῖν*] This apologetical language was, as Mackn. observes, necessary, since he had opposed some of their strongest prejudices, and rebuked them for certain irregularities of conduct. He excuses his freedom by pleading the strong obligation and sacred duty imposed on him as an Apostle, and the Apostle of the Gentiles. This gives him an occasion of adverting to his own labours in converting the heathens, and to mention what he further meant to do in that cause. *Ἀπὸ μέρους*, 'in some respect,' may be construed either with *ἔγραψα* or with *τολμ.*

16. *εἰς τὸ εἶναι — εἰς τὰ ἔθνη*] The general sense is, 'That I should bestow my especial attention to the conversion of the *Gentiles* to the religion of Christ.' The Apostle, however, uses a formula derived from the Jewish religion, in order the more strongly to impress on the Jewish Christians the dignity of his Apostleship; calling himself, not *διάκονος*, but *λειτουργός*, a *sacred* minister; (see Note on Acts xxvi. 16.) and saying his office is, not *κηρύσσειν*, but *ἱερουργεῖν τὸ εὐαγγέλιον*, i. e. to preach the Gospel as a *priest* of the *New Covenant*, by which men are made *θυσίαι ζῶσαι*. So *προσφορὰ* and *ἡγιασμένη*, a little after, are likewise terms borrowed from the Temple service. See more in Carpz. and Koppe, the latter of whom and Rosenm. pass over the important words *ἐν Πνεύματι ἁγίῳ*, which are meant to suggest the *means* whereby they have been made, and are preserved, pure; namely, the sanctifying influences of the Holy Spirit on their hearts, and not by external rites.

17. *καύχησιν*] 'a reason for glorying and rejoicing;' namely, in his labours having been so blessed. At *τὰ πρὸς Θεὸν* sub. *ἀνήκοντα*.

18. *οὐ γὰρ τολμήσω λαλεῖν*, &c.] On the sense of this passage some difference of opinion exists. Grotz. and Carpz. recognize here a delicacy of idiom, q. d. 'I can scarcely venture to say what Christ hath not done by me,' i. e. how much he hath done. This may, indeed, be admitted; but there is more of *simplicity* in the common interpretation, which is adopted by Stuart, who expresses the sense thus: 'I do not, in saying this, claim any praise, by exaggerating my success, or taking to myself the credit of what others have done.' Perhaps, however, the right view of the sense is that adopted by the Greek Commentators, who consider this as a *brief* mode of expression, for *οὐ γὰρ τολμ. λαλεῖν τι, ὧν οὐκ ἐγὼ, ἀλλὰ κατειργ. Χριστός*.

19. *Πνεύματος Θεοῦ*] *Πνεύμ. ἁγίου* is found in several MSS., some later Versions and Fathers, and is preferred by Mill and others, and edited by Griesb., Knapp, and Tittm.; but without reason. The common reading is justly retained and defended by Wets. and Matth., who have well remarked that the new one was merely è glossâ, the vulg. being somewhat a rare expression.

—*ἀπὸ Ἰ. καὶ κύκλῳ*] 'from Jerusalem and the neighbourhood.' The term *κύκλῳ* may, by the usage of the best Greek writers, have great latitude, and comprehend a very extensive radius of country about Jerusalem, including Palestine, Syria, and the adjacent parts of Arabia. But *Jerusalem* is *especially* mentioned, from its being the *centre*, whence the rays of Divine knowledge beamed. *Πεπληρωκέναι τὸ εὐαγγ. τ. Χ.* is an expression deviating from Classical usage, and prob-

20 τὸ εὐαγγέλιον τοῦ Χριστοῦ. [l] Οὕτω δὲ φιλοτιμούμενον εὐαγγελίζεσθαι, [l] 2 Cor. 10. 15, 16.
οὐχ ὅπου ὠνομάσθη Χριστός, ἵνα μὴ ἐπ᾽ ἀλλότριον θεμέλιον οἰκοδομῶ·
21 [m] ἀλλὰ καθὼς γέγραπται· Οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ, ὄψον- [m] Isa. 52. 15.
22 ται· καὶ οἱ οὐκ ἀκηκόασι, συνήσουσι. [n] Διὸ καὶ ἐνεκοπτό- [n] Supra 1. 13. 1 Thess. 2. 18.
23 μην τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς. [o] νυνὶ δὲ μηκέτι τόπον ἔχων ἐν [o] Supra 1. 10. & 15. 32. 1 Thess. 3. 10. 2 Tim. 1. 4.
τοῖς κλίμασι τούτοις, ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ
24 πολλῶν ἐτῶν, ὡς ἐὰν πορεύωμαι εἰς τὴν Σπανίαν, [ἐλεύσομαι πρὸς
ὑμᾶς.] Ἐλπίζω γὰρ διαπορευόμενος θεάσασθαι ὑμᾶς, καὶ ὑφ᾽ ὑμῶν
25 προπεμφθῆναι ἐκεῖ, ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ. [p] Νυνὶ [p] Acts 19. 21. & 24. 17.
26 δὲ πορεύομαι εἰς Ἱερουσαλὴμ, διακονῶν τοῖς ἁγίοις· [q] εὐδόκησαν γὰρ [q] 1 Cor. 16. 1. 2 Cor. 8. 1, &c. & 9. 2, 12.
Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσασθαι εἰς τοὺς πτωχοὺς Gal. 2. 9, 10.
27 τῶν ἁγίων τῶν ἐν Ἱερουσαλήμ· [r] εὐδόκησαν γὰρ, καὶ ὀφειλέται αὐτῶν [r] Supra 11. 17. 1 Cor. 9. 11.
εἰσιν. εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ ἔθνη, ὀφείλουσι Gal. 6. 6.
28 καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς. Τοῦτο οὖν ἐπιτελέσας, καὶ
σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον, ἀπελεύσομαι δι᾽ ὑμῶν εἰς
29 τὴν Σπανίαν. [s] Οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς, ἐν πληρώματι εὐλο- [s] Supra 1. 11.

ably Hellenistic, being parallel to that of Col. i. 25. π. τὸν λόγον τοῦ Θεοῦ. The early Commentators explain it "to fully evangelize;" the later ones regard it as a *Hebraism*, derived from a similar use of the correspondent term נמר, to *complete, perfect*, which (especially in the Chaldee dialect) often signifies to *teach*. But the other is the simpler and truer interpretation. Stuart renders "I have spread abroad."

20. οὕτω δὲ φιλοτ.] The participle depends upon a verb preceding, ὥστε πεπληρωκέναι; but, in translation, may be rendered by a verb in the Preterite: q. d. Thus have I striven. Φιλοτιμεῖσθαι properly signifies to be studious of honour; and as such a pursuit implies zeal, labour, and diligence, it comes to signify 'to do any thing with zeal, diligence,' &c.

21. ἀλλὰ καθὼς γέγρ.] 'thus making good in my own case the words of Scripture.'

—οἷς οὐκ ἀνηγγέλη, &c.] The words (from Is. lii. 15.), which exactly agree with the Sept., are by the Jewish Interpreters referred to the *Messiah*, but applied by the Apostle to his own case. The words περὶ αὐτοῦ, however, have nothing corresponding to them in the Hebrew.

22. διὸ] i. e. for the reason adverted to at vv. 19, 20., his desire to visit new countries for the purpose of evangelizing the Gentiles. Τὰ πολλὰ is to be taken adverbially, for *very much*.

23. μηκέτι τόπον ἔχων, &c.] This is by some recent Interpreters explained to mean, "there being no longer any place where Christ has not been preached." But the more natural sense is that assigned by the ancient and several modern Commentators, "there being no longer any sufficient occasion for my apostolical labours here." So τόπον ἔχειν in Heb. xii. 17.

—κλίμασι] "parts of the country." The word *properly* denotes one of those divisions of the sphere, between the Equator and Arctic Pole, of which the ancient Geographers made *seasons*. Ἐπιποθίαν, "a strong desire." The word is very rare, and synonymous with ἐπιπόθησις, which occurs in 2 Cor. vii. 11. Τοῦ ἐλθεῖν, for ὥστε ἐλθεῖν.

24. ὡς ἐὰν] "as soon as." An idiom found only in the later Classical writers. On the question whether St. Paul did ever take this journey into Spain, see Recens. Synop. I have there shown that it is very *probable* he *did;* but, at the same time, not improbable that St. James had several years before, barely *planted* the Gospel in that country; which, from its vast extent, would admit of *St. Paul's* labours, without his being said to "build on another man's foundation."

—ἐὰν ὑμῶν—ἐμπλησθῶ.] The sense is, "after I shall have been, in some measure, satisfied with [the pleasure of] your society." So Ælian, cited by Koppe, says, of the peacock displaying its gay plumage: ἐᾷ γὰρ ἐμπλησθῆναι τῆς θέας τὸν παρεστῶτα.

The words ἐλεύσομαι πρὸς ὑμᾶς and γὰρ after ἐλπίζω, omitted in 7 ancient MSS., several Versions, and some Fathers, are rejected by Mill, and cancelled by Griesb. and Tittm.; but without reason. See Matth. and Rinck.

25. νυνὶ δὲ πορ., &c.] The Apostle adds this, that they may not expect him *very soon*.

26. Μακεδονία καὶ Ἀχαΐα] i. e. the Christians in Macedonia and Achaia.

27. εὐδόκησαν γὰρ, &c.] Grot. observes that there is here an *anaphora*, together with an *epanorthosis*, "They were pleased, I say, to show that the thing was not obligatory."

—τοῖς πνευμ. αὐτῶν ἐκοινώνησαν.] This syntax (a *Dative* of *thing*) rarely occurs in the Classical writers. The Dative depends upon ἐν understood, which is expressed in Gal. vi. 6. The Accus. with εἰς is equivalent to this. Κοινωνεῖν has usually a transitive, but here it has an *intransitive* sense.

28. σφραγισάμενος.] Some Commentators render this "*cum assignavero:*" but the best ancient and modern Interpreters are agreed that it means, "having safely *consigned* this money, as under seal." Of which sense Loesn. adduces an example from Philo. Καρπὸν, "fruit of their beneficence," the contribution, v. 26.

29. οἶδα ὅτι ἐρχόμενος—ἐλεύσομαι.] The sense is: "I know that when I come to you, I shall come with power to bestow the most exuberant benefits of the Gospel, and the religion of Christ," namely, by imparting the gifts and graces of the Holy Spirit. See i. 11.

t 2 Cor. 1. 11. Phil. 2. 1. Col. 4. 11. γίας τοῦ εὐαγγελίου τοῦ Χριστοῦ ἐλεύσομαι. [t] Παρακαλῶ δὲ ὑμᾶς, 30
ἀδελφοὶ, διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς ἀγάπης
τοῦ Πνεύματος, συναγωνίσασθαί μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ
u 2 Thess. 3. 2. πρὸς τὸν Θεόν· [u] ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ, 31
καὶ ἵνα ἡ διακονία μου ἡ εἰς Ἱερουσαλὴμ εὐπρόσδεκτος γένηται τοῖς
x Acts 18. 21. supra 1. 10. & 15. 23. 1 Cor. 4. 19. James 4. 15. ἁγίοις· [x] ἵνα ἐν χαρᾷ ἔλθω πρὸς ὑμᾶς διὰ θελήματος Θεοῦ, καὶ 32
συναναπαύσωμαι ὑμῖν. [y] Ὁ δὲ Θεὸς τῆς εἰρήνης μετὰ πάντων ὑμῶν. 33
y Infra 16. 20. 1 Cor. 14. 33. 2 Cor. 13. 11. Phil. 4. 9. 1 Thess. 5. 23. 2 Thess. 3. 16. Heb. 13. 20. 3 John 6. ἀμήν.

XVI. ΣΥΝΙΣΤΗΜΙ δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὖσαν 1
διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς· [z] ἵνα αὐτὴν προσδέξησθε 2
ἐν Κυρίῳ ἀξίως τῶν ἁγίων, καὶ παραστῆτε αὐτῇ ἐν ᾧ ἂν ὑμῶν χρῄζῃ
πράγματι· καὶ γὰρ αὕτη προστάτις πολλῶν ἐγενήθη, καὶ αὐτοῦ ἐμοῦ.
a Acts 18. 2, 26. 2 Tim. 4. 19. [a] Ἀσπάσασθε Πρίσκιλλαν καὶ Ἀκύλαν τοὺς συνεργούς μου ἐν Χριστῷ 3
Ἰησοῦ· (οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν· 4
οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ, ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν)
καὶ τὴν κατ᾽ οἶκον αὐτῶν ἐκκλησίαν. ἀσπάσασθε Ἐπαίνετον τὸν ἀγα- 5

The words τοῦ εὐαγγελίου τοῦ (omitted in 8 MSS., 2 indifferent Versions, and some inferior Latin Fathers) are rejected by Mill, and cancelled by Griesb.; but most rashly. Matthæi has shown the weakness of the evidence as regards the Fathers; and I add, that Chrys. certainly read the words; which any one conversant with the style of the sacred writers will see are genuine. Indeed, one might suspect that the omission arose, not from the early *Critics*, but merely from the *scribes*, and was occasioned by the two τοῦ's.

30. The Apostle concludes with entreating them to commend himself and his fortunes among the Palestine Jews to God. He entreats them both by *Christ*, whose religion they profess, and by that *love* which is the fruit of the Spirit; begging that they would aid him and his efforts, by the co-operation of their prayers to God on his behalf. Συναγωνίσασθαι is a strong expression, and implies that the prayers must be earnest and persevering.

31. τῶν ἀπειθ. ἐν τῇ Ἰ.] i. e. the unbelieving Jews, who bore a deadly hatred to Paul, and sought his life. Koppe remarks that the Apostle does not desire to be *preserved from calamities*, but only that he may be so strengthened as to be *enabled* to *overcome* them; and that he may be the means of cheering the afflicted Christians at Jerusalem. Ἵνα ἡ διακονία, &c., the sense is, "that my service may be acceptable to the saints," i. e. be kindly accepted or taken by them; for acceptable, in one sense, it was sure to be to somewhat indigent persons. Yet when Paul considered the violent prejudices of the Jewish Christians against the Gentile converts, and especially against himself, *the Apostle of the Gentiles*, and, upon this occasion, their *Almoner*, he might well have some doubts whether they would come under any obligation to the charity of those who set so lightly by the Mosaic ceremonial ordinances. See Stuart.

XVI. This Chapter contains the concluding portion of the Epistle; consisting of various commendations and salutations, intermixed with a solemn warning, in respect of those among them who sowed divisions, and caused offences, and an earnest desire that they would cultivate kindliness and candour. Then, after expressing the salutations of several Christian friends who were with him, the Apostle concludes with a noble and impressive *doxology*, comprising earnest prayers for them, and devout ascriptions of glory to God.

1. Φοίβην.] She seems to have been in the company of those who conveyed this Epistle, though not herself the bearer of it. It is plain that she was known at Rome, and is here probably commended to the Roman Christians, as needing their friendly notice and assistance.

— διάκονον.] According to the constitution of the primitive Church, there was an order of women discharging part of the public business of the Church, consisting of two kinds, 1. *Elderly women* (πρεσβυτίδες) presiding over, and superintending the morals of, the other female Christians; 2. *deaconesses*, (διάκονοι,) who discharged some of the offices of the ministry, as baptizing the female converts; and who also collected and distributed the contributions for the relief of sick and poor females, besides other offices less important. See Bingham's Antiq. L. xi. 12., Coteler. on the Const. Ap. iii. 15. and Suic. Thes. in v.

2. ἐν Κυρίῳ] "in the name and on account of Christ." Ἀξίως τῶν ἁγ., "in such a manner as Christians ought to receive each other." Παραστῆτε αὐτῇ, literally, "stand by her," Ἐν ᾧ ἂν ὑμῶν χρῄζῃ πράγμ., "in whatever office she may need your assistance." Προστάτις, "a protectress," like patrona in Latin.

3. συνεργούς μου ἐν Χ.] "my coadjutors in promulgating the Gospel of Christ." See Phil. ii. 25. 1 Thess. iii. 2.

4. τὸν ἑαυτῶν τράχ. ὑπέθηκαν.] Literally, "submitted their necks [to the sword]," i. e. hazarded their lives. This is by some supposed to relate to the perilous situation of Aquila and Priscilla in the tumult at Corinth. See Acts xviii. 12.

5. τὴν κατ᾽ οἶκον ἐκκλ.] Not, I conceive, "their own family," as some Commentators explain;

6 πητόν μου, ὅς ἐστιν ἀπαρχὴ τῆς *Ἀσίας εἰς Χριστόν. ἀσπάσασθε
7 Μαριάμ, ἥτις πολλὰ ἐκοπίασεν εἰς ἡμᾶς. ἀσπάσασθε Ἀνδρόνικον καὶ
Ἰουνίαν τοὺς συγγενεῖς μου καὶ συναιχμαλώτους μου· οἵτινές εἰσιν ἐπί-
σημοι ἐν τοῖς ἀποστόλοις, οἳ καὶ πρὸ ἐμοῦ γεγόνασιν ἐν Χριστῷ.
8 ἀσπάσασθε Ἀμπλίαν τὸν ἀγαπητόν μου ἐν Κυρίῳ. ἀσπάσασθε Οὐρβα-
9 νὸν τὸν συνεργὸν ἡμῶν ἐν Χριστῷ, καὶ Στάχυν τὸν ἀγαπητόν μου.
10 ἀσπάσασθε Ἀπελλῆν τὸν δόκιμον ἐν Χριστῷ. ἀσπάσασθε τοὺς ἐκ τῶν
11 Ἀριστοβούλου. ἀσπάσασθε Ἡροδίωνα τὸν συγγενῆ μου. ἀσπάσασθε
12 τοὺς ἐκ τῶν Ναρκίσσου τοὺς ὄντας ἐν Κυρίῳ. ἀσπάσασθε Τρύφαιναν
καὶ Τρυφῶσαν τὰς κοπιώσας ἐν Κυρίῳ. ἀσπάσασθε Περσίδα τὴν ἀγα-
13 πητήν, ἥτις πολλὰ ἐκοπίασεν ἐν Κυρίῳ. ἀσπάσασθε Ῥοῦφον τὸν
14 ἐκλεκτὸν ἐν Κυρίῳ, καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ. ἀσπάσασθε
Ἀσύγκριτον, Φλέγοντα, Ἑρμᾶν, Πατρόβαν, Ἑρμῆν, καὶ τοὺς σὺν αὐ-
15 τοῖς ἀδελφούς. ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν
ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς σὺν αὐτοῖς πάντας ἁγίους.
16 [b]Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ. ἀσπάζονται ὑμᾶς αἱ ἐκκλη-
17 σίαι τοῦ Χριστοῦ. [c]Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς τὰς
διχοστασίας καὶ τὰ σκάνδαλα, παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμάθετε,
18 ποιοῦντας· καὶ ἐκκλίνατε ἀπ' αὐτῶν. [d]Οἱ γὰρ τοιοῦτοι τῷ Κυρίῳ

b 1 Cor. 16. 20. 2 Cor. 13. 12. 1 Thess. 5. 26. 1 Pet. 5. 14.
c Matt. 18. 8, 17. 1 Cor. 5. 9, 11. Col. 2. 8. 2 Thess. 3. 6, 14. 1 Tim. 6. 3. 2 Tim. 3. 2, 5, 6. Tit. 3. 10. 2 John 10.
d Ezek. 13. 18. Phil. 3. 18, 19. 2 Pet. 2. 3.

but, as most ancients and moderns interpret, "the congregation which met at their house;" the Christians yet, it seems, worshipping *κατ' οἶκον*, and not in a public building for general worship. See Acts xx. 20.

—'Ασίας] instead of the Vulg. 'Αχαΐας. So several ancient MSS. and some Edd. and Fathers, which is preferred by Grot., Mill, Beng., Whitby, Valck., Koppe, and Rosenm., and has been edited by Griesb., Knapp, and Tittm. Indeed, it is so well supported both by external and internal evidence, that there can be little doubt but that it is the true reading. The very nature of the term *ἀπαρχὴ* suggests the idea of *one person* only (see 1 Cor. xv. 20.) and as in 1 Cor. xvi. 15. *Stephanas* is called the *ἀπαρχὴ τῆς* 'Αχαΐας, *Epænetus* could have no claim to the name.

7. *ἐπίσημοι ἐν τοῖς ἀποστόλοις.*] The sense is somewhat uncertain. Whitby, Koppe and others take it to mean, that "they were eminent teachers;" *ἀπόστολος* being sometimes used in a lower sense; as in 2 Cor. viii. 23. Phil. ii. 25. But in both those passages the *Article is not* found, as here; which, I think, determines it to mean *Apostle* in the highest sense. Thus the *ἐν* will signify *inter;* q. d. "who were well known, and held in consideration by or among the Apostles."

8—15. Salutations are sent to 26 individuals, and two whole families. By which it is plain, 1. that Paul, though he had not yet been at Rome, yet well knew the Christians who resided there; 2. that he well remembered them, since he called them all by name, and assigned to each his respective commendation; 3. that he felt persuaded that the Romans would not take this letter amiss, though written somewhat boldly, xv. 15. (Carpz.)

13. *ἐκλεκτὸν ἐν* K.] equivalent to *τὸν δόκιμον ἐν Χρ.* just before.

16. *ἀσπάσασθε—φιλ.*] As the Apostle had before bid them salute certain persons in his *own name,* so he now bids them salute *each other.* On the *reason* for which injunction, see Chrys. and Theophyl. in Recens. Synop. On this *kiss of peace* much has been written by Whitby and others, who trace it to ancient Oriental usage, and suppose it to have been borrowed from the Synagogue. It appears that, in the Apostolic age, the kiss was given to each other at the end of the Liturgy, and before the Communion Service, and was understood to express *mutual love;* and, in things spiritual, *equality.* The custom continued during a great part of the first century, and is noticed by several early Ecclesiastical writers. Why the Apostle has not more frequently made mention of it (having only adverted to it here and in 1 & 2 Cor. and Thessal.), has been the subject of various conjectures. Be the cause what it may, there is reason to think that the custom, so liable to abuse and misrepresentation, was laid aside at a very early period of the Christian Church.

16. *αἱ ἐκκλησίαι τοῦ Χρ.*] i. e. as Grot. has shown, of *Greece,* in which he was writing.

17. Before he concludes, the Apostle again touches on the subject of those dissensions which he had heard prevailed among the Roman Christians, and the suppression of which was one principal purpose of the Epistle. Of these, then, he admonishes them to beware. He bids them *mark* those that caused divisions and raised factions, and also that occasioned scandals and offences among the unbelieving. Now these *σκάνδαλα* might arise both from the *immoralities* of those who made profession of Christianity, and from the *folly* of those who, by the introduction of *heretical and false opinions,* caused the Heathen to take unjust offence at the Gospel. But, from the context, it should seem that the *former* scandals were most in the mind of the Apostle.

18. Who these heretics were, and what their doctrine was, cannot with certainty be determined; yet, from the subject of the Epistle, it

ἡμῶν Ἰησοῦ Χριστῷ οὐ δουλεύουσιν, ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ· καὶ διὰ
τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσι τὰς καρδίας τῶν ἀκάκων.
e Matt. 10. 16. supra 1. 8. 1 Cor. 14. 20. [e] Ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο· χαίρω οὖν τὸ ἐφ' ὑμῖν· 19
θέλω δὲ ὑμᾶς σοφοὺς μὲν εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ
f Gen. 3. 15. κακόν. [f] Ὁ δὲ Θεὸς τῆς εἰρήνης συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς πό- 20
δας ὑμῶν ἐν τάχει. ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ'
g Acts 13. 1. & 16. 1. & 17. 5. & 20. 4. 1 Thess. 3. 2. 1 Tim. 1. 2. h Acts 19. 22. 1 Cor. 1. 15. 2 Tim. 4. 20. ὑμῶν. [g] Ἀσπάζονται ὑμᾶς Τιμόθεος ὁ συνεργός μου, καὶ Λούκιος καὶ 21
Ἰάσων καὶ Σωσίπατρος οἱ συγγενεῖς μου· ἀσπάζομαι ὑμᾶς ἐγὼ Τέρ- 22
τιος ὁ γράψας τὴν ἐπιστολὴν ἐν Κυρίῳ. [h] ἀσπάζεται ὑμᾶς Γάϊος ὁ 23
ξένος μου καὶ τῆς ἐκκλησίας ὅλης. ἀσπάζεται ὑμᾶς Ἔραστος ὁ οἰκονό-
μος τῆς πόλεως, καὶ Κούαρτος ὁ ἀδελφός.

i Supra 1. 5. & 15. 18. Eph. 1. 9. & 3. 9, 20. Col. 1. 26. 2 Tim. 1. 10. Tit. 1. 2. 1 Pet. 1. 20. Jude 24. k 1 John 1. 1. 1 Heb. 13. 15. 1 Tim. 1. 17. Jude 25. Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. 24
ἀμήν. [i] Τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι, κατὰ τὸ εὐαγγέλιόν μου καὶ 25
τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰω-
νίοις σεσιγημένου, [k] φανερωθέντος δὲ νῦν διά τε γραφῶν προφητικῶν, 26
κατ' ἐπιταγὴν τοῦ αἰωνίου Θεοῦ, εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ
ἔθνη γνωρισθέντος· [l] μόνῳ σοφῷ Θεῷ, διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα 27
εἰς τοὺς αἰῶνας. ἀμήν.

Πρὸς Ῥωμαίους ἐγράφη ἀπὸ Κορίνθου διὰ Φοίβης τῆς διακόνου
τῆς ἐν Κεγχρεαῖς ἐκκλησίας.

seems probable that they were *Jews;* who, with an outward appearance of sanctity, were carnal, and led an immoral, or, at least, a sensual life (which latter seems to be adverted to in the words δουλεύουσιν τῇ ἑαυτῶν κοιλίᾳ), and only aimed at making the profession of the Gospel a means of gaining a luxurious livelihood. Χρηστολογία properly means *a kind address;* but is here used, in *malam partem,* to signify a *plausible discourse,* consisting of mere professions, without any reality. So Pallad. Epigr. C. 1. 2. (cited by Wetsius.) Μισῶ τὸν ἄνδρα διπλοῦν πεφυκότα· χρηστὸν λόγοισι, πολέμιον δὲ τοῖς τρόποις. The word following, εὐλογίας, is synonymous and exegetical of χρηστ., and is merely a *detorsio ad deterius* of the primary signification of εὐλογία, which is not *blessing,* but (in our old English idiom) "*speaking any one fair.*" By ἀκάκων are meant those who, having no evil in themselves, suspect none in others, and consequently are easily deceived.

19. τὸ ἐφ' ὑμῖν.] Sub. μέρος, "on your behalf," "on account of you." The words θέλω δὲ ὑμᾶς —κακὸν are well paraphrased by Grot. thus: "I wish you to be so prudent as not to be deceived, and so good as not to deceive."

20. τὸν Σατανᾶν.] Many modern, and especially recent Commentators, understand by this the persecuting Jews and Judaizers. See Whitby. But Grot. has shown that it must mean *the great enemy* of God and man; whose personality, it may be added, our modern Heresiarchs are so anxious to overturn, that they hazard the greatest absurdities of interpretation to attain their purpose.

—ἡ χάρις—ὑμῶν.] The sense is: "And for these and all other purposes may the favour and help of our Lord Jesus Christ be with you!"

25. The construction is suspended at τῷ δυν. (in the Apostle's manner) and resumed at v. 27. μόνῳ σοφῷ Θεῷ. We may render καὶ τὸ κήρυγμα "even the Gospel;" for κηρ. is in apposition with εὐαγγ.; the object of Paul being (as Stuart observes) to shew that the Gospel which he preached was the true one.

—κατὰ ἀποκάλυψιν—σεσιγημένου.] The sense is, "agreeably to the revelation of the mystery [of the Gospel] which was kept unrevealed from ancient times," i. e. before any revelation had been promulgated. By "this Gospel," the Apostle means the gratuitous justification of the Gentiles as well as the Jews by faith, without the observance of the law of Moses. Χρόνοις αἰωνίοις is nearly equivalent to ἀπὸ τῶν αἰώνων in Eph. iii. 9. and Col. i. 26; and may be rendered "during a long course of ages." With respect to the doctrine itself of redemption, it is plain from those passages, and from 2 Tim. i. 9. Tit. i. 2. and 1 Pet. i. 20, that it had been revealed from the beginning, but faintly and obscurely.

26. The construction in this verse is, γνωρ. τε διὰ γραφῶν προφητικῶν, εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη, and which was made known by prophetical declarations given, by the command of God, for the purpose of bringing all nations into obedience to the Gospel.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΚΟΡΙΝΘΙΟΥΣ

ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

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1 I. *ΠΑΥΛΟΣ κλητὸς ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος*
2 *Θεοῦ, καὶ Σωσθένης ὁ ἀδελφός,* [n] *τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὔσῃ ἐν*

[n] John 17. 19. Acts 9. 14, 21. & 15. 9. & 22. 16. Rom. 1. 7. Eph. 1. 1. 1 Thess. 4. 7. 2 Tim. 1. 9. & 2. 22. Jude ver. 1.

C. I. Corinth was the capital of Achæa, and from its situation (as Thucyd. says) *ἐν πόρῳ*, (in the passage between Peloponnesus and the Upper Greece, and in connexion with both the Ægean and Ionian seas) it was a place of great resort, and in some measure the *Emporium of Greece.* Hence the inhabitants were rich, but luxurious; and, as in most commercial places, dissolute in their morals. From the devoted attention paid to commerce at Corinth, a considerable number of Jews had settled there, as well as in other trading places of the civilized world; and consequently there was a mixture of Jewish superstition and Gentile scepticism and licentiousness: for the place abounded in sophists, and swarmed with prostitutes. St. Paul, compassionating the miserable state of this great city, had gone thither first of Greece, about A. D. 52, remaining there a year and a half, and planting a Church, consisting partly of converted Jews, but chiefly of Gentiles. On his departure, he was succeeded by Apollos, who preached the Gospel with great success. But the peace of the Church was soon afterwards gradually disturbed by the intrusion of false teachers, who, with great pretensions to *enlightened Christian knowledge,* endeavoured to subvert St. Paul's apostolical authority; but were resisted by his friends. Hence *two parties* were formed — *Pauline* and *Antipauline;* the latter comprehending not only some of the adherents of *Apollos,* but *all* those of the *false teachers.* And besides this, the same disputes between the Jewish and Gentile converts (as to the extent of Christian liberty, in the use of meats unlawful, or which had been offered up to idols) existed, as did in the Roman Church. Moreover, the extremely corrupt state of society at Corinth infected even the Christian converts; who had not sufficiently eradicated the licentiousness to which they had been addicted before their conversion, nor abandoned that philosophical scepticism so prevalent in Corinth; but introduced it into Christianity. Hence both immorality and a kind of *philosophical Christianity,* which even denied the resurrection of the dead, were but too prevalent. Besides this, the license of wealth had produced its usual effects among the richer members of the Church. Hence arose insolence to their poorer brethren, whom they prosecuted before the heathen tribunals concerning matters which might have been settled by *arbitrators* among their Christian brethren: nay, they showed their contempt of them by contumelious treatment at the *Lord's Supper.* Even those persons, too, who were most enlightened in Christian knowledge, entered into violent controversies respecting celibacy and marriage, &c.: nay, those who possessed the highest Spiritual gifts, *abused* them in various ways by pride, insubordination, or otherwise. The Apostle, being informed of this state of things, towards the close of his second visitation of Ephesus, (about the end of A. D. 56, or the beginning of 57), partly from some of the family of Chloe (i. 11.), and partly by letters from the Corinthian brethren, vii. 1. wrote this Epistle, with the design, 1. of supporting his Apostolical authority, and vindicating himself from the calumnies of his adversaries; and 2dly, of applying suitable remedies to the disorders which had crept in.

1 — 9. form the exordium of the Epistle, concerning, as usual, a *conciliatio benevolentiæ.*

1. *κλητὸς ἀπόστολος.*] See Note on Rom. i. 1.

— *διὰ θελήματος Θεοῦ.*] The recent Commentators generally render *θελ. benignitate.* But there is no reason to deviate from the common interpretation *decreto.* So Valckn.: *θέλημα* "propriè est animi jam determinati statutum decretum." Thus it is equivalent to the *κατ' ἐπιταγὴν Θεοῦ* at 1 Tim. i. 1.

— *Σωσθένης.*] Supposed by some to be the person mentioned at Acts xviii. 17.; though others imagine it was the scribe who wrote this Epistle; and St. Paul, they conceive, joins Sosthenes with

Κορίνθῳ, ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ, κλητοῖς ἁγίοις, σὺν πᾶσι τοῖς
ἐπικαλουμένοις τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντὶ
o Rom. 1. 7. Eph. 1. 2. 1 Pet. 1. 2. *τόπῳ, αὐτῶν τε καὶ ἡμῶν.* [o] *Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς* 3
ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

p Rom. 1. 8. [p] *Εὐχαριστῶ τῷ Θεῷ μου πάντοτε περὶ ὑμῶν, ἐπὶ τῇ χάριτι τοῦ* 4
Θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ Ἰησοῦ· q *ὅτι ἐν παντὶ ἐπλουτίσθητε* 5
q Infra 12. 8. 2 Cor. 8. 7. Col. 1. 9. *ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει·* (*καθὼς τὸ μαρτύριον τοῦ* 6
r Phil. 3. 20. Tit. 2. 13. *Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν·*) [r] *ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ* 7
s 1 Thess. 3. 13. & 5. 23. Col. 1. 22. *χαρίσματι, ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ Κυρίου ἡμῶν Ἰησοῦ*
t John 15. 5. infra 10. 13. *Χριστοῦ·* [s] *ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ* 8
1 Thess. 5. 24. 2 Thess. 3. 3. *τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.* [t] *Πιστὸς ὁ Θεός, δι᾽ οὗ ἐκλήθητε* 9
1 John 1. 3. *εἰς κοινωνίαν τοῦ Υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.*
u Rom. 12. 16. & 15. 5. Phil. 2. 2. & 3. 15, 16. 1 Pet. 3. 8. [u] *Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ Κυρίου ἡμῶν* 10

himself out of modesty, or from prudence. Almost every thing, however, concerning the person in question, is mere conjecture. All we can be sure of is, that, from being joined with St. Paul in this prefatory address, he must have been a person of great consideration. Crell., Valckn., and Rosenm., indeed, regard the ὁ ἀδελφὸς as indicating the *celebrity* of Sosthenes. But the expression is more properly regarded by Bp. Middl. as merely a designation of fellow-Christian.

2. ἡγιασμένοις — κλητοῖς ἁγίοις.] Both these expressions are, by most recent Commentators, regarded as mere designations of *Christians*, considered as separated from the world at large, set apart for the profession of true religion, and furnished with extraordinary helps and motives to holiness; those being called to the Gospel who have obeyed the call, and are thus placed in a *state of salvation*. But surely they must be designations of *true* and *faithful* Christians, and suggest what all Christians *ought* to be, and, if they would obtain the blessings of the Gospel, *must* be. Τοῖς ἐπικ. τὸ ὄνομα τοῦ Κυρίου, &c., is regarded as a *periphrasis* for *Christians*. But we are also to remember as ἐπικαλεῖσθαι often signifies to *invoke for religious purposes*, to *worship*, it is clear that worship was paid to Christ, and consequently supplies a proof of the Divinity of our Lord. Ἐν παντὶ τόπῳ, i. e. every place as well as Corinth. Thus the Epistle is called by Chrys. a *Catholic* Epistle. The words αὐτῶν τε καὶ ἡμῶν are by some early modern Commentators referred to τόπῳ: but by the more recent ones, as well as by the Greek Commentators, to Κυρίου ἡμῶν, *per epanorthosin*, q. d. "*our Lord*, did I say? Not so; but αὐτῶν τε καὶ ἡμῶν, theirs as well as ours;" which method is preferable.

After this affectionate salutation, the Apostle proceeds to conciliate their good will, by congratulating them on the abundant gifts and graces bestowed on them by God; and that in order to introduce, without offence, those reprehensions which the state of the Church at Corinth demanded. First he adverts to those *dissensions* which had broken its peace.

4. πάντοτε] "perpetually," i. e. whenever I make my prayers to God. Χάριτι, i. e. his favour, as vouchsafed in the things now particularized.

5, 6. The Apostle now more fully explains what he had said, by enumerating those various benefits of which the Corinthians had been made partakers by Christ and his doctrine. (Krause.)

— ὅτι] "siquidem, quandoquidem." Ἐπλουτίσθητε, for περισσεύετε, ye abound. Compare 2 Cor. viii. 7. ix. 11. 1 Thess. iii. 12. The words ἐν παντὶ λόγῳ, &c., are (as Crell. and Pott observe) a further explication of the preceding general enunciation ἐν παντί; q. d. δηλονότι ἐν παντὶ λόγῳ, &c. And ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει may denote (as Schoettg. and Pott say), a thorough knowledge of the Christian religion.

6. καθὼς — ἐβεβαιώθη ἐν ὑμῖν.] This is variously interpreted, and is indeed susceptible of more than one suitable sense. See Recens. Syn. and Pott. The most probable, however, is this; "inasmuch as the truth and excellence of the Gospel of Christ has been confirmed, and is fully established among you;" namely, by the extraordinary spiritual gifts above mentioned.

7. μηδενὶ χαρ.] "no spiritual gift, whether ordinary or extraordinary," such as was bestowed on other Churches. Ἀπεκδεχομένους, "whilst ye are waiting for," [namely, in humble hope]. Τὴν ἀποκάλυψιν Χριστοῦ is nearly equivalent to τὴν ἐπιφάνειαν αὐτοῦ in 1 Tim. vi. 14. 2 Tim. iv. 1. 8. Tit. ii. 13. The only difference is, that ἀποκ. suggests the appearance or advent to *judgment*, as 2 Thess. i. 7. 1 Pet. i. 7. 13.

8. ὃς καὶ βεβ.] Some Commentators refer the ὃς to Χριστοῦ· but others (and indeed all the most eminent ones), to Θεῷ, at v. 4.; which seems far preferable, not only because there is a manifest distinction between him who βεβαιώσει, and *our Lord*, whose *day* is mentioned; and because, if ὃς had been to be referred to Ἰ. Χρ., the Apostle ought to have written, not ἐν τῇ ἡμέρᾳ τοῦ Κ. Ἰ., but ἐν ἡμέρᾳ αὐτοῦ; but especially because (as Pott well observes), from v. 4. forwards ὁ Θεὸς is He to whom the *summa orationis* is referred; while τοῦ Χριστοῦ is here only mentioned per *occasionem*; and hence at v. 8. ὁ Θεὸς is again expressly mentioned. By βεβαιώσει is meant "will do his part to confirm them, by furnishing them with the requisite means." See Whitby. This, the Apostle proceeds to say, they may *expect*, for God is true to his promise to confirm, strengthen, stablish, all who faithfully seek him in the Gospel. Εἰς τέλος, i. e. to the end of this state of trial.

9. εἰς κοινωνίαν τοῦ Υἱοῦ, &c.] The sense seems to be, "to a participation in the benefits obtained by his Son Jesus Christ for all true Christians."

10. seq.] The Apostle now proceeds to complain of various *schisms* which had arisen among the Corinthian Christians; with the intent, if

Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες, καὶ μὴ ᾖ ἐν ὑμῖν σχίσματα·
11 ἦτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοῦ καὶ ἐν τῇ αὐτῇ γνώμῃ. Ἐδηλώ-
θη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης, ὅτι ἔριδες ἐν
12 ὑμῖν εἰσι. [x] λέγω δὲ τοῦτο, ὅτι ἕκαστος ὑμῶν λέγει· Ἐγὼ μέν εἰμι x Acts 18. 24. infra 3. 4. & 16. 12.
13 Παύλου· ἐγὼ δέ, Ἀπολλώ· ἐγὼ δέ, Κηφᾶ· ἐγὼ δέ, Χριστοῦ. Μεμέ-
ρισται ὁ Χριστός; μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ εἰς τὸ ὄνομα
14 Παύλου ἐβαπτίσθητε; [y] Εὐχαριστῶ τῷ Θεῷ ὅτι οὐδένα ὑμῶν ἐβά- y Acts 18. 8. Rom. 16. 23.
15 πτισα, εἰ μὴ Κρίσπον καὶ Γάϊον: ἵνα μή τις εἴπῃ ὅτι εἰς τὸ ἐμὸν
16 ὄνομα ἐβάπτισα. [z] Ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον· λοιπὸν οὐκ z Infra 16. 15, 17.
οἶδα εἴ τινα ἄλλον ἐβάπτισα.
17 [a] Οὐ γὰρ ἀπέστειλέ με Χριστὸς βαπτίζειν, ἀλλ' εὐαγγελίζεσθαι· a Infra 2. 1, 4, 13. 2 Pet. 1. 16.

possible, of restoring concord. (Krause.) He also endeavours to vindicate the simplicity of Christian doctrine, as well against the ambitious boasters of the Greek Philosophists, as against the superstitious Jews, that he may recall both of them to the truth, v. 10. Ch. iv. 21.

—διὰ τοῦ ὀνόματος, &c.] "in the name and by the authority of Jesus Christ committed to me." Or, with others, "by the love of Christ." Τὸ αὐτὸ λέγειν is equivalent to τὸ αὐτὸ φρονεῖν, τὸ ἓν φρονεῖν, ὁμοφρονεῖν, and other terms denoting *concord* and *unanimity;* and of this sense examples are adduced by Wets. from Thucyd. and Polyb. Some confine the sense to agreement in *doctrine.* But this is an undue limitation of the sense, which the Apostle more fully unfolds in the next words; where σχίσματα may denote disagreements in *doctrine* as well as *affections;* especially since, in the words following ἦτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοῦ, (where we have a continuation of the same idea, by a metaphor derived from repairing a broken vessel, or mending a rent vestment); and the expression is equivalent to καταλλάσσεσθαι. Νοῦ refers to the *mind* or disposition; γνώμῃ, to *opinion* or sentiment.

11. τῶν Χλόης] sub. οἰκείων.

12. The Apostle now proceeds to unfold his meaning; for λέγω τοῦτο, both in the N. T. and the Classical writers, is adapted to the purpose of *explanation,* and answers to the Latin *scilicet, nimirum.* Literally, "My meaning is this." Ἕκαστος is only to be referred to the generality, i. e. the factions; each one of them *(singuli)* said, I am, &c. On this whole passage (especially ἐγὼ δὲ Χριστοῦ) Commentators have sought difficulties needlessly. As to the new modes of interpretation propounded by Pott and Heydenreich, they are, more or less, liable to objection. No difficulty need be found in Paul, Apollos, and Cephas being mentioned as heads of parties; for the words are not *St. Paul's,* but those of *persons supposed so to speak.* That parties called themselves of Paul, or of Apollos, or of Cephas, involved no blame to those personages, since it was done without their wish. Hence St. Paul lays the blame on the Corinthians themselves. As to *Cephas,* or Peter, the party called by his name seems to have been so denominated, not so much from any attachment to the *person* of Peter, (as in the case of Apollos,) but with reference to his understood, though in some respects *misunderstood,* opinions as to the obligation of the ritual part of the Mosaic Law on Jewish Christians. Accordingly, the persons in question were doubtless *Judaizers.*

As to the difficulty connected with ἐγὼ δὲ Χριστοῦ, to *cancel* the words (with Bp. Pearce) would be to cut the knot, and to alter Χριστοῦ to Κρίσπου, merely on conjecture, is little better. The best mode of encountering the difficulty is to suppose (with Storr, Bertholdt, and Heydenreich) that those who called themselves Χριστοῦ were persons pretending to have derived their knowledge of the Gospel either from the fountain head, i. e. immediately from Jesus Christ, or at least from his nearest relatives, James the less, Simon, and Jude; the first of whom held a very great authority among the primitive Christians, being (as Euseb. H. E. i. 7. or iii. 11. 20. tells us) called ὁ δεσπόσυνος.

13. μεμέρισται ὁ Χριστός;] These words are variously interpreted. Most modern Expositors take them to mean, either, "is the doctrine of Christ divided and different?" or "is the Church divided, has Christ sanctioned divisions in it?" or "does Christ belong to any one part only?" But the simplest mode of interpretation, and the one most accordant with the context, is that of the ancients, which is adopted by Tiren., Menoch., and Pott, which supposes the sense to be: "Are there then more Christs than one?" are there others to whom the honour and authority of Messiahship is communicated?"

In the words following, the interrogation involves a strong *negation;* and, from the emphasis in Παῦλος, the answer is, οὐχί· ἀλλὰ Χριστός. On the phrase εἰς τὸ ὄνομα βαπτίζεσθαι, see Note on Matt. xxviii. 19.

14. εὐχαριστῶ τῷ Θεῷ.] The best Commentators are agreed that this phrase (by an idiom common even to modern languages) signifies "I exceedingly rejoice." Thus his enemies lost a fair opportunity of censuring him, as if drawing to himself partizans.

16. οἶκον] "family," including every age and sex, and, of course, *infants.* So Ignatius Epist. p. 21. cited by Wolf: ἀσπάζομαι τοὺς οἴκους τῶν ἀδελφῶν μου σὺν γυναιξὶ καὶ τέκνοις. The phrase οὐκ οἶδα εἰ must (notwithstanding what some say) imply uncertainty; but that is not inconsistent with inspiration, when properly understood. See Doddr. and Whitby.

17. The Apostle now passes to a vindication of his *doctrine,* and the method he had pursued in communicating it. Up to ii. 2. he treats of its *nature,* and declares that he cannot accommodate it to the prejudices of men, so as, like the false Apostles, to keep out of view, or sophisticate, what would be censured by many, and seem to them foolishness. Then at Chap. ii. 3. seqq., he details

b Rom. 1. 16. οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ. [b] Ὁ 18
λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστὶ, τοῖς δὲ
c Isa. 29. 14. Job 5. 12. σωζομένοις ἡμῖν δύναμις Θεοῦ ἐστι. [c] γέγραπται γάρ· Ἀπολῶ τὴν 19
σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν
d Isa. 33. 18. Job 12. 17. & 20. 24. ἀθετήσω. [d] Ποῦ σοφός; ποῦ γραμματεύς; ποῦ συζητητὴς τοῦ 20
αἰῶνος τούτου; Οὐχὶ ἐμώρανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου τού-
e Matt. 11. 25. Luke 10. 21. Rom 1. 21, 28. του; [e] Ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ Θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ 21
f Matt. 12. 38. & 16. 1. John 4. 48. τῆς σοφίας τὸν Θεὸν, εὐδόκησεν ὁ Θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας. [f] ἐπειδὴ καὶ Ἰουδαῖοι ‡ σημεῖον αἰτοῦσι, 22

the *method* he had pursued at Corinth in preaching the Gospel. (Rosenm.) οὐκ — ἀλλὰ non tam — quam.

Ἐν σοφίᾳ λόγου is put for ἐν λόγῳ σοφίας, or λόγῳ σοφῷ; as in ii. 13. ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις. or as 1 Pet. ii. 1. 16. σεσωφισμένοις λόγοις; i. e. not what appeared to men learning, acumen, or eloquence.

— ἵνα μὴ κενωθῇ — Χριστοῦ.] Camp. well paraphrases: "lest to human eloquence that success should be ascribed, which ought to be attributed to the divinity of the doctrine, and the agency of the Spirit, in the miracles wrought in support of it."

18. ὁ λόγος — σταυροῦ] "the doctrine of salvation through a crucified Redeemer." Ἐστὶ, "appears." I would compare Thucyd. v. 41. τοῖς δὲ Λακεδαιμονίοις ἐδόκει μωρία εἶναι ταῦτα. The ancient and the best modern Commentators have shown that ἀπολλ. "rem denotat ex effectu;" and that the sense of the clause is: "To those who disbelieve and reject the Gospel, and therefore perish, it appears foolishness; but to those who believe and embrace it, and are thereby saved, it is regarded as the power of God;" i. e. the powerful means, employed by Him for bestowing salvation on men. See Rom. i. 18. and Note.

19. γέγραπται γὰρ, &c.] q. d. So that the words of Scripture may be applied. The citation agrees verbally with the Sept., (except that for ἀθετήσω, "will set aside," we have there κρύψω) and *in sense* with the Hebr. Ἀθετ. is only a free version instead of the literal one κρύψω. By the σοφῶν and the συνετῶν are meant those who *seem* so, especially to themselves. Σοφία and σύνεσις properly differ as our *learning, and talent*, i. e. natural acuteness. (See my Note on Thucyd. ii. 97. 6. εὐβουλίαν καὶ σύνεσιν); but the terms are in use synonymous. The full sense of the passage, in its present application, seems to be: "I will destroy and take away the credit of the wisdom, &c. of the wise, by showing its inefficiency towards discovering any means of obtaining pardon and reconciliation for man from his offended Maker." See Chrys. and Theophyl.

20. ποῦ σοφὸς, &c.] The Apostle now applies the sense of the passage, thus understood, to the present case, employing words which are by some supposed to be a *quotation* from Is. xxxiii. 18; but by others, more properly, regarded as a sort of *parody* on it, retaining the *point* in ποῦ — ποῦ· where the interrogation has the effect of a strong negation; q. d. "They are nowhere, are naught." Here Bp. Middl. compares Demosth. ποῦ δ' ἄλες; ποῦ τράπεζαι; ποῦ σπονδαί; By the σοφὸς are designated the *heathen philosophers;* and by γραμματεὺς the כופרים, or *Jewish Theologians;* though it *may*, with some, be taken to denote *men of letters* in general. The συζητητὴς τοῦ αἰῶνος τούτου is best interpreted "the subtile disputer of this world only," *the Sophist*, who rests on mere human wisdom. It is not agreed whether the Apostle has reference to the *Heathen* σοφισταὶ, or to the *Jewish* דרשים, who deduced from Scripture allegorical, mystical, and cabbalistic senses; held subtile disputations on *decrees* and *customs;* and, in short, were very like the *Scholastic Theologians of the middle ages. Both*, it should seem, are intended (so Theodoret, ὁ ἐκ τούτων καὶ ἐκείνων διαλεκτικὴν ἠσκημένος τέχνην); and the sense taken generally is, "a subtile disputant on difficult questions, and curious, but empty, speculations," the ζητήσεις καὶ λογομαχίας of 1 Tim. vi. 4. By τοῦ αἰῶνος τούτου is hinted his intentness on what concerns *this world* only, without a serious thought on the *next*.

— οὐχὶ ἐμώρανεν, &c.] This interrogation with a negation involves a strong affirmation; and the sense is, — that God, by promulgating a plan of salvation which no human wisdom could have *devised*, much less *accomplished*, has thereby placed in a strong point of view the inefficiency of mere human wisdom for the purpose of salvation. See Theophyl.

21. ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ — πιστ.] These words are closely connected with the preceding, showing the *cause why* God did so, and are exegetical of what went before. Thus they *may* be rendered, "For after that, by the wisdom of God, the world by wisdom knew not God." Thus ἐν τῇ σοφίᾳ τοῦ Θεοῦ will mean either, "by permission of God's wise providence" (which is confirmed by the expositions of the Greek Commentators); or, according to others, "amidst the wisdom of God, so conspicuous in his works both of nature and providence." Pott, however, thinks that the true construction of the passage is as follows: Ἐπειδὴ ὁ κόσμος διὰ τῆς σοφίας οὐκ ἔγνω τὸν Θεὸν ἐν τῇ σοφίᾳ τοῦ Θεοῦ, for αὐτοῦ. Where τὸν Θεὸν ἐν τῇ σοφίᾳ τοῦ Θεοῦ is for τὸν Θεὸν κατὰ τὴν σοφίαν αὐτοῦ. The former interpretation, however, bears in its simplicity the stamp of truth, and is more agreeable to the *paronomasia*. The force of διὰ τῆς σοφίας is well expressed by Pott, "adhibito omni ingenii acumine, ac eruditionis apparatu." Εὐδόκησεν, "thought good, vouchsafed." Μωρίας τοῦ κηρύγματος is for κηρύγματος μωροῦ, i. e. according to a figure occurring in the Classical writers (as Thucyd. vi. 17. οὐκ ἄχρηστος ἡδε ἡ ἄνοια. and Soph. Antig. 95. ἀλλ' ἔα με καὶ τὴν ἐξ ἐμοῦ δυσβουλίαν) what was *thought*, or *seemed to men*, foolishness. Σῶσαι τοὺς πιστεύοντας is best explained "to put into the way of salvation those who should believe the Gospel propounded by this preaching." See Whitby.

22, 23. Here a *reason* is given, by illustration, *why* the Gospel should seem foolishness to so many of the Jews and Gentiles. The sense is [For]

23 καὶ Ἕλληνες σοφίαν ζητοῦσιν· [g] ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυ-
24 ρωμένον· Ἰουδαίοις μὲν σκάνδαλον, Ἕλλησι δὲ μωρίαν· [h] αὐτοῖς δὲ
τοῖς κλητοῖς, Ἰουδαίοις τε καὶ Ἕλλησι, Χριστὸν Θεοῦ δύναμιν καὶ Θεοῦ
25 σοφίαν. Ὅτι τὸ μωρὸν τοῦ Θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστί· καὶ
26 τὸ ἀσθενὲς τοῦ Θεοῦ ἰσχυρότερον τῶν ἀνθρώπων ἐστί. [i] Βλέπετε γὰρ
τὴν κλῆσιν ὑμῶν, ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολ-
27 λοὶ δυνατοί, οὐ πολλοὶ εὐγενεῖς· ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελέξατο
ὁ Θεός, ἵνα τοὺς σοφοὺς καταισχύνῃ· καὶ τὰ ἀσθενῆ τοῦ κόσμου

g Matt. 11. 6. John 6. 60, 66. infra 2. 14.
h Rom. 1. 16. Col. 2. 3.
i John 7. 48. James 2. 5.

while the "Jews require a sign, and the Greeks, &c., we, on the other hand, preach Christ crucified." Prof. Scholefield justly notices that ἐπειδὴ is *not*, as it is generally considered, redundant. Yet I cannot agree with him in regarding the δὲ as such; for though we were to *admit* that it is not unfrequently redundant, it is plainly not so *here*, since the Apostle means to contrast his own conduct with that of the votaries both of Judaism and Gentilism. The γὰρ is to be repeated from the preceding verse.

—σημεῖον.] 12 MSS., 5 Versions, and some Fathers have σημεῖα, which was preferred by Bengel, and edited by Griesb., Knapp, and Tittm.: but the common reading has been restored by Vater and Pott, as it had been retained and defended by Wets. and Matth.; and rightly; for the evidence of *MSS.* is insufficient, and that of Versions and Fathers, though strong, yet, in a case of this kind, is exceptionable. But the *internal* evidence in favour of the common reading is yet stronger than the external; and it is most convincingly established by Whitby, Wolf, and Bp. Jebb, Sacr. Lit. p. 190, who remarks that "if the Jews had but required *signs* and *miracles* in general, abundance had been performed by our Lord and his Apostles, abundance were at that very time performing in the Corinthian Church, to which St. Paul was then writing. It is evident, therefore, that they were eagerly expecting some *particular* sign of the Messiah, in and from the *heavens*." Besides, σημεῖον is required by the parallelism with σοφίαν, and in σκάνδαλον and μωρίαν.

Here the Jews and Greeks are well characterized. The Jews seek a sign from *heaven*, some *miracle* agreeable to their gross conceptions; the Greeks do not so much require miracles, as *wisdom;* but it must be *human* wisdom, set off by the aids of rhetoric, and grounded on the deductions of human reason and philosophy.

23. ἡμεῖς δὲ, &c.] "But we simply preach," &c. Χριστὸν ἐστ. is equivalent to τὸν λόγον (the doctrine) τοῦ σταυροῦ, the Gospel. The sense of the next words is: "Though it be to the Jews a stumbling block (as contrary to all their secular expectations) and to the Greeks foolishness, as not resting mainly on the principles of reason."

24. κλητοῖς.] In this is implied *obedience* to the call. Θεοῦ δύναμιν καὶ Θεοῦ σοφ., i. e. the powerful and wise means by which God works the salvation of men (see supra v. 18, also Whitby's paraphrase and Grot.); meaning (as Dr. Burton says) that the Gospel is really *the sign*, which the Jews asked for, and the *wisdom*, which the Greeks sought after.

25. ὅτι τὸ μωρὸν — ἀνθρώπων ἐστί.] This is meant to anticipate an objection, and give a reason for the preceding. "Probat (says Pott) loco quodam communi:" where τὸ μωρὸν and τὸ ἀσθενὲς are to be taken like μωρίας, supra v. 21. and after σοφώτερον supply τοῦ σοφοῦ from the context; and at ἰσχυρ. τοῦ ἰσχυροῦ. Thus the sense is: "For the teaching of God, though it be thought foolish, and the dispensations of God, though seemingly weak, are wiser and stronger than all which the wisdom and power of the world could accomplish." I would compare Philo Jud. Νομίσας γὰρ τὴν ἀνθρωπίνην λογιότητα κατὰ σύγκρισιν τῆς ἀληθείας ἀφωνίαν εἶναι, where ἀφ. may be rendered *infantiam*, in the sense in which the word is used by Cicero Topic. "Possitne eloquentia commutatione aliquâ converti in *infantiam?*"

26—28. The Apostle now proceeds to trace the counsel of God in bringing men to the Christian religion, and to explain *who* those are whom He will think worthy of the benefits of it; appealing to the example of those Corinthians who had been converted to Christianity. (Pott.) The foregoing view proceeds on the supposition that by τὴν κλῆσιν is meant their call to the Gospel in general; whereas there is great reason to think, from the context, that it must mean the particular calling of the Ministers to their office. Thus the supplementary words at the end of the verse, "are called," κλητοί εἰσι, to be fetched from the foregoing κλῆσιν, must mean "called to preach the Gospel." This view I find confirmed by Prof. Turton (Text of the English Bible, p. 65), in the following able examination of the context. "The Apostle, from v. 17 to v. ult. is discoursing on the mode of preaching the Gospel, and the agents employed for that purpose. The preaching of the Gospel was (v. 17.) not with 'wisdom of words'; it was, as it were, (v. 21.) 'the foolishness of preaching'; and with regard to the agents, St. Paul declares (vv. 27, 28.) that 'God had chosen the foolish things of the world to confound the wise — the weak things of the world to confound the things that are mighty — and base things of the world and things that are despised — yea, and things that are not, to bring to nought things that are.' And the reason assigned (v. 29.) is, that 'no flesh should glory in his presence.' In the midst of all this comes in v. 26; which, of course, ought to accord with what goes before, and what follows. Can any thing be more manifest than the object of the Apostle in this place? For the purpose of the 'calling' spoken of, it was not the 'wise,' not the 'mighty,' not the 'noble'; no: God had chosen 'the foolish things' to confound 'the wise'—'the weak things' to confound 'the mighty'—'things base and despised' to confound 'the noble.' When, therefore, our Translators give it, as the meaning of the verse, that 'not many wise,' &c. *are called*, it must be understood *called to preach the Gospel.*"

—βλέπετε γὰρ, &c.] Render: "for ye see the mode in which this calling to the ministry has taken place," i. e. the kind of persons who have

ἐξελέξατο ὁ Θεὸς, ἵνα καταισχύνῃ τὰ ἰσχυρά· καὶ τὰ ἀγενῆ τοῦ κόσμου 28
καὶ τὰ ἐξουθενημένα ἐξελέξατο ὁ Θεὸς, καὶ τὰ μὴ ὄντα, ἵνα τὰ ὄντα
[k] καταργήσῃ· [k] ὅπως μὴ καυχήσηται πᾶσα σὰρξ ἐνώπιον * τοῦ Θεοῦ. 29
[l] Ἐξ αὐτοῦ δὲ ὑμεῖς ἐστὲ ἐν Χριστῷ Ἰησοῦ· ὃς ἐγενήθη ἡμῖν σοφία 30
ἀπὸ Θεοῦ, δικαιοσύνη τε καὶ ἁγιασμὸς καὶ ἀπολύτρωσις· [m] ἵνα, κα- 31
θὼς γέγραπται· Ὁ καυχώμενος ἐν Κυρίῳ καυχάσθω.
II. [n] Κἀγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοὶ, ἦλθον οὐ καθ᾽ ὑπεροχὴν 1
λόγου ἢ σοφίας καταγγέλλων ὑμῖν τὸ μαρτύριον τοῦ Θεοῦ. [o] οὐ γὰρ 2
ἔκρινα τοῦ εἰδέναι τι ἐν ὑμῖν, εἰ μὴ Ἰησοῦν Χριστὸν καὶ τοῦτον ἐσταυ-
ρωμένον. [p] Καὶ ἐγὼ ἐν ἀσθενείᾳ, καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῷ 3

k Rom. 3. 27. Eph. 2. 9. 1 John 17. 19. Rom. 4. 25. Eph. 1. 7. Col. 2. 3. m Isa. 65. 16. Jer. 9. 23, 24. 2 Cor. 10. 17. n Supra 1. 17. & 4. 13. 2 Pet. 1. 16. o Gal. 6. 14. p Acts 18. 1, 3. 2 Cor. 10. 10. & 11. 30. & 12. 5, 9. Gal. 4. 13.

been called. In *τὰ μωρὰ* and *τὰ ἀσθενῆ* we have *things for persons;* and *τοῦ κόσμου* is for *ἐν τῷ κόσμῳ*. *Ἵνα καταισχ.*, i. e. "to put them to shame, by showing that what they could not effect by their wisdom, had been accomplished by what they accounted foolishness."

28. *καὶ τὰ μὴ ὄντα — καταργ.*] The Apostle adds another link in the chain of antithesis, by employing an expression which partakes of the Hyperbole, or the Oxymoron, but is not unfrequent in good writers. *Καταργ.* is here, as often, to be understood *logicè*, i. e. in the sense "to cause men to see that those persons are *nobodies*, of no esteem."

29. *ὅπως μὴ — πᾶσα σὰρξ*] "that no human being should boast," or ascribe what he does to his own wisdom or eloquence. For *αὐτοῦ*, I have edited *τοῦ Θεοῦ*, from very many MSS., Versions, Fathers, and early Edd., and with the concurrence of Beng., Wets., Matth., and Griesb.

30. *ἐξ αὐτοῦ*] scil. *Θεοῦ*, sub. *μόνου*. *Εἶναι ἐν Χριστῷ Ἰ.* signifies "to be Christians." Thus the sense is: "by the dispensation of God alone can ye become Christians."

—*ὃς ἐγενήθη — ἀπολύτρωσις.*] Bp. Warburton has an excellent Sermon on this Text (Vol. ix. 79.) which, he says, "gives us a full and exact character of the personage of Jesus, and of the *nature* of the religion he was to propagate among men." *Wisdom* and *Righteousness*, continues he, describe a Messenger sent from God with the publication of the eternal law of Truth and Right: *Sanctification* and *Redemption* denote the Messiah foretold; who was to atone for man's transgression, and restore him to his lost inheritance. This text, therefore, is a beautiful *summary* of Gospel blessings, admirably adapted to the Apostle's views and purposes; as will appear from an examination of the context, in which the learned Prelate shews at considerable length the full import of the words, and the nature and advantages, both to Jews and Gentiles, of Jesus being made to them Wisdom, and Righteousness, and Sanctification, and Redemption. Finally, he proves that the teaching wisdom and righteousness was what made his mission *expedient*, but the bestowing Sanctification and Redemption made it *necessary;* and that consequently the former was but the *secondary*, while the latter was the *primary* end of Christ's mission.

31. *ἵνα, καθὼς γέγρ.*] "So that [to use the words of Scripture]." These are taken, in *sense*, from Jer. ix. 23, 29; and the meaning is: "He who is disposed to boast, let him ascribe all of which he boasts to the Lord [Jehovah]."

II. 1—6. The Apostle, returning to the subject treated of at i. 17. (whence, v. 18—31, he had somewhat digressed), now more copiously treats it. He did not attempt to catch their attention by splendour of diction or by ingenuity of reasoning. It was his sole object to deliver the message of salvation by Christ. Whatever knowledge, therefore, he possessed, he resolved to keep it out of sight, and speak as if he had it not; confining himself solely to the things which related to the redemption for sinners through His blood. Whatever did not bear upon this great doctrine, he disclaimed. We are not to understand the Apostle's meaning to be, that he *confined* himself to the topic of the crucifixion of Christ, i. e. to the exclusion of other parts of the revealed truth (as the various relations of man to God, the attributes of God, and man's nature and destination, &c.), but that (to use the words of Scott) he preached "the whole counsel," as the great circumference to that circle of which "Christ crucified" is the centre in which all the lines meet. The Apostle then proceeds to show why he purposely disclaimed all human wisdom, namely, because the doctrines he had to teach, being a special revelation from God, were far above the reach of the human understanding; insomuch that their nature could not be thoroughly understood, or correctly received, by the naturally corrupted minds of men.

1. There is here some difference of opinion as to the construction. Some, as Rosenm. and Krause, trace it as follows: *κἀγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοὶ, καταγγέλλων ὑμῖν τὸ μαρτύριον τοῦ Θεοῦ, ἦλθον οὐ καθ᾽ ὑπεροχὴν λόγου ἢ σοφίας*, for *ἐν ὑπεροχῇ*. Others thus: *Κἀγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοὶ, οὐκ ἦλθον καταγγέλλων* (for *ὡς καταγγ.*, i. e. *ὥστε καταγγέλλειν*) *ὑμῖν τὸ μαρτύριον τοῦ Θεοῦ καθ᾽ ὑπεροχ. λόγου ἢ σοφίας*. The sense is the same either way; but I agree with Chrys. and Heydenreich in preferring the *latter* mode of construction, as being the more natural and obvious. *Τὸ μαρτύριον τοῦ Θεοῦ* is a periphrasis for "the Gospel," as 1 Cor. i. 6.

2. *οὐ γὰρ ἔκρινα*, &c.] The *general* sense is; "I resolved so to carry myself as to show no knowledge, but of," &c. The *τοῦ* is cancelled on the authority of a few MSS., by Griesb. and Tittm.; but uncritically. It was; no doubt, thrown out to remove a difficulty in construction. But the idiom (on which see Win. Gr. Gr. § 38. 3, 6. Note 3.) is elsewhere used by the Apostles; and yet not *so often* as to induce us to suppose it to have been introduced by the scribes.

3. Thus far the Apostle has spoken of the *subject* of his teaching. He now adverts to the *method* which at Corinth he had pursued in preaching the Gospel.

4 ἐγενόμην πρὸς ὑμᾶς· [q] κα�ὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ· ἐν ‡ πειθοῖς [ἀνθρωπίνης] σοφίας λόγοις, ἀλλ᾽ ἐν ἀποδείξει Πνεύματος
5 καὶ δυνάμεως· [r] ἵνα ᾖ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων, ἀλλ᾽ ἐν δυνάμει Θεοῦ.

6 [s] Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις· σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου, οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου, τῶν καταργουμένων· [t]
7 [t] ἀλλὰ λαλοῦμεν σοφίαν Θεοῦ ἐν μυστηρίῳ, τὴν ἀποκεκρυμμένην, ἣν

q Supra 1. 17. & 2. 13. 2 Pet. 1. 16.
r 2 Cor. 4. 7.
s Infra 15. 24. Job. 28. 21. James 3. 15.
t Infra 4. 1. Rom. 16. 25. Eph. 3. 9. Col. 1. 26. 2 Tim. 1. 9.

—*ἐγενόμην πρὸς ὑμᾶς*] for *ἤμην παρ᾽ ὑμῖν*, "I was among you;" perhaps a Latinism for *apud* vos. As to the sense of *ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ*, most Commentators are, with reason, of opinion that *ἀσθεν.* has reference to those bodily infirmities and personal disadvantages, which impeded the Apostle's usefulness, and were the source of much mortification; insomuch that the *ἀσθενεία* here, and the *ἀσθενῆς* at 2 Cor. x. 10. may mean the same as the *thorn in the flesh* at 2 Cor. xii. 7. By the *φόβῳ καὶ τρόμῳ* is, I think, denoted *extreme modesty.*

4. *οὐκ ἐν πειθοῖς ἀνθ. σοφίας λόγοις.*] There are few passages which have more perplexed Editors and Critics than this. From the multitude of varr. lectt., the Critics suspect *corruption.* But variety is sometimes only an attestation of the *difficulty* found by the ancient Interpreters; and often shows only the *modes* in which they sought to remove it by *Critical conjecture.* A course which can very rarely be approved, and never where, as here, the general sense of the passage is clear. It would, indeed, on a slight glance, seem difficult to perceive what there is exceptionable in the common reading. The only objection (and that which, I conceive, led to such extensive *alteration* of the passage) is to *πειθοῖς*; for the adjective *πειθὸς, persuasorius,* is, we are told, found in no other writer. Be it so—but since the Apostle uses many rare words, and his style differs materially from that of the Classical writers, where is the wonder that he should use a word which, though it may not have been employed by other writers, yet was probably in use in the language of *common life?* It is *not,* however (as some say) *contrary to analogy;* but it is formed on the model of *φεῖδος* and *μῖμος.* The Critics, however, hazard *conjectures;* of which the most probable is that of Hemsterh. and Kuhn., for *πειθοῖς* to read *πιθανοῖς.* This, however, has not the slightest support from MSS. or even Fathers; for though Chrys. *does* once or twice cite *πιθανοῖς*, yet he elsewhere has *πειθοῖς.* Far *preferable* is the *reading πειθοῖ* (from *πειθῶ*, persuasion, which occurs in Euseb. and Zonaras) found in 7 or 8 MSS., several Fathers, and the Syriac, Armenian, Slavonic, and Italic Versions. But the authority is by no means sufficient to warrant any alteration of the text; for the evidence of *Fathers* is negatived by their sometimes citing the passage in the *common* way of reading; that of *Versions* is, in a case of obscurity, difficulty, or doubt, exceptionable. As to the argument urged by some, that in *πειθοῖς* the *ς* has been repeated from the *σ* following,—that depends upon whether *ἀνθ.* be retained; which will be considered further on. Or, at all events, the argument *turns two ways;* since it was *as* likely that the *ς* should be *absorbed* by a *σ* following, *as* that a *σ* should have been *added* to *πειθοῖ* from the following word: indeed, this does occur in some MSS. and Fathers. Or it might be so *altered* to suit *ἀποδείξει.* Finally, (which involves the greatest objection) the reading in question will render it necessary either to *cancel λόγοις*, or change it into *λόγων*; for neither of which alterations is there any tolerable authority, except that of those MSS. and Fathers in which *πειθοῖ* is found. And to admit *that,* would be reasoning in a circle. The common reading, then, must, by every rule of criticism, be retained.

With respect to *ἀνθρωπίνης*, it is omitted in 8 MSS. and the Syriac and Æthiopic Versions, as also in some MSS. of the Vulg. and Origen; evidence only just sufficient to occasion some *doubt* of its genuineness, but not to warrant its being *cancelled,* with Griesb. and Tittm.; especially from *ἀνθρώπων* in the verse following.

—*ἀλλ᾽ ἐν ἀποδείξει—δυνάμεως.*] Notwithstanding what some recent Commentators say, *πνεῦμα* must here denote the operations of the Holy Spirit, both ordinary and extraordinary, namely, the Gifts imparted by St. Paul; and *δυν.* refers to that highest sort, the *working of miracles.*

6. *σοφίαν δὲ λαλοῦμεν,* &c.] The Apostle now shows, that if *human* wisdom be wanting to his preaching, it is not devoid of *divine* wisdom. On the exact sense, however, of this obscure passage, there is some difference of opinion. See Wolf, Pott, and Heydenr. It should seem to be this: "But we too have *wisdom* to address our hearers withal; which we bring forward among those advanced in spiritual knowledge. But that wisdom is not of this world." By *σοφίαν* is simply meant the doctrine of Christ crucified, and salvation by Him, who, it is said, supra i. 30. *ἐγενήθη ἡμῖν σοφία, δικαιοσύνη τε καὶ ἁγιασμὸς καὶ ἀπολύτρωσις,* where see Note. The *τέλειοι* are opposed to the *οἱ μανθάνοντες*, the *νήπιοι* further on (as Hierocles opposes *τοὺς τελείους* to *τοῖς ἀρχομένοις*), and are the same with the *πνευματικοὶ* opposed to the *ψυχικοὶ* v. 14. and the *σαρκικοὶ* iii. 1. 4. But Heydenr. thinks, that by *τέλειοι* the Apostle had reference, not to Christians simply, but to such, among both Christians, Jews, and Heathens, as were *cultioris sanctiorisque ingenii.* By *τῶν ἀρχ.* seem to be meant generally persons of authority and influence in the world, both Jews and heathens; whether as political governors, or teachers of religion, or masters of human wisdom, the *σοφοὶ, δυνατοὶ, εὐγενεῖς* at i. 26. *Τῶν καταργουμένων* is best explained by Pott as signifying (by a *popular* idiom), "qui vanitatis convicti sunt." This is, in fact, meant to be affirmed of their wisdom itself, which is proved to be emptiness and folly, as compared with true wisdom.

7. *ἀλλὰ λαλοῦμεν—μυστηρίῳ.*] At *ἐν μυστ.* sub. *οὖσαν*, "a Divine and mysterious wisdom," namely, that of the Gospel. *Τὴν ἀποκεκ.* is added to further unfold the idea (see Eph. iii. 9. Col. i. 26. Eph. i. 9. Rom. xvi. 25.); and both together denote the all-wise counsels of God for the salvation of men, *planned* from all eternity, but not to

u Matt. 11. 25. John 7. 48. & 16. 3. Acts 3. 17. & 13. 27. 2 Cor. 3. 14.
x Isa. 64. 4. infra v. 14.

προώρισεν ὁ Θεὸς πρὸ τῶν αἰώνων, εἰς δόξαν ἡμῶν· [u] ἣν οὐδεὶς τῶν 8
ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν· (εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν
Κύριον τῆς δόξης ἐσταύρωσαν·) [x] ἀλλὰ, καθὼς γέγραπται· [ἃ] 9
ὀφθαλμὸς οὐκ εἶδε, καὶ οὖς οὐκ ἤκουσε, καὶ ἐπὶ
καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ Θεὸς
τοῖς ἀγαπῶσιν αὐτόν. [y] Ἡμῖν δὲ ὁ Θεὸς ἀπεκάλυψε διὰ τοῦ 10
Πνεύματος αὐτοῦ· τὸ γὰρ Πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ βάθη τοῦ

y Matt. 13. 11. & 16. 17. 2 Cor. 3. 18. 1 John 2. 27.

be *fathomed* before their completion; nay, not even at *that* time to be thoroughly understood, but in many respects hidden and obscure. See v. 9. The προώρ. has reference to the eternal counsels of God πρὸ καταβολῆς κόσμου) for the salvation of men. See Acts iv. 28. Rom. viii. 29. sq. Eph. i. 5. 11. At προώρ. supply, from the subject matter, ἀποκαλύπτειν. The sense is: "which God had from eternity planned, and purposed to reveal." Εἰς δόξαν ἡμῶν some refer to the Apostle, or to the Apostles in general; q. d. "to the glory of the publishers." But they are better understood (with the best ancient and modern Interpreters) to mean us Christians, q. d. "to our [future] glory and felicity." Thus the general sense of the verse is: "What *we* preach is not the wisdom of this *world*, but that which proceeds from God: mysterious, indeed, and formerly hidden and unknown; but which God had from eternity pre-determined to reveal, and promulgate, to be the means of glorification to us believers. By what has been said in the foregoing verses, the Apostle means, that they were not to suppose the extent of Divine revelation to be limited to what the mind of man is naturally able to discern; but were to regard what was preached, as coming from the fountain of *Infinite Wisdom*, and relating to truth which could not have entered into the heart of man, unless supernaturally imparted to him. Hence he infers, that whatever difficulties might present themselves, respecting detached parts of the Divine system, they were to be obviated, not so much by reference to what is known independently of Revelation, as by what may be collected from the Sacred Word. See more in Bp. Van Mildert's Bampton Lectures, p. 178. Tittman, however, in a Dissert. on v. 10—16., is of opinion that the sense is: "tradimus, quæ esse intelliguntur a perfectioribus."

8. ἔγνωκεν] "thoroughly understood." See Recens. Synop. Τὸν Κύριον τῆς δόξης. This must mean the *glorious* Lord, implying Godhead; such being a title of the DEITY. See Ps. xxiv. 10. Acts vii. 2. compared with John xvi. 3. Acts iii. 17. xiii. 27. 2 Cor. iii. 13. seq.

9. ἀλλὰ, καθὼς γέγρ.] But (to apply the words of Scripture). The passage intended is, no doubt, Is. lxiv. 1. But the dissimilarity with the Hebrew and Sept. is so great, that some have fancied the words were quoted from a lost apocryphal book, or traditionary story of the Rabbins. The expression, ὡς γέγραπται, however, is nowhere else applied to any but the *Canonical* books of Scripture. Besides, the resemblance to the *Hebrew* in sense, nay, even words, is such, that we cannot suppose any other passage intended. If the passage be well considered, it will be evident, that it is a tolerably faithful citation *ad sensum*, though not *ad literam*. For 1. the words ἐπὶ καρδίαν — ἀνέβη form no part of the quotation, but are merely exegetical of the preceding, though formed on Is. lxv. 17. The words ἀπὸ τοῦ αἰῶνος οὐκ ἠκούσαμεν ought not to be adduced in comparing the Apostle with the Hebrew and Sept., since he plainly did not mean to cite them. As to the ἃ at the beginning of the verse (which has nothing corresponding to it in the Hebrew or the Sept.), I am inclined to think that it is not genuine, but arose from the *αι* preceding. As far as concerns the *vestigia literarum*, I should be ready to adopt the conjecture ὅ, if there were better authority for it, and did I not doubt whether such a use of the Article can be admitted, or would be agreeable to the Hellenistic usage; which rather rejects the Article where it seems *necessary*, than causelessly introduces it. Thus at Job xxix. 11. ὅτι (I conj. ὅτε) οὖς ἤκουσε καὶ ἐμακάρισέ με, ὀφθαλμὸς δὲ ἰδών με ἐξέκλινε, where we should have expected τὸ οὖς. It is not my present purpose to consider the question as to the *corruption* of the Hebrew or Sept.; suffice it therefore to say, that the Sept. seems to me here to be very corrupt, but the Hebrew quite correct, though obscurely elliptical; and yet the ellipsis of אי״ש is not a very unfrequent one; and so ἄνθρωπος in Greek. At אי״ש there would be an impersonal use (as in 1 Sam. ix. 9.), like the French *on*, and the German *man*. As to the ellipsis of the relative אשר before יעשה, it is frequent. The next ellipsis, corresponding to "such things," or rather 'what thou doest,' is very unusual, yet is agreeable to the genius of the language. The sense is well expressed by Bp. Lowth, and is, in itself so good, that it is matter of wonder why the learned Prelate should have thought that "we are here reduced to the dilemma of supposing, either that the Hebrew has been wilfully corrupted by the Jews, or that the Apostle's quotation is not made from Isaiah, but from some Apocryphal Book." I have ventured to bracket the ἃ, especially since I find the passage quoted by Clemens Romanus ad Corinth. 34. without it.

The Apostle, then, plainly *accommodates* the words of the Prophet to his present purpose. Now accommodation admits of *some change*; and it may easily be shown that there is here no change in *sense*. And a slight *modification* of the *words* is the more permissible, since the best Interpreters, ancient and modern, think that the *subject* is probably the same both in the Prophet and the Apostle; namely, the *blessings of the Gospel dispensation*.

10. The Apostle now shows *how* things so hidden and remote from human imagination, could have been known to himself and the other Apostles, — namely, by the revelation of the Holy Spirit. The next clause shows *why* we cannot of ourselves conceive or know these truths.

— τὸ γὰρ Πνεῦμα.] Sub. μόνον: "for the Spirit [alone] searcheth into and knoweth all [these] things; even the deep counsels of God." This sense of ἐρευνᾶν "to know thoroughly, as from diligent scrutiny," occurs also in Rom. viii. 27.

11 Θεοῦ. [z] τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου, εἰ μὴ τὸ πνεῦμα
τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; οὕτω καὶ τὰ τοῦ Θεοῦ οὐδεὶς οἶδεν, εἰ
12 μὴ τὸ Πνεῦμα τοῦ Θεοῦ. [a] Ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλά-
βομεν, ἀλλὰ τὸ Πνεῦμα τὸ ἐκ τοῦ Θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ Θεοῦ
13 χαρισθέντα ἡμῖν. [b] Ἃ καὶ λαλοῦμεν, οὐκ ἐν διδακτοῖς ἀνθρωπίνης
σοφίας λόγοις, ἀλλ' ἐν διδακτοῖς Πνεύματος [ἁγίου·] πνευματικοῖς
14 πνευματικὰ συγκρίνοντες. [c] Ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ
Πνεύματος τοῦ Θεοῦ· μωρία γὰρ αὐτῷ ἐστι, καὶ οὐ δύναται γνῶναι·
15 ὅτι πνευματικῶς ἀνακρίνεται. [d] Ὁ δὲ πνευματικὸς ἀνακρίνει μὲν πάν-
16 τα, αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται. [e] τίς γὰρ ἔγνω νοῦν

z Prov. 20. 27. & 27. 19. Jer. 17. 9.
a Rom. 8. 15.
b 2 Pet. 1. 16.
c Rom. 8. 7.
d Prov. 27. 19. & 28. 5.
1 Thess. 5. 21.
e 1 John 4. 1.
Job. 15. 8.
Isa. 40. 13. Jer. 23. 18.
Wisd. 9. 13.
Rom. 11. 34.

Rev. ii. 23. By βάθη is meant the σοφία ἐν μυστηρίῳ ἀποκ. v. 7., those mysterious dispensations, which lie hid from human view; such as the calling of the Gentiles.

11. This exact knowledge of the mysteries of God by the Spirit is now illustrated by an apt *comparison*. q. d. for, as nobody can tell the inward thoughts and designs of any man, but the man himself; so it is the Holy Spirit of God alone, that can be acquainted with the secret counsels of God. Hence it is clear that the Spirit is omniscient, and intimately united with God, just as the soul of man is with the body.

—τίς γὰρ, &c.] Construe τίς ἀνθρώπων, for τίς ἄνθρωπος. The ἀνθ. is emphatic. Τά. Sub. νοήματα from the context. Τὸ πνεῦμα is for νοῦς. Τὸ ἐν αὐτῷ, for τὸ ἐνοικοῦν, denoting its privacy, and being hidden from others. Τοῦ ἀνθρώπου is used, and not τινὸς, or ἑαυτοῦ, in order (as Pott observes) to make the application of this example from man to God the stronger.

12. ἡμεῖς δὲ, &c.] This is, by the best Commentators, restricted to the Apostle himself, who, they suppose, uses the plural number from modesty. Yet it may mean himself and the other Apostles. Τὸ πνεῦμα τοῦ κόσμου, "the temper and disposition of the world," which deals in human wisdom only. See John iii. 13. 31. Τὸ πνεῦμα τὸ ἐκ τοῦ Θεοῦ is variously interpreted; but the best Commentators take it to mean (vi oppositi) "the spirit or mind which is given by God [through the Holy Spirit]," equivalent to the σοφία τοῦ Θεοῦ ἐν μυστηρίῳ v. 7.

—ἵνα εἰδῶμεν — ἡμῖν.] The full sense is: "[And this has been done], that we may fully know [and appreciate] the things freely given to us by God;" i. e. the various blessings, both of this world and the next, imparted by the Gospel of grace.

13. διδακτοῖς ἀνθ. σοφ. λόγοις.] Mr. Holden recognizes in this "a plain declaration that the *very words* of the Apostolical writings were dictated by the Holy Spirit." I must confess that I cannot be induced to take such a view, even though I find it adopted by Dr. Burton. Not to say how improbable it is that this *should be* the sense intended; and what awkward consequences would flow from it; suffice it to say, that no other Commentator has so understood the words; not even of the *ancients*, who would, if any, have been likely so to do. It is generally agreed that by λόγοις is meant, *the manner of treating* a subject; comprehending, as Pott says, the "expositionis rationem, argumentorum delectum, pondus atque ordinem, totumque dicendi genus;" so in German, *vortrag*, *wording*.

—πνευματικοῖς πνευμ. συγκρίνοντες.] The best Commentators are agreed that by πνευματικὰ are meant the things revealed by the Spirit in the O. T.; and by πνευματικοῖς, the revelations of doctrine made by the same Spirit to the Apostles, under the New Dispensation. Several eminent Commentators propose to supply ἀνθρώποις, meaning the τελείοις at v. 6. That, however, would require the *Article*. Ἁγίου, omitted in some MSS., Versions, and Fathers, is rejected by Grot., Mill, and Beng., and cancelled by Griesb. and Vater; but, I think, without sufficient reason.

14. The Apostle now gives the *reason why* this heavenly wisdom was not held in due honour by many, but treated with contempt; namely, that the ψυχικὸς ἄνθρωπος, &c.

—ψυχικὸς δὲ ἄνθ.] The ψυχικοὶ ἄνθρωποι are those who have the ψυχὴν (or *animal and sensual principle*, which man enjoys in common with the brutes) only, without having, or at least using, the πνεῦμα, or *intellectual faculty*, which is peculiar to man; and who, of course, are destitute of the illumination of the Holy Spirit: men who are either led by sensual impulses only, or rely solely on the light of nature, slighting every thing which cannot be brought to the evidence of the senses. Such a person, therefore, it is said, οὐ δέχεται τὰ τοῦ Πνεύμ. τοῦ Θεοῦ, "does not admit, or hearken to, the doctrines revealed under the guidance of God's Holy Spirit," nor care to understand or appreciate them; for, in fact, they seem to him foolish, nor can he understand them, they being to be searched out and discovered alone by the spirit or understanding, under the illumination of the Holy Spirit, of which he is destitute. "By this (as Bp. Van Mildert, Bampt. Lectur. p. 179, observes) we are not to understand that the mind of man is physically incapable of apprehending such truths, when propounded to him; nor that it requires some special illumination of the understanding, to enable him to discern the terms of the propositions laid before him in Scripture; but that these truths are not naturally to be discovered by the greatest exertion of his intellectual faculties. They cannot be known until revealed by the Spirit of God; nor will they even then be fully received, but by the effect of the same Spirit in subduing the pride, and cleansing the corrupt affections of the human heart." Thus (observes Chrys.) as the eyes of the *body*, though the most beautiful and useful of the members, yet, without light, cannot see; so the ψυχὴ cannot discern, unless enlightened by the Holy Spirit.

15. ὁ δὲ πνευματικὸς, &c.] The sense seems to be: "On the contrary, the man who is guided by the intellectual faculty when enlightened by the

Κυρίου, ὃς συμβιβάσει αὐτόν; ἡμεῖς δὲ νοῦν Χριστοῦ
ἔχομεν. III. *Καὶ ἐγώ, ἀδελφοί,* οὐκ ἠδυνήθην λαλῆσαι ὑμῖν ὡς 1
f Heb. 5. 12, 13. 1 Pet. 2. 2. πνευματικοῖς, ἀλλ᾽ ὡς σαρκικοῖς, ὡς νηπίοις ἐν Χριστῷ. f Γάλα ὑμᾶς 2
ἐπότισα, καὶ οὐ βρῶμα· οὔπω γὰρ ἠδύνασθε· ἀλλ᾽ ‡ οὔτε ἔτι νῦν
g Supra 1. 11. Gal. 5. 19, 20. James 3. 16. δύνασθε· g ἔτι γὰρ σαρκικοί ἐστε. ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρις 3
καὶ διχοστασίαι, οὐχὶ σαρκικοί ἐστε, καὶ κατὰ ἄνθρωπον περιπατεῖτε;
h Supra 1. 12. h ὅταν γὰρ λέγῃ τίς· Ἐγὼ μέν εἰμι Παύλου· ἕτερος δέ· Ἐγὼ Ἀπολ- 4
λώ· οὐχὶ σαρκικοί ἐστε;
i Supra 1. 12. i *Τίς οὖν ἐστι Παῦλος, τίς δὲ Ἀπολλώς,* [ἀλλ᾽ ἢ] *διάκονοι, δι᾽ ὧν* 5

Holy Spirit, is able to discern all things revealed by the Spirit of God; but he himself is not to be discerned, understood, or judged of by any natural (i. e. not spiritual) person." Many recent Commentators take *πάντα* as accus. singul. *masc.*, and assign the following sense: "The spiritual man can discern and determine upon every one who is not so, but he himself can be thus judged of by no one [who is not so]." But this is scarcely permitted by the context.

16. Now follows the *reason* for this inability; in expressing which the Apostle tacitly employs the words of Is. xl. 13; and as there is no direct *citation*, the application of the words may well be, as it *is*, very different from that of the Prophet. The Commentators, however, differ in their interpretations, according to the view they take of *αὐτόν*; some referring it to *Κυρίου*, others to *ὁ πνευματικός*. The ancient and most modern ones prefer the *former;* by which there is supposed to be an inquiry, whether any man has so known the mind of the Lord, as to be able to give him counsel or instruction. See Slade and Heydenr. Many, however, of the best Commentators refer the *αὐτὸν* to *πνευματικὸς*, and assign the following sense: "for what [natural] man hath known the purposes of God, so that he may instruct him," i. e. the spiritual man: but we *have* the mind of Christ, and are therefore able to judge all things, and to instruct and discern the spiritual man. This latter mode is far more agreeable to the context; it being evidently the Apostle's intention to expose the absurdity of a natural man presuming to instruct a spiritual man in spiritual things, or of any ordinary Christian or Teacher presuming to dictate to an inspired Apostle like himself; for it was plainly the Apostle's principal purpose here to establish his own authority, which had been called in question among the Corinthians.

III. In order to check their contentious spirit about teachers, and their boasting of having had a clearer insight in divine truths, the Apostle now proceeds to *anticipate* an *objection* of his adversaries, that the Corinthians had scarcely received from *him* the *rudiments* of the Gospel; and that they therefore did right to prefer teachers who had communicated the *capita rerum.* He shows *why* he had not fully instructed them on those abstruse subjects, on which their teachers had plausibly speculated, namely because, though they had been many of them endued with the supernatural gifts of the Spirit, yet he had observed such things in their disposition and conduct, as rendered it improper for him to speak to them, as to persons qualified to receive the deeper discoveries of Divine wisdom. On these the Apostle did not much treat, because he knew the Corinthians could not bear them; and also that instructions would feed carnal passions, instead of generating faith and love. See more in Scott.

2. The Apostle continues to illustrate what he is saying by a metaphor (suggested by the *νηπίοις* just before) taken from the custom of feeding infants with the lightest food as milk, pap, &c. By *βρῶμα* is meant the *στερεὰ τροφὴ* of Heb. v. 12; both expressions denoting the more sublime and mysterious doctrines, as *γάλα* does the elementary and simple ones, namely, the corruption of human nature, and the rich mercy of God in redemption by the blood of Christ; faith, regeneration, the nature and necessity of holiness, the influences and fruits of the Spirit, the eternal happiness or misery of all men, &c. Ἐπότισα is meant to relate, *per syllepsin*, to both the *γάλα* and *βρῶμα*; an idiom frequent in the Classical writers. See Win. Gr. § 31. 3. *a.*

The *καὶ* after *ἐπότισα* is not found in several MSS., some Versions, and many Fathers, and is cancelled by Griesb.; but without reason: for the authority is insufficient, and we can better account for its *omission* than for its *insertion.* There is more to be said for the *οὐδέ*, which is received by Griesb., Knapp, Tittm., and Vater, instead of *οὔτε.* But though strict propriety of language requires it, yet, as the Apostle is inattentive to such minutiæ as this, it seems rather to have come from the *early Critics;* especially as the MSS. in which it is found are generally such whose text has been systematically *altered.*

3. *ὅπου*] "whereas:" of which sense see examples in Rec. Syn. *Ζῆλος, ἔρις,* and *διχοστασία* are *not*, as Krause imagines, mere synonymes; but there is rather a *Climax;* "envy (as Grot. observes) leading to strife, and strife to faction." *Οὐχὶ σαρκικοί ἐστε;* for this envying and strife are by the Apostle at Galat. v. 20. numbered among the works of the flesh; "which include among them (says Grot.) all those affections which do not tend to the glory of God and the welfare of man, but are merely directed to our own selfish gratification." By *σαρκικοὶ* the Apostle does not intend the prevalence of the sensual appetites, but of the malignant or selfish passions. Thus a man may be, in some respects, thus carnal, yet, in other respects, not destitute of spirituality. By *κατ᾽ ἄνθρωπον*, is meant correspondent to the habits of mere unregenerate man.

4. See Note on i. 12.

5. *διάκονοι*] i. e. persons merely *instrumental* in producing, and not the *authors* of, faith and conversion; and who therefore ought not to be set up as *heads* of the religion. At *ἑκάστῳ ὡς* there is, as Grot. observes, an inverse construction for *ὡς ἑκάστῳ*; q. d. to each his office, his ability to exercise it, and his success in it. At *ἔδωκε* supply *πιστεύειν*, i. e. if the words be refer-

6 ἐπιστευσατε, καὶ ἑκάστῳ ὡς ὁ Κύριος ἔδωκεν; [k] ἐγὼ ἐφύτευσα, Ἀπολ-
7 λὼς ἐπότισεν, ἀλλ᾽ ὁ Θεὸς ηὔξανεν. ὥστε οὔτε ὁ φυτεύων ἐστί τι, οὔτε
8 ὁ ποτίζων, ἀλλ᾽ ὁ αὐξάνων Θεός. [l] Ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἓν
εἰσιν· ἕκαστος δὲ τὸν ἴδιον μισθὸν λήψεται κατὰ τὸν ἴδιον κόπον.
9 [m] Θεοῦ γάρ ἐσμεν συνεργοί· Θεοῦ γεώργιον, Θεοῦ οἰκοδομή ἐστε.
10 [n] Κατὰ τὴν χάριν τοῦ Θεοῦ τὴν δοθεῖσάν μοι, ὡς σοφὸς ἀρχιτέκτων
θεμέλιον τέθεικα· ἄλλος δὲ ἐποικοδομεῖ· ἕκαστος δὲ βλεπέτω πῶς
11 ἐποικοδομεῖ. (° θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν
12 κείμενον, ὅς ἐστιν· Ἰησοῦς [ὁ] Χριστός.) Εἰ δέ τις ἐποικοδομεῖ ἐπὶ
τὸν θεμέλιον τοῦτον, χρυσόν, ἄργυρον, λίθους τιμίους· ξύλα, χόρτον,

k Acts 18. 25. & 19. 1.
l Psal. 62. 12. Jer. 17. 10. & 32. 19. Matt. 16. 27. Rom. 2. 6. Gal. 6. 5. Rev. 2. 23. & 22. 12.
m 2 Cor. 6. 1. Eph. 2. 20. Col. 2. 7. 1 Pet. 2. 5.
n Rom. 1. 5. & 15. 20.
o Isa. 28 16. Matt. 16. 18. Eph. 2. 20.

red to the *evangelized;* but if to the *evangelizers*, the sense will be, even according as the Lord gave to each his peculiar office ἐν τῷ διακονεῖν. The words ἀλλ᾽ ἢ are not found in several very ancient MSS. and some Versions, and are cancelled by Griesb.; but on insufficient grounds. The *external* proof that they are not genuine is very slender, and the internal by no means strong; since it is more probable that the words were removed by those who objected to the inelegance of the Greek, than inserted by those who wished to remove an abruptness.

6. Here the metaphors are derived from *agriculture;* of which, in the East, irrigation forms an important operation. Ηὔξανεν, literally, "made to grow," i. e., as Abp. Newcome explains, by the miraculous powers communicated to us, and by the influence of his Spirit.

7. ἐστί τι] Sub. μέγα, i. e. *comparate.* An idiom frequent in the N. T. See Acts v. 36. and Galat. ii. 6. and Notes.

8—17. Annectere videtur Ap. argumentum secundum ad dissidiorum, ex nimio honore, aliis doctoribus præ aliis tribui solito, oriundorum, stultitiam reprehendendam; idque inde repetitum, quod, quomodo doctores omnes, qui uni eidemque consilio promovendo destinati sint, hoc ipsum promoverint, et quonam adeo honore, quibusque præmiis aliis præ alio dignus sit, non penes homines, sed solum Deum judicium esse possit, debeatque. (Pott.)

— ἓν εἰσιν] "are one and the same," i. e. entirely united in affection, work, and purpose. Hence there ought to be no faction.

— ἕκαστος δὲ — κόπον.] This (as the Greek Commentators remark) was added to repress sloth, as if all the labourers would be on the same footing, and receive the same reward. The words, therefore, form an *epanorthosis;* q. d. they are not so far *one*, but that respect will be had to each one's labour and pains, and he will receive his own reward proportionably. It is *labour* to which reward is promised, not *success of labour*, which is not in any minister's power.

9. Previously to describing this κόπος, the Apostle briefly points out the *scope* to which it is to be directed. In συνεργοὶ there is a resumption of the foregoing *agricultural* metaphor. The συν in συνεργοὶ may be referred either to *God* (q. d. "We are fellow-labourers with God"), or to the *Apostles* and preachers of the Gospel (q. d. "We are fellow-labourers of, and employed by God." So σύνδουλοι in Matt. xviii. 29. But the latter seems more agreeable to the context. Γεώργιον, i. e. *the field cultivated.* In the next clause the Apostle slides from the agricultural into an architectural metaphor; both being employed in Scripture with reference to men as the object of God's purposes in the Gospel. See Matt. xiii. 38. John xv. 1. Is. lxi. 5. and 2 Cor. vi. 16. Eph. ii. 20. The pronouns are emphatical, and the sentiment is: "*You* are, as it were, the *field* which God cultivates, and the building which he erects; *we* are his *labourers* in both works."

10—15. Thus far the Apostle has proceeded on the supposition that the labourers were skilful and faithful: he now adverts to those who were, more or less, not so; and in doing this, he continues in the *architectural* metaphor just adopted. The whole passage is allegorical. The Christian congregation being the *building*, and its ministers the *architects.* St. Paul had, by the free grace of God, laid a sure foundation; if that be removed, there is quite another building. Whatever superstructure be added, it must await the issue of that day of trial, which will bring every man's work to the test.

10. κατὰ τὴν χάριν, &c.] "according to the office [of Apostle of the Gentiles] graciously committed to me by God." Θεμέλιον τέθεικα, i. e. "by communicating the elementary truths." In ἀρχιτέκτων St. Paul adverts to his own dignity, as Apostle of the Gentiles. The ἄλλος is, as Pott remarks, to be taken *collectively*, with reference to those persons (Apollos and others) who had followed the Apostle at Corinth. On the mention of "building thereon," the Apostle engrafts an admonition to those who are, or may hereafter be employed in it. Ἐποικοδομεῖ, scil. ἐπ᾽ ἀλλότριον θεμέλιον. The words θεμέλιον and ἐποικ. are *emphatical* and antithetical.

11. δύναται] "can," consistently with what is right, i. e. *ought.* (Grot.) Παρὰ after ἄλλος (taken, as often, for a *comparative*), signifies ἢ, *than* or *besides.* This idiom is supposed to be Hellenistic; but it occurs in the Classical writers. Κείμενον scil. ὑπ᾽ ἐμοῦ. The sense of Ἰησοῦς Χρ. is, as the best Commentators have seen, the *History of Jesus Christ*, comprehending the doctrines and precepts, the promises and threatenings of the Gospel, as we find them stated in the Evangelists, or, as Scott explains, the Person, mediatorial office, righteousness, atonement, intercession, and grace of the Lord Jesus Christ. I have double bracketed the ὁ, since it is not found in the earliest Edd. and many MSS. and Fathers, and has been cancelled by Beng., Wets., Matth., Griesb., Tittm., and Vat.

12. The sense of this and the following verses is somewhat obscure, arising from a certain confusion in metaphor. But the difficulty has been increased by a misapprehension of the Apostle's

p Isa. 48. 10. Jer. 23. 29. 1 Cor. 4. 5. 1 Pet. 1. 7. & 4. 12.

καλάμην· — [p] ἑκάστου τὸ ἔργον φανερὸν γενήσεται· ἡ γὰρ ἡμέρα 13
δηλώσει· ὅτι ἐν πυρὶ ἀποκαλύπτεται· καὶ ἑκάστου τὸ ἔργον ὁποῖόν
ἐστι τὸ πῦρ δοκιμάσει. Εἴ τινος τὸ ἔργον μένει, ὃ ἐπῳκοδόμησε, μι- 14
σθὸν λήψεται· εἴ τινος τὸ ἔργον κατακαήσεται, ζημιωθήσεται· αὐτὸς 15
δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρός. [q] Οὐκ οἴδατε ὅτι ναὸς Θεοῦ 16
ἐστε, καὶ τὸ Πνεῦμα τοῦ Θεοῦ οἰκεῖ ἐν ὑμῖν; εἴ τις τὸν ναὸν τοῦ 17

q Infra 6. 19. 2 Cor. 6. 16. Eph. 2. 21, 22. Heb. 3. 6. 1 Pet. 2. 5.

general purpose in this passage; which was not, as is commonly thought, to represent *one* edifice, but (as the best Commentators are agreed) *two*. The Apostle means to say, that on the foundation of those elementary principles two very different buildings might be erected. And thus the metaphorical expressions are meant to designate the *good* and the *bad* superstructure, respectively. I have pointed accordingly; for (as Pott and Heydenr. have seen) there is after ξύλα an ellip. of εἴτε, for ἢ εἴ τις ἐποικοδομεῖ. The Syr. *supplies* the particle.

The words ἑκάστου — γενήσεται are closely connected with the foregoing, and form, as Pott says, the apodosis. The sentiment is, "Whether any one builds on this foundation a solid and splendid building, like a magnificent Temple, or a mean hut, formed of boards and thatched with dried grass, each architect's work will be made manifest." The best Commentators are agreed that λίθους τιμ. designate those precious *marbles*, with which palaces and temples were built, or at least the walls *cased*. See Is. liv. 11, 12. The hut in question is supposed to be built of upright posts and pales, filled up with twigs daubed over with clay, and the whole thatched with stubble or offal hay.

13. ἡ γὰρ ἡμέρα δηλώσει.] This *may* mean, as many Commentators suppose, "time will show [this]." So the Latin adage, "dies docebit," and the Greek χρόνος πάντα εἰς φῶς φέρει. But this interpretation is forbidden by the presence of the *Article*. From the words following, it seems best, with the ancient and several eminent modern Expositors (and recently Pott and Heydenr.), to take it of *the* day, i. e. the day of judgment. Mackn., Middl., and Burton, indeed, understand the *day of persecution* (see James v. 3. 1 Pet. i. 7. iv. 12.): but besides that that would suppose the meaning to be most *œnigmatically* expressed, the other is more suitable to the gravity of the context, and is required by the idea meant to be suggested in ἐν πυρὶ ἀποκαλ.; for God's judgment is often elsewhere compared to a fire. Ἀποκαλύπτεται *may* be with some, referred to ἔργον *(building)*, the words ἡ γὰρ ἡμέρα δηλώσει being regarded as in some measure parenthetical; and thus a good sense will arise. But it is more natural to refer ἀποκ. to the *nearer* antecedent ἡμέρα; and thus a more simple construction is obtained. The sense, too, which it yields, is equally good; for the day of judgment will (as we learn from 2 Pet. iii. 10) be revealed with fire.

14, 15. μένει] "remain [uninjured by the flames], abide the fiery trial." Μισθὸν λήψεται and ζημιωθήσεται are opposed to each other; and in the *former* there is an ellipsis of ἔργον, to be taken from τὸ ἔργον just before; in the *latter* an ellip. of τοῦ μισθοῦ, from μισθὸν preceding; q. d. He shall be mulcted of, lose the reward, which he would have received for his work. At αὐτὸς σωθ. those Commentators are not a little perplexed, who refer the passage to *Christians in general;* but without reason; for it is plain that the Apostle had only in view Christian *teachers*. The sense of the passage is, indeed, obscured by a blending of the physical and the metaphorical parts of the comparison, the first of which represents a *builder*, whose house is, as it were, burnt over his head, and who with difficulty and danger escapes through the fire. From the passages cited by the Philological illustrators this appears to have been an almost proverbial expression, as in Jude 23. and Livy xx. 35. ex damnatione collegæ et suâ *propè ambustus evaserat*. The second designates a *Christian teacher*, the superstructure of whose doctrine does not square with the fundamental principles of Christianity previously laid down, and accordingly is brought to ruin: thus, then, he *loses his labour*, and is himself saved *with very great difficulty*.

That this passage cannot, upon any principles of just interpretation, be adduced to countenance the Popish doctrine of *purgatory*, I have shown in Recens. Synop.; remarking that the notion has no support in any of the *earlier* Fathers, and the countenance seemingly afforded by the *later* ones, is not without suspicion of interpolation; of which we are enabled to convict the Romanists in one instance, that of Theodoret in loc., where see the Note of Noesselt.

16. οὐκ οἴδατε ὅτι ναὸς Θεοῦ ἐστε.] There is here a recurrence to the idea at v. 9., but suggested by the foregoing architectural metaphor; and under this imagery the Apostle speaks of the whole body of Christian converts, as being the Temple of God, built by Him and consecrated to his service. Just as in the O. T. God is said to *dwell among* the Jews; who are accordingly styled the *habitation* and the *Temple* of God. And he further assures them that the *Spirit* of God dwelleth in them, and is attested by his gifts and graces, as God manifested his presence in the Temple at Jerusalem; q. d. Ye are not merely the *building* of God, but his *Temple*, as being that in which his Spirit dwelleth. This is meant to point a denunciation against false teachers, who corrupt the minds of their disciples with error. The general sense is, that the indwelling of the Spirit constitutes the Temple of God: and that every true Christian is both *individually* such a sacred shrine, and that the *whole* Christian *Church* forms collectively the complete and magnificent building substituted in the place of the Jewish Temple. The assertion is, that if any one shall corrupt or injure this body of the Church, composing the spiritual Temple of God (whether by false doctrines, or a contentious and sectarian spirit, or by a conduct unworthy of his high calling, see vi. 15—19.), him shall God destroy. It is strange that Abp. Newc. should render φθερεῖ will *corrupt*, which spoils the beauty of the *antanaclasis* subsisting between φθείρει and φθερεῖ. Compare Acts xxiii. 2, 3., where the expression used is not *imprecatory*, but *predictive*. Here φθείρει is not so much *predictive* (as Theophyl. considers it), but rather *denuncia-*

Θεοῦ φθείρει, φθερεῖ τοῦτον ὁ Θεός· ὁ γὰρ ναὸς τοῦ Θεοῦ ἅγιός
18 ἐστιν, οἵτινές ἐστε ὑμεῖς. [r] Μηδεὶς ἑαυτὸν ἐξαπατάτω· εἴ τις δοκεῖ [r] Prov. 3. 7. Isa. 5. 21.
σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι τούτῳ, μωρὸς γενέσθω, ἵνα γένηται
19 σοφός. [s] Ἡ γὰρ σοφία τοῦ κόσμου τούτου μωρία παρὰ τῷ Θεῷ ἐστι. [s] Job 5. 13.
γέγραπται γάρ· Ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πα-
20 νουργίᾳ αὐτῶν. [t] καὶ πάλιν· Κύριος γινώσκει τοὺς δι- [t] Psal. 94. 11.
21 αλογισμοὺς τῶν σοφῶν, ὅτι εἰσὶ μάταιοι. Ὥστε μηδεὶς
22 καυχάσθω ἐν ἀνθρώποις· πάντα γὰρ ὑμῶν ἐστιν· [u] εἴτε Παῦλος, [u] Infra 11. 3.
εἴτε Ἀπολλῶς, εἴτε Κηφᾶς, εἴτε κόσμος, εἴτε ζωὴ εἴτε θάνατος, εἴτε
23 ἐνεστῶτα εἴτε μέλλοντα· πάντα ὑμῶν ἐστιν· ὑμεῖς δὲ Χριστοῦ·

tory. Ἅγιος is here very significant, and even emphatic, q. d. holy [and therefore not to be violated or injured with impunity].

17. οἵτινές ἐστε ὑμεῖς] "which kind of Temple [in inviolability] ye [the body of Christ] are." The construction here is remarkable; the plural οἵτινες being used instead of the singular ὅστις, by a not very unusual idiom; whereby, when a relative is placed between two substantives, it sometimes takes the number of the *preceding*, sometimes, as here, of the *following*. See Matth. and Buttm. Gr. Gr.

18. The Apostle now traces the origin of the dissensions which harassed the Corinthian Church, (Crell.) adducing a *third* argument to prove the folly of making schisms. (Pott.)

—μηδεὶς ἑαυτὸν ἐξαπ.] The words μηδεὶς ἑαυτὸν ἐξαπατάτω are meant to be referred, not, as some suppose, to what *precedes*, from v. 10.; but to what *follows;* and are a formula (occurring also in Matt. xxiv. 4., where see Note Eph. iv. 14. 2 Thess. ii. 3. 1 John iii. 7. and Jer. xxxvii. 9.) intended to give force and solemnity to a warning or a precept, by hinting at the danger of despising it, through the deceivableness of persons, or the deceitfulness of things. Thus the sense is, "let no one deceive himself," either by resting on the vain opinion of his own wisdom, or of wisdom in general, which, without Divine aids and lights, cannot but fail him. Δοκεῖ σοφὸς εἶναι. I have in Rec. Syn. proved that the sense is not, "thinketh himself to be wise," nor, "seemeth to be wise;" but "has the reputation of being wise." So Thucyd. i. 79. ἀνὴρ ξυνετὸς δοκῶν εἶναι. The words ἐν τῷ αἰῶνι τούτῳ are by some ancient and modern Interpreters construed with the words *following*. But it is more natural, and agreeable to the style of Scripture, as well as to the context, to connect them (as do most Commentators, and among the rest, Pott), with the *preceding*. Render, "in knowledge of the things of this world." Μωρὸς γενέσθω, "let him renounce all pretensions to wisdom superior to what the word of God reveals." Ἵνα γέν. σοφὸς, "in order that he may become really wise," i. e. unto salvation.

19. ἡ γὰρ σοφία, &c.] The full sense is, "[And this indeed is necessary] for the wisdom of this world [only] is [but] foolishness in the estimation of God." Dr. South (in an able Sermon on this text, vol. i. 375. seqq.) takes σοφία here to mean that *worldly wisdom*, which lies in *practice*, and goes by the name of *policy*, — a kind of *practical* cunning having something of the nature of a *trade*. This he thinks plain from the πανουργία in the next clause. But from what the Apostle immediately subjoins at v. 10., especially adverting to διαλογισμοὺς (see Rom. xiv. 1.) and μάταιοι (see Rom. i. 21.), it should seem that he had also in view that sort of wisdom which consists in *speculation*, and, however admired by the learned among the heathens, was called by St. Paul "vain philosophy" and science falsely so called. To this, there is reason to think, the false teachers and their disciples were exceedingly attached, and with it corrupted the simplicity of the Gospel. By σοφία is meant the wisdom of men who *rest* on their own intellectual powers, without a reference to God; a wisdom which has no more effect in procuring salvation than folly. This truth the Apostle then establishes from Scripture, namely, Job v. 13.

—ὁ δρασσόμενος] scil. ὁ Θεός ἐστι. Render "it is God who catcheth [and holdeth fast] the crafty in their own cunning." The Apostle here follows the Hebrew rather than the Sept., and renders more forcibly. Διαλογισμοὺς, "devices, plans."

21—23. Having thus shown the folly of schisms, the Apostle adds an exhortation; not to boast, some of one teacher and some of another, to the disregard of all the rest, since not only all *teachers*, but all *events* that may befall them, are made subservient to the *general* good of the Christian body. (Pott.)

—καυχάσθω] "boast of," by ranging himself under any one's banners, as leader of the Sect, (which was the case both with the Jews and Greeks) seeing that they are but *men*, and *instruments* of God for the salvation of the world. In the words which express the *reason*, the πάντα is by some Commentators referred to *things*, namely, the endowments of the Apostles and teachers; by others, to *persons*, namely, all *teachers*. The latter is preferable, especially as the other sense may be *included;* to hint which, it seems, the *neuter* was used for the *masculine*. Render: "All teachers and all the various endowments they respectively enjoy, are yours," i. e. meant to be promotive of your spiritual good. Compare Rom. viii. 24. This πάντα is then (Pott and Heydenr. observe) explained per μερισμόν. The general sense of the passage is clear; but how to adjust the language to the ordinary rules of construction, is not easy. It is, by the best Expositors, supposed to contain the following sense: "Yours are all teachers [and their endowments]; whether Paul, or Apollos, or Cephas: nay, yours is the whole universe, and whatever it affords, whether distributed into things endued with life, or destitute of it; whether into things present, or things future (compare Col. i. 16. Rom. viii. 39.), all are yours, i. e. are meant to be

x Matt. 21. 45. 2 Cor. 4. 5. & 6. 4. Col. 1. 25. Tit. 1. 7. 1 Pet. 4. 10. y Luke 12. 42. z Exod. 34. 7. Psal. 130. 3. & 143. 2. Job. 9. 2. Rom. 3. 20. & 4. 2. 1 John 3. 20, 21. a Dan. 7. 10. Matt. 7. 1. Rom. 2. 1, 16, 29. 2 Cor. 5. 10. Rev. 20. 12.

Χριστὸς δὲ, Θεοῦ. IV. [x] *Οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος, ὡς ὑπη-* 1
ρέτας Χριστοῦ καὶ οἰκονόμους μυστηρίων Θεοῦ. [y] *Ὁ δὲ λοιπὸν, ζητεῖ-* 2
ται ἐν τοῖς οἰκονόμοις, ἵνα πιστός τις εὑρεθῇ. *ἐμοὶ δὲ εἰς ἐλάχιστόν* 3
ἐστιν, ἵνα ὑφ᾽ ὑμῶν ἀνακριθῶ, ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ᾽ οὐδὲ
ἐμαυτὸν ἀνακρίνω· (z *οὐδὲν γὰρ ἐμαυτῷ σύνοιδα, ἀλλ᾽ οὐκ ἐν τούτῳ* 4
δεδικαίωμαι·) *ὁ δὲ ἀνακρίνων με, Κύριός ἐστιν.* [a] *Ὥστε μὴ πρὸ* 5
καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ Κύριος, ὃς καὶ φωτίσει τὰ κρυπτὰ

subservient to your real and ultimate good." The component parts of the above *μεριστὸς* are well explained by Newc. as follows: "or *life*, as exercising your virtues, and prolonging your usefulness: or *death*, as displaying your faith and patience, and leading to glory: or things present, the gifts of the Spirit, the good or evil things of life: or things to come, the happiness and immortality which you shall inherit: all things are for the benefit of Christ's faithful disciples, and work together for their good."

With respect to the words *ὑμεῖς δὲ Χριστοῦ*, &c., they doubtless mean: "But [though all things and persons be yours] you yourselves are Christ's subjects," and therefore ought not to attach yourselves to any other, as head of the Church. The words *Χριστὸς δὲ Θεοῦ* are meant to bring the gradation in this spiritual Hierarchy (with which Wolf compares a similar one in Philemon) to the highest pitch;—"Christ is God's," i. e. (as the best Commentators explain) in his office of Mediator and Redeemer. See Chrysost. and Whitby.

IV. The first five verses of this Chapter closely connect with the preceding, being a sort of *corollary*, showing what followed from the foregoing; namely, the exact degree of estimation in which Christian teachers *ought* to be held; to whom the Corinthians had hitherto assigned either *too much*, or *too little* honour. (Krause.) That they might not be too proud of their new teacher, to the undervaluing of *himself*, the Apostle shows that all preachers are but *stewards* of the manifold mysteries of God, and are valued in the sight of God according to their *fidelity*, which could not now be known to men; and that therefore they ought neither to be too much extolled nor depreciated, till Christ, their Lord, shall come, who will assign them their due honour. Moreover, that having nothing but what they have by him *received*, such stewards have no ground of glorifying. Then in order to point out the difference between the *false teachers* (so admired by the factious) and himself and the other Apostles, he draws a striking contrast between the luxury and ease in which the former were living at Corinth, with the poverty and persecution which the Apostles endured. He further intimates that he shall shortly come, and put to the test the claims of his adversaries, by seeing the *supernatural powers* which they can bring forward for their confirmation.

1. *ἄνθρωπος*] is put (like the Heb. אדם or איש) for *ἕκαστος*. *Οὕτως*, "in this [following] manner." *Ὡς ὑπηρ. Χρ.*, and consequently not Lords of your faith, so that ye should be called after them. *Οἰκονόμους μυστηρίων Θ.*, "stewards and dispensers of the benefits of the Gospel, by preaching its doctrines; which are called *mysteries*, because they were not discoverable by human reason, but only to be known from Divine revelation." He means to say that they are *stewards* only, not the *proprietors* of that which they dispense, and therefore are in *all* respects to follow the directions of their Master, and fidelity is their chief duty. On the points of parallel between the duties of an *οἰκονόμος* and a minister of the Gospel, see Raphel. and Scott.

2. *ὁ δὲ λοιπόν.*] A form of transition equivalent to *τὸ λοιπὸν* at Eph. vi. 10, and which may be rendered *cæterum, now*; or, with Heydenr., *potissimum.*

3, 4. *εἰς ἐλάχιστόν ἐστι.*] An Hellenistic phrase, equivalent to the Classical *παρ᾽ οὐδέν ἐστι*, or *οὐδὲν διαφέρει*, &c. *Ἀνακρίνειν* properly signifies "to examine the qualities of any thing or person;" and sometimes it denotes, as here, the *result* of that scrutiny, whether for praise, or blame. Now the result of the *ἀνάκρισις* in question would, in the followers of *Paul*, be *praise*; in the followers of *Apollos* and others, *blame*. To soften the seeming harshness of this, the Apostle adds, *ἢ ὑπὸ ἀνθρωπίνης ἡμέρας*, i. e. "or of any *man's* judgment;" *ἡμέρα*, being often used to denote a *day of judgment*, but here simply *judgment*. It is, however, so anomalous an expression, that Jerome would regard it as a *Cilicism*. We may rather suppose (with Beza, Olear., Dobree, and Pott), that St. Paul chose to say *day* instead of *judgment*, with allusion to that *great day* of final judgment, about the award of which alone he was anxious. His meaning seems to be this,—that whether he be approved or censured by human judgment, is of little consequence to him, in comparison with the unerring judgment of God at the great day.

Then, to preclude all idea of *arrogance*, he adds *ἀλλ᾽ οὐδὲ ἐμαυτὸν ἀνακρίνω*, the sense of which briefly worded, and therefore obscure, clause seems to be: "[As to *human* judgment, so far are the judges from being able to determine], that I cannot even judge *myself* [or determine whether I am superior or inferior to the other teachers.]"

The next clause *οὐδὲν γὰρ—δεδικαίωμαι* is parenthetical, and the sense is, "I am not conscious to myself of having done any wrong [in my ministry]; yet am I not, on that account, justified and free from blame;" namely, it should seem, that of sinning occasionally through ignorance, or *deficiency* in even what was right. So Pott: "siquidem plura mihi supersunt præstanda." At *οὐδὲν* sub. *κακὸν*, as in the *Nil conscire sibi* of Horace. The word is sometimes *expressed*, as in a kindred passage of Job. xxvii. 6. *οὐ γὰρ σύνοιδα ἐμαυτῷ ἄτοπα πράξας.* The words *ὁ δὲ ἀνακρίνων—ἐστι* must, from the context, mean: "He alone who has to judge me at the last day is the Lord." See Bishop Bull's Harm. Ap. p. 25.

5. On this the Apostle founds a weighty admonition, of universal application.

—*πρὸ καιροῦ*] "aforetime," namely, as is just afterwards explained, the time of Christ's judgment at his second advent. *Φωτίζειν* signifies to

τοῦ σκότους, καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν· καὶ τότε ὁ
ἔπαινος γενήσεται ἑκάστῳ ἀπὸ τοῦ Θεοῦ.
6 [b] Ταῦτα δέ, ἀδελφοί, μετεσχημάτισα εἰς ἐμαυτὸν καὶ Ἀπολλὼ δι'
ὑμᾶς· ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ ὃ γέγραπται φρονεῖν, ἵνα μὴ
7 εἷς ὑπὲρ τοῦ ἑνὸς φυσιοῦσθε κατὰ τοῦ ἑτέρου. [c] Τίς γὰρ σε δια-
κρίνει; τί δὲ ἔχεις ὃ οὐκ ἔλαβες; Εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι
8 ὡς μὴ λαβών; Ἤδη κεκορεσμένοι ἐστέ, ἤδη ἐπλουτήσατε, χωρὶς ἡμῶν
ἐβασιλεύσατε· καὶ ὄφελόν γε ἐβασιλεύσατε! ἵνα καὶ ἡμεῖς ὑμῖν συμ-
9 βασιλεύσωμεν. [d] Δοκῶ γὰρ ὅτι ὁ Θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχά-

b Prov. 3. 7. Rom. 12. 3.
c John 3. 27. Rom. 12. 6. James 1. 17. 1 Pet. 4. 10.
d Ps. 44. 22. Rom. 8. 36. 2 Cor. 4. 11. Heb. 10. 33.

bring to light, i. e., in a popular sense, to make known; synonymous with φανερ. just after. The sentiment is: "He will bring to light [and pass judgment on] the most secret actions, and hidden thoughts and plans."

Ἔπαινος is, like the Latin *fama*, a word of middle signification, denoting what is *thought* or *said* of any one, either for *praise* or *blame*; and sometimes, as here, it has an adjunct notion of reward or punishment as resulting therefrom. Of course this is intended primarily of the *teachers* before mentioned; but it is *applicable* to all Christians.

6. ταῦτα δέ, ἀδ., μετεσχ. εἰς ἐμ.] Μετασχηματίζειν signifies to transfer, by accommodation to one's self, what may be said of another. The sense is: "These things [namely, 'which I have now written, on the authority of teachers,' iii. 35. seqq.] I have in figure applied to myself and Apollos for your sakes, for your instruction;" q. d. "I have brought forward this in my own person and that of Apollos, as if what was said of *others* (whom I, out of delicacy, forbear to mention), were applicable to *us*; intending, under my own name and his, to admonish you as to the degree of estimation in which you ought to hold *any* teachers of the Gospel. The Apostle had recourse to this μετασχηματισμὸς, partly, we may suppose, from motives of prudence and moderation, but chiefly that he might be enabled thus to intimate, in the least invidious manner, the true dignity of ministers of the word.

6. ἵνα ἐν ἡμῖν — φρονεῖν.] Ὃ γέγραπται is commonly introductory of what *is written* in *Scripture* for *general admonition*; but the best Commentators are agreed that here, agreeably to the context, it can only mean, "what has been written in *this Epistle*." Supra iii. 7, 9, 22. The next words ἵνα μὴ — ἑτέρου signify, "that ye may not be vain of one teacher to the prejudice of another." Thus the expression is equivalent to καυχᾶσθαι ἐν ἀνθρώποις supra iii. 21. On ἵνα with an Indicative, see Winer and Alt.

7. The Apostle here apostrophizes the false teachers, using the singular number, to make the address more pointed. [Why dost thou boast] for who, &c.? Διακρίνει, "distinguishes *thee*, makes *thee* superior to the generality?" Heydenr., however, is of opinion that what is here said is meant for the Corinthian Christians at large. It seems, indeed, to have been intended for both the *teachers* and the *people*; with some accommodation of sense in ἔλαβες, according to the application. Thus, also, as to the reference in ἔλαβες, whether it be, as some say, to *God*, or (according to others) to *Paul*, it *may* be understood of *both*: the natural endowments and spiritual gifts as ascribed to the *former*, — the religious knowledge in general, to the *latter*. Though I am inclined to think that the Apostle had the *former* chiefly in view, meaning that there was nothing that they had not received *immediately* from God, or *mediately*, through his instrumentality, as Apostle.

8. ἤδη κεκορεσμένοι ἐστὲ, &c.] The best Commentators are of opinion that this is spoken ironically, and directed against the false teachers, Paul's adversaries; q. d. "I see ye are like persons who are satiated at a feast; ye think ye have all, and need no more knowledge." But it should seem that there is a reference to the *people* also. By κεκορ. ἐπλουτήσατε and ἐβασιλεύσατε the Apostle merely places the same idea in different points of view, by varying the metaphor, so as to rise in *climax*. The 1st is taken from persons *filled with food*, so as neither to need nor desire more. The 2d, from persons so *rich* as to have no want of, or desire for more wealth. The 3d, from one who, from being a private person, is raised to the *throne*, and, having therefore attained the highest station, has nothing further to wish. Ἐβασιλ. ought (as in the case of ἐπλουτ.) to have been rendered "ye reign;" which must be taken in the *metaphorical* sense, common in the Latin *regno*, as denoting the obtaining whatever we desire, without the controul of others. So Horat. Epist. i. 10. 3. Vivo et *regno*, simul ista reliqui. So Heydenr. explains it as equivalent to ἐγενήθητε ὑπερλίαν σοφοὶ, &c. In the next clause, καὶ ὄφελόν γε ἐβασιλεύσατε, &c., *irony* passes into *sarcasm*. As to the sense, that adopted by most Commentators, "I wish ye had the *authority* of princes, that ye might afford protection to us in persecution," is frigid, and at variance with the context, which demands the *figurative* sense above adverted to. The true mode of explanation is that of the ancients and some moderns (as Calvin, Lightfoot, Tiren., Menoch., Krause, Vat., Pott, and Heydenr.), who assign as the sense: "Would that ye *were* so abundant in all spiritual riches; for then I might partake of your prosperity in the credit and honour which I should enjoy from having converted and taught you; since the fame of the disciple tends to the honour of the teacher."

9. δοκῶ γὰρ ὅτι ὁ Θεὸς — ἀνθ.] The words are obscure from deep pathos, and the only way to understand them is to ascertain the *connection*, and trace the *scope* of the passage. The latter should seem to be, to contrast his own situation with theirs, and thus put them to shame. As to the *former*, the link of connection seems to subsist in a clause omitted, to which the γὰρ has reference, q. d. [And well may we Apostles form such a wish]; for how different is our situation as compared with yours; for while *you* abound in every good thing, and carry your heads high, *we*, &c. This use of δοκῶ is (like our *I trow*) subservient

e Supra 2. 3. 2 Cor. 13. 9. f Acts 23. 2. 2 Cor. 4. 8. & 11. 23. g Matt. 5. 44. Luke 6. 28. & 23. 34. Acts 7. 60. & 18. 3. & 20. 34. Rom. 12. 14. 1 Thess. 2. 9. 2 Thess. 3. 8. h Lam. 3. 45.

τους ἀπέδειξεν, ὡς ἐπιθανατίους· ὅτι θέατρον ἐγενήθημεν τῷ κόσμῳ
καὶ ἀγγέλοις καὶ ἀνθρώποις. [e] Ἡμεῖς μωροὶ διὰ Χριστόν, ὑμεῖς δὲ 10
φρόνιμοι ἐν Χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἔνδοξοι,
ἡμεῖς δὲ ἄτιμοι. [f] Ἄχρι τῆς ἄρτι ὥρας καὶ πεινῶμεν καὶ διψῶμεν, καὶ 11
γυμνητεύομεν, καὶ κολαφιζόμεθα, καὶ ἀστατοῦμεν, [g] καὶ κοπιῶμεν 12
ἐργαζόμενοι ταῖς ἰδίαις χερσί· λοιδορούμενοι, εὐλογοῦμεν· διωκόμενοι,
ἀνεχόμεθα· [h] βλασφημούμενοι, παρακαλοῦμεν· ὡς περικαθάρματα 13

to irony or sarcasm. Ἡμᾶς τοὺς ἀποστ. ἐσχάτους ἀπέδειξεν, "hath set us Apostles in the lowest place." Ἀποδείκνυμι signifies to *show, appoint* any one his place. As to ἐσχάτους (which term simply signifies the lowest or last in a row), there is not, perhaps (as many imagine), any allusion to the gladiatorial exhibitions of the Amphitheatre, but only an expression to denote the meanness of their condition. At ἐπιθαν. repeat ἀπέδειξε. There is supposed to be there an allusion either to the *bestiarii*, or the *gladiators*. But possibly the Apostle intended (as Chrysostom, Pott, and Heydenr. think) to express only the general idea of men *condemned to death*, and who are in continual expectation of meeting their fate. The words following, indeed (ὡς θέατρον ἐγενήθημεν) countenance the *former* view; but it should seem that the Apostle there adduces a *new* figure, engrafted on the former. Thus the sense of ὅτι θέατρον — ἀνθρώποις seems to be: "And, in one point of resemblance, we may truly be called ἐπιθανάτιοι; for we, like them, are become a gazing-stock to the whole universe, both angels and men." Θέατρον is taken for θέαμα; and θέατρον ἐγεν. is for θεατριζόμεθα, as in a kindred passage of Heb. x. 33. With respect to the difficulty started by some — how *angels* can be supposed present at such a spectacle, it may be answered, that καὶ ἀγγέλ. καὶ ἀνθρ. are put per μερισμὸν, being *enumerated* as the *constituent parts* of τῷ κόσμῳ preceding. See Calvin, Krause, Pott, and Middl. If this be thought not satisfactory, we may, with Chrys., Grot., and Heydenr., suppose that the world [of intelligent beings] is here distinguished into two parts, the *superior* and the inferior family, as were the *visible* and *invisible* spectators. And so probably the passage was taken by *Origen*, who says (Contra Cels. viii. p. 393.) that God permits to evil spirits the permission to vex the pious, ἵνα καὶ ἐν τοσούτοι, εὐσεβεῖς μένοντες, φανεροὶ τέως τοῖς μὴ βλέπουσιν αὐτῶν τὴν ἕξιν ἀοράτοις καὶ ὁρατοῖς θεάταις γένωνται. This view is confirmed by 1 Tim. v. 21. Διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ — καὶ τῶν ἐκλεκτῶν ἀγγέλων.

10. ἡμεῖς μωροὶ — ἄτιμοι.] In this antithetical sentence the Apostle reverts to *irony*, which is, however, dropped at the end of the verse. Διὰ Χριστὸν is for ἐν Χριστῷ. The idea meant to be conveyed by ἀσθ. and ἰσχυροὶ is not quite clear. It seems to be, "weak in presence, infirmities, and worldly advantages," as opposed to being buoyed up by outward advantages and prosperity.

11—13. The contrast is here carried forward; from what affected the *mind*, to what pressed on the *body*; and that in a pathetic enumeration of various sufferings. The expression with which the description is introduced, ἄχρι τῆς ἄρτι, serves to show the *continuity* or *perpetuity* of the evils. q. d.

"[Nay, not to mention past afflictions] up to this *present day* we are scantily supplied with food and drink, and are in want of necessary clothing." Γυμνητεύειν properly signifies to be *lightly clothed* (like the γυμνῆται), and from the adjunct, to be *ill* clothed. The first καὶ is *emphatical*, and signifies *even*. Κολαφ. is explained by the best Commentators to mean, "we are ignominiously treated," as xi. 20. 2 Cor. xii. 7. Ἀστατοῦμεν, "we have no settled abode."

12. κοπιῶμεν ἐργαζόμενοι τ. ἰ. χ.] The circumstance of having to support himself by severe hand-labour is, with reason, enumerated among his miseries; for a misery it must have been to one so circumstanced.

—The Apostle now adverts to the *manner* in which he bears all this, and his general demeanour. "The foregoing endurances (observes Theodoret) put his fortitude to the proof; these following spring from a higher principle."

— εὐλογοῦμεν.] Literally, "we give good words." See Rom. xii. 14. and Note. Ἀνεχ., "we bear it patiently." Compare the ἀνέχου καὶ ἀπέχου of Epictetus.

13. παρακαλοῦμεν] "we entreat [to be better used;"] or, as others explain, we entreat God to forgive them. The next clause, ὡς περικαθάρματα — ἄρτι, forms the highest step of the *climax;* in which the Apostle sums up the details of injurious treatment in a few words; the sense of which, however, is disputed. Περικάθαρμα τοῦ κόσμου, is by many Commentators, ancient and modern, regarded as a *sacrificial* term, with allusion to the *expiatory sacrifices* of the Greeks and Romans; among whom, in times of public calamity, some poor wretch was selected from the dregs of the people, to be offered up as a lustration sacrifice. Such persons, however, were called καθάρματα, or περικαθάρματα, with reference to the *purification*, or *expiation*, effected by their sacrifice; which can have no place *here*, unless the term be taken, in a very qualified and highly figurative sense, of those who undergo the greatest evils from their fellow creatures. See Heydenr. and Phot. And when we consider the expression which follows, and which is evidently meant, by a parallelism, to be exegetical, πάντων περίψημα, there is little doubt but that the sense of περικαθάρματα is "the cleansings up," as περίψημα "the sweepings up or around;" metaphorically denoting the *vilest things, or persons.* Theophyl. regards both terms as having the same sense, and equivalent to ἀποσπόγγισμα: but περικ. rather means *quisquiliæ*. So Theodoret explains: οὐδὲν διαφέρομεν τῶν ἐν ταῖς οἰκείαις (read οἰκίαις) ὡς περιττῶν, ἀπορριπτουμένων ἢ λαχάνων, ἢ λημμάτων (I conj. λυμάτων). Thus it will mean the *outcasts* of society. Examples of this sense of περίψημα are frequent; of περικαθ. very rare. Nay, the word itself is so uncommon, that it is not improbable the Apostle himself formed the expression (as he does some others) on the περιψ. just after.

14 τοῦ κόσμου ἐγενήθημεν, πάντων περίψημα ἕως ἄρτι. [i] Οὐκ ἐντρέπων
15 ὑμᾶς γράφω ταῦτα, ἀλλ᾽ ὡς τέκνα μου ἀγαπητὰ νουθετῶ. [k] ἐὰν γὰρ
μυρίους παιδαγωγοὺς ἔχητε ἐν Χριστῷ, ἀλλ᾽ οὐ πολλοὺς πατέρας· ἐν
16 γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα. [l] παρακαλῶ
17 οὖν ὑμᾶς· μιμηταί μου γίνεσθε. [m] Διὰ τοῦτο ἔπεμψα ὑμῖν Τιμόθεον,
ὅς ἐστι τέκνον μου ἀγαπητὸν καὶ πιστὸν ἐν Κυρίῳ, ὃς ὑμᾶς ἀναμνήσει
τὰς ὁδούς μου τὰς ἐν Χριστῷ, καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ
18 διδάσκω. Ὡς μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς, ἐφυσιώθησάν τινες·
19 [n] ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς, ἐὰν ὁ Κύριος θελήσῃ, καὶ γνώσομαι
20 οὐ τὸν λόγον τῶν πεφυσιωμένων, ἀλλὰ τὴν δύναμιν. [o] οὐ γὰρ ἐν λόγῳ
21 ἡ βασιλεία τοῦ Θεοῦ, ἀλλ᾽ ἐν δυνάμει. [p] Τί θέλετε; ἐν ῥάβδῳ ἔλθω
πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ πνεύματί τε πραότητος;
1 V. [q] Ὅλως ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία, ἥτις

i Thess. 2. 11.
k Acts 18. 11. Gal. 4. 19. Philem. 10. James 1. 18.
l Infra 11. 1. Phil. 3. 17. 1 Thess. 1. 6. 2 Thess. 3. 9.
m 1 Tim. 1. 2. 2 Tim. 1. 2.
n Rom. 15. 32. James 4. 15. Heb. 6. 3.
o Supra 2. 4. 1 Thess. 1. 5. 2 Pet. 1. 16.
p 2 Cor. 10. 2. & 13. 10.
q Lev. 18. 8. Deut. 27. 20.

14. The Apostle now turns the discourse from the *teachers*, to the Corinthian Christians in general, and softens the seeming harshness of the preceding expressions.

—*ἐντρέπων.*] Ἐντρέπειν properly signifies "to *turn away*," and then "to make any one turn away his eyes, by staring at him," and figuratively "to make him ashamed."

15. In παιδαγωγοὺς and πατέρας the Apostle contrasts the severity and mercenary service of instructors, to the gentleness and disinterested spirit evinced by himself. Ἐν Χρ., "in the *doctrine* of Christ." In διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα he shows the *nature* of the paternity he speaks of; namely, that of having converted them to Christianity.

16. μιμηταί μου.] Not, "imitators of my modesty," as many Commentators explain; for it seems to be simply the Apostle's intention to deduce from his *spiritual paternity* the inference, that they should be *imitators* of him; just as parents and teachers are to their children and pupils, the *exemplar* by which they are to model their character. The imitation, therefore, in question is to be extended to every branch of Christian doctrine and duty.

17. Τέκνον, disciple or convert. Ἐν Κυρίῳ, "in the business of the Lord," the spreading of his Gospel. The words τὰς ὁδούς μου τὰς ἐν Χρ. (sub. οὔσας) "my methods of Christian instruction." See Chrys. and Theophyl. The next words καθὼς πανταχοῦ—διδ. suggest that these injunctions involve nothing *new*, but what is common to all the Christian congregations, and therefore ought not to have been deviated from.

18. ὡς μὴ ἐρχομένου] "as though I were not coming [to you]." Ἐφυσιώθησαν has a very extensive sense, and is well explained by Pott, "are puffed up with an opinion of their superior wisdom, carry themselves insolently, and arrogate all the authority of deciding in matters pertaining to the Church."

19. γνώσομαι—δύναμιν.] We have here a sentence of infinite dignity and vigour, the interpretation of which depends upon the sense to be assigned to τὴν δύναμιν. This some ancient, and most of the earlier modern Commentators explain of the *power of working miracles*. That, however, is somewhat harsh, and scarcely permitted by the words following. It is better (with some ancient and most recent Commentators) to understand it of the ability of *performance*, as opposed to that of *mere words*, boasting and promises, of what they can and will *effect*. So Grot., Whitby, Locke, Krause, Pott, and Heydenr. We need not, however, exclude the *power of the Holy Ghost* as evinced in the spiritual gifts, which contributed so much to the δύναμις of the Apostles and first teachers of the Gospel. Γνώσομαι, "I will put to the proof [in order to know]:" for, according to Glass's Canon, verbs of *knowledge* often denote, not knowledge alone, but certain motions, affections, and effects, which are conjoined therewith.

20. οὐ γὰρ ἐν—δυνάμει.] The interpretation of these words depends upon the sense assigned to the preceding. If the *first-mentioned* interpretation be adopted, τῇ δυνάμει will denote (as Newc. explains) the power of working miracles, of knowing the heart, and of inflicting Divine vengeance. If the *second* be adopted, it will denote the power of *effecting* something, as opposed to bare *words*. And the best Commentators are, with reason, agreed that the words are meant of *teachers* of the Gospel, and that βασιλεία τοῦ Θεοῦ signifies the *promulgation of the Gospel*. We must supply ἔστι, i. e. κατεργάζεται, "is accomplished." Thus λόγῳ and δυνάμει will respectively denote boasts, promises, and mere words, as opposed to the power of effecting what may serve to confirm the truth of the Gospel, to explain its doctrines and promote its efficacy on the heart and life. Here again the *spiritual gifts* are included; though when taken as a *dictum generale*, they must not be considered.

21. τί] for πότερον, "whether [of the two things] do you choose." Ἔλθω, must I come? Ἐν (for σὺν) ῥάβδῳ. This seemingly proverbial expression (which has, as Schoettg. thinks, a reference to the corporal discipline of the Jewish Church) is, as the ancient and most eminent modern Commentators are agreed, equivalent to ἐν κολάσει, or ἐν παιδευτικῇ ἐνεργείᾳ, alluding to the castigation by severe reproof, or by spiritual censures, or, when the extremity of the case demanded it, by inflicting miraculous judgments on the refractory.

V. Nexus hujus sectionis cum proximè præced. ex voc. πεφυσιωμένοι c. iv. 19. v. 2. repetendus videtur hic: vos *arrogantia* et vana superbia inflati estis, iv. 19. vos, quos potius pigeat *arrogantiæ* vestræ, cum pessimæ notæ hominem in famil-

οὐδὲ ἐν τοῖς ἔθνεσιν [ὀνομάζεται], ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχειν.
Καὶ ὑμεῖς πεφυσιωμένοι ἐστέ; καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα ἐξαρ- 2
r Col. 2. 5. θῇ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο ποιήσας; r Ἐγὼ μὲν γὰρ, ὡς 3
s Matt. 16. 19. & 18. 18. John 20. 23. ἀπὼν τῷ σώματι, παρὼν δὲ τῷ πνεύματι, ἤδη κέκρικα ὡς παρὼν τὸν
οὕτω τοῦτο κατεργασάμενον, s ἐν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ 4

iaritatem vestram receperitis. (Pott.) The true connexion seems to be this,—that after having noticed their arrogance, and his own power of punishing obstinate offenders, he proceeds to animadvert on an instance which would be likely to call for punishment, and now demanded severe reproof.

1. ὅλως ἀκούεται ἐν ὑμῖν πορ.] There is an ellipsis of εἶναι, and the sense is: "It is generally reported that," &c. The Apostle first notices the existence of πορνεία *in general*, and then specifies a flagrant *instance* of it. Now πορνεία is a general term to denote illicit sexual intercourse of all kinds. In the present case, it must be understood in the sense of *incest;* and unless the woman in question had been separated from the father by legal divorce, *adultery*. Whether the man was living with the woman in *marriage*, or in *concubinage*, is not agreed. The latter opinion is the more generally adopted; though probability lies the other way. Ἔχειν in the sense to *be united in conjugal union*, is frequent both in the Classical and Scriptural writers; while in the other sense it probably nowhere occurs in the *Scriptural* ones. Yet from 2 Cor. vii. 12. it should seem that the father was then *alive*.

—ὀνομάζεται.] This word is rejected by many Critics, and cancelled by most of the recent Editors; but on insufficient grounds, since MSS. (only ten) which have it not, are confined to *one family*, and, however ancient, are altered ones. And Versions and Fathers are not good evidence in a case like this. Besides, we may better account for the *omission* than the *insertion* of the word; namely, from a fear lest the sense arising from them could scarcely be justified. For that this and even *more* incestuous connections were *named* among the heathens, cannot be doubted. But that will only prove, not that ὀνομάζεται is spurious, but that the sense generally assigned to it is incorrect. The true import seems to be, "is heard or spoken of [as occurring]." And so the word is taken at Eph. v. 3. πορνεία—μηδὲ ὀνομαζέσθω ἐν ὑμῖν; "reported as being practised among you." Thus the sense will be the same, whether the word be *retained*, or not: for in the former case, ἀκούεται must be supplied from the preceding, and in the latter ὀνομ. will have the sense of ἀκούεται. And it is *possible* that ονομ. might be inserted from the margin, where it was meant to supply what seemed wanting to the sense, without running into tautology. But I am far more inclined to think that the ὀνομ. was thrown out either by *bold* Critics, who scrupled at the sense arising, or *fastidious* ones, who thought the style would be improved by removing the word. Thus in *Latin*, the passage reads better without the word. I must not omit to add that ὀνομ. is also supported by the Pesch. Syr. Version. Finally, what is here said can hardly be regarded with most recent Commentators, as savouring of hyperbole; since (as I have shown in Recens. Synop.) great as was the corruption of morals among the heathens of that age, such a connection as the present was so exceedingly rare, that it might be almost said to be unheard of.

2. καὶ ὑμεῖς πεφυσιωμένοι, &c.] Editors and Commentators are not agreed whether this should be taken *interrogatively*, or *declaratively*. Several modern Editors and Expositors prefer the latter; but, I suspect, biassed by the *Vulgate*, which had a great influence both in punctuation and interpretation. It must be confessed, too, that there is some difficulty connected with the former mode. Yet it seems to have more spirit, and to be more agreeable to the air of the context; and is supported by the authority of the Pesch. Syr. Versions and the Greek Fathers and Commentators. And the more difficult construction is, in a writer like St. Paul, more likely to be the true one. Though, indeed, there is no great harshness; for the sense may be thus expressed: "And now [while such enormities are committed in your society] are ye puffed up with spiritual pride? [as if all things were right among you,] and do not ye [as ye ought] rather mourn [over this fall and your disgrace] and take measures that he who hath done this deed should be removed from your society?" Ἐπενθ. alludes to that *formal mourning* over any scandal brought on the whole body, which accompanied the excommunication of the offender, who was bewailed for as one *dead;* a custom borrowed from the Synagogue, and long retained in the Church. Hence, under the idea of *mourning* is couched that of *excommunication*, which is particularly enjoined in the next clause.

Ἐξαρθῇ ἐκ μέσου ὑμῶν may be rendered, "should be removed from among your body." A mild expression, instead of the harsher one ἐκκοπῇ, and meant to suggest the possibility of his restoration to the body, after thorough repentance and reformation. See 2 Cor. ii. 7.

3. ἐγὼ μὲν γὰρ, &c.] The construction is: ἐγὼ γὰρ ἤδη κέκρικα—τὸν οὕτω τοῦτο κατεργ. παραδοῦναι τῷ Σατανᾷ, and the rest are to be reckoned as sentences inserted. See Pott. Ἐν πνεύματι, in spirit and mind, namely, by my solicitude for you. So Plutarch cited by Wets.; κἂν μὴ παραγένηται τῷ σώματι, παρόντα τῇ γνώμῃ.

The ὡς is omitted in 7 or 8 MSS. and a few Versions and Fathers, and is rejected by almost all Critics. But the authority of MSS. for its omission is very slight. As to the *Versions*, they are in *such* a case of little weight. And if the word *were* (as the Critics say it is) *pleonastic*, that would be no reason why it should be *cancelled*. For such redundancy usually implies no more than a *non-correspondence* to any foreign language in some expression. But, in fact, ὡς is here *not* redundant, but is rather *elliptical*, for ὡς εἰμί; q. d. Being (as I am) absent in person.

Κέκρικα. The sense seems to be: "I do hereby determine [and direct]." They are told that they will do well to use this his Apostolical authority, to take steps (such as are then suggested) for removing the offending member. Οὕτω, "so [scandalously.]"

4. The construction here is disputed. That part of the words are *parenthetical*, is obvious; but *how far* the parenthesis ought to extend, is not so certain. Some, as Chrysost., include ἐν

Χριστοῦ, (συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος,) σὺν τῇ δυνά-
5 μει τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, [t] παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ εἰς ὄλεθρον τῆς σαρκὸς, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ
6 Κυρίου Ἰησοῦ. [u] Οὐ καλὸν τὸ καύχημα ὑμῶν. Οὐκ οἴδατε ὅτι μικρὰ
7 ζύμη ὅλον τὸ φύραμα ζυμοῖ; [x] Ἐκκαθάρατε οὖν τὴν παλαιὰν ζύμην, ἵνα ἦτε νέον φύραμα, καθώς ἐστε ἄζυμοι· καὶ γὰρ τὸ πάσχα ἡμῶν
8 ὑπὲρ ἡμῶν ἐθύθη, Χριστός. [y] ὥστε ἑορτάζωμεν μὴ ἐν ζύμῃ παλαιᾷ, μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἀζύμοις εἰλικρινείας καὶ ἀληθείας.
9 [z] Ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συναναμίγνυσθαι πόρνοις. (καὶ

t 1 Tim. 1. 20.
u Gal. 5. 9.
x Isa. 53. 7. John 1. 29. infra 15. 3. 1 Pet. 1. 19.
y Exod. 12. 3. 15. Deut. 16. 3.
z Matt. 18. 17. supra v. 2. 7. 2 Cor. 6. 14. Eph. 5. 11.

τῷ ὀνόματι — πνεύματος. Others (and indeed the most eminent Commentators) only take συναχθέντων — πνεύματος, which seems preferable. Παραδοῦναι scil. ὑμᾶς depends upon εἰς τὸ, or ὥστε, understood, "in order to your delivering him," and the passage may be rendered thus: "I do hereby direct that ye (being assembled together, and I being spiritually and virtually present with you, by the signification of this my opinion) do, in the name and in behalf of our Lord Jesus Christ, and acting by the power of our Lord Jesus Christ, deliver the person so described," &c. At τὸν τοιοῦτον there is an *epanalepsis*.

5. παραδοῦναι — Κυρίου Ἰησοῦ.] On the exact sense of this passage there is no little difference of opinion. See Recens. Synop. It should seem that (as the most eminent Commentators, ancient and modern, are of opinion) we have here plain vestiges of a *formal excommunication*, indicated by παραδοῦναι τῷ Σατ. (with allusion to the chief words of the excommunication), and a *punishment in the flesh*, indicated by εἰς ὄλεθρον τῆς σαρκός. Now that the Apostles had the power, and sometimes exercised it, of inflicting death or disease supernaturally, cannot be denied. But whether this can be considered as an example of its exercise may be doubted. There seems to be no more than an injunction to pass sentence of excommunication; but not to inflict disease. In εἰς ὄλεθρον τ. σ. is, I think, only intimated one *purpose* of the excommunication which might be expected to follow, and, if God so pleased, *would* follow it.

The words ἵνα τὸ πνεῦμα — Ἰησοῦ may be thus paraphrased: "that his soul, corrected, humbled, and reformed by these sufferings, may be saved at the day when Christ shall come to judge the world."

6. οὐ καλὸν τὸ καύχ. ὑμῶν.] The Greek Commentators, and also Grot., Whitby, Locke, and Macknight refer this to the false teacher. That, however, is harsh, and it is better (with Menoch., Hall, Rosenm., Krause, Iaspis, Pott, and Heydenr.) to regard it as a *general* reproof, founded on πεφυσιωμένοι at v. 2; the Corinthians having, it seems, in a letter to Paul, boasted of the excellent state of things in the church, and perhaps hinted their superiority to other churches. Thus the sense is: "Your boasting is not well founded or commendable [while such foul sins are committed among you]."

— οὐκ οἴδατε.] This must not be regarded, with Pott, as merely a *form of transition;* but neither must its sense, with some, be too much pressed on: it merely refers to what is subjoined as what is, or ought to be, well known. So iii. 16. and elsewhere. Μικρὰ ζύμη, &c. is a proverbial saying (occurring also in Gal. v. 9.) found in the Scriptural and Rabbinical, and even the Classical writers. Thus ζύμη is applied to whatever has metaphorically the power of corrupting; as *evil example*.

7. ἐκκαθ. οὖν τὴν παλαιὰν ζύμην.] The Apostle takes occasion from the above similitude to exhort the Corinthians (under a new allegory, derived from the Jewish custom of putting away leaven at the Passover, then probably at hand) to forsake vice and vicious men; since vice can never be banished from the Church, unless those who will not abstain from it are banished with it. It appears that the Apostle had in view all persons who sinned like the person in question. Νέον φύραμα, "a new-made mass of dough" (i. e. before the leaven is put in). Καθώς ἐστε ἄζυμοι. "As ye are, by your Christian profession, bound to be unleavened," i. e. uncorrupted by vice and vicious persons. The sense of the words καὶ γὰρ τὸ πάσχα — Χριστὸς is: "We *Christians* have also a Paschal lamb, — even *Christ*, who died for the expiation of our sins; which sacrifice obliges *us* to greater purity of life than the *Jews* were bound to observe." There is, as Abp. Magee has shown, an allusion to the whole work of atonement and expiation accomplished by Jesus Christ, who is compared to the Paschal lamb.

8. ἑορτάζωμεν] "let us keep our feast," i. e. (as Loesn. explains) let us with alacrity worship and serve God in holiness of life; or (as Pott explains) let our whole life be spent as a festival-day. The words μηδὲ — ἀληθείας are explained by Pott as put for δηλονότι μὴ κατέχοντες ζύμην, τουτέστι τὴν κακίαν καὶ πονηρίαν, ἀλλὰ τὰ ἄζυμα, τουτέστι τὴν εἰλικ. καὶ ἀλήθειαν. Ἀλήθ. denotes true virtue, and εἰλικρίνεια signifies properly such a purity and whiteness as will bear the closest examination, like that of an article inspected in the full light of the sun.

9. ἔγραψα ὑμῖν ἐν τῇ ἐπ. μ. σ. π.] Having expressed his wonder that they had not yet expelled from their society a noxious member, and enjoined them immediately to do it, the Apostle again adverts to the subject of fornication in general (on which he had touched at v. 2), in order to give some further admonition, and explain his meaning more fully.

On the exact import, however, of ἐν τῇ ἐπιστολῇ, Commentators are much divided in opinion. Some of the most eminent (as Calv., Beza, Grot., Capell., Le Clerc, Mill, Wets., Beng., Heins., Pearce, Mosheim, Mich., Semler, Rosenm., Schleus., Krause, Vater, Pott, and Heyd.) think that the words have reference to *an Epistle*, which

οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου, ἢ τοῖς πλεονέκταις, ἢ 10
ἅρπαξιν, ἢ εἰδωλολάτραις· ἐπεὶ ὀφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν.)
νυνὶ δὲ ἔγραψα ὑμῖν, μὴ συναναμίγνυσθαι, ἐάν τις, ἀδελφὸς ὀνομαζό- 11
μενος, * ᾖ πόρνος, ἢ πλεονέκτης, ἢ εἰδωλολάτρης, ἢ λοίδορος, ἢ μέθυ-
b Mark 4. 11. Col. 4. 5. 1 Thess. 4. 12. 1 Tim. 3. 7. c Deut. 13. 5. & 22. 21, 22, 24. σος, ἢ ἅρπαξ· τῷ τοιούτῳ μηδὲ συνεσθίειν. [b] Τί γάρ μοι καὶ τοὺς 12
ἔξω κρίνειν; οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε; [c] τοὺς δὲ ἔξω ὁ Θεὸς 13
* κρινεῖ. Καὶ ἐξαρεῖτε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.

St. Paul had already written to the Corinthians, but *which is now no longer extant.* Others (as the Greek Fathers and Commentators, and, of the moderns, Vorst, Est., Olear, Glass, Whitby, Wolf, Fabric., Lardner, Pyle, J. Jones, Mackn., Newc., Middl., and Towns.) contend that by τῇ ἐπιστολῇ is meant *the Epistle he is then writing.* Bp. Middleton, however, admits that the question can never be so decided as to preclude all future doubt; since the reference in the Article may be either to *the Epistle St. Paul was writing*, or, to a *former one:* and the meaning of ἔγραψα is not less ambiguous. He justly observes that one thing alone is certain,—that our common version, "in an Epistle," is not correct. "Ἐν τῇ ἐπιστολῇ, then (continues he), must be rendered 'in the letter,' or, 'in my letter:' but the question is, What letter? the present, or a former one? That it may (continues he) denote the letter St. Paul is writing, is beyond dispute; as appears from Rom. xvi. 22. Col. iv. 16. 1 Thess. v. 27. 2 Thess. iii. 14, and two passages of Libanius cited by Lardn. At 2 Cor. vii. 8, indeed, ἡ ἐπιστολὴ can only mean the former Epistle: but *there* the reference to it is evident, because the Apostle had just been speaking of its effects; which is not the case here. There seems, then, no internal evidence for a lost Epistle, unless ἔγραψα and the general import of the passage compel us to suppose one. But the first Aorist, it is well known, has often a Present signification, and even a Future one, and is not necessarily to be understood in a Past sense. At v. 11. ἔγραψα again occurs, where we have: νυνὶ δὲ ἔγραψα ὑμῖν, Μὴ συναναμίγνυσθαι, ἐάν τις, ἀδελφὸς ὀνομαζόμενος." The learned Prelate then proceeds to show (as had been before done) that there is no *external* evidence for supposing a former Epistle now lost. The reference, however, must not be supposed (with some) to what *follows* in this Epistle; but rather to the direction which has been given to expel the fornicator; which certainly might, from the Apostle, be regarded as equivalent to a general command *not to associate with fornicators*, especially as the admonition to "purge out the old leaven," i. e. fornicators and such like, would favour the same opinion. "Lest, however (to use the words of Mr. Towns.) they should so far mistake the command as to withdraw themselves entirely from the world, the Apostle explains himself; and informs them, v. 10, that this injunction does not extend to fornicators among the *heathens*, for with such, in the ordinary intercourse of life, they must associate, but that it applies only to their Christian brethren."

10. καὶ] for καίτοι, "and yet." By the τοῖς πόρνοις is denoted lewd persons in general. Τοῦ κόσμου is tacitly opposed to τῆς ἐκκλησίας, or τῶν ἀδελφῶν. And what is said of *dissolute* persons is also applied to other notoriously worldly persons, or to open heathens. On the ellip. of ἄλλως after ἐπεὶ see Note on Rom. iii. 6.

11. νυνὶ δέ.] The δὲ is *not*, as it would seem to be, adversative; nor used with a reference to time; but (as Prof. Scholef. remarks) in a sense similar to that in Heb. xi. 16. νυνὶ δὲ κρείττονος ὀρέγονται. Thus the sense will be, "But what I *really mean by writing thus, is*"—. So that (as Prof. Scholef. observes) it will be an explanation of, not an opposition to, the ἔγραψα of v. 9.

— ἀδελφὸς ὀνομαζόμενος.] This is more significant than ἀδελφὸς ὤν, and denotes one who makes a public profession of Christianity. Instead of the common reading ἢ before πόρνος 7 MSS. and many Versions and Fathers, the Ed. Princ., and those of Beza, Schmid, and Beng., have ᾖ, which is approved by Wets. and Matth., and edited by Griesb., Knapp, Vat., and Tittm.: rightly; since propriety requires it, and the evidence of MSS., were they far *better* collated than they are, is, in matters of accentuation, of no authority; whereas that of Versions is, on any thing affecting the *sense*, as strong.

Μηδὲ συνεσθίειν may be explained with the best Commentators, "to hold no familiar intercourse" (μὴ συναναμίγνυσθαι v. 9., of which this is an explanation); community of table being a figure expressive of *intimacy.* See Luke xv. 2. Gal. ii. 12. This was meant to strengthen the efficacy of excommunication, and, under certain circumstances, to supply its place. For (as Grot. remarks) In *excommunicationis locum*, ubi aut presbyterium non est, aut ecclesia est lacerata, succedit privata familiaris commercii fuga."

12. The connection is this: "[I give these directions respecting your conduct to sinning *brethren*] for what business is it of mine (at τί μοι sub. μέλει or προσήκει) to judge those *without* the pale of the Church?" Kypke compares Joseph. Ant. iv. 13. where οἱ οἰκεῖοι (the Jews) are opposed τοῖς ἔξωθεν.

The sentiment is then illustrated by an example drawn from common life; where some (as Theophyl., Michael., Seml., Rosenm., and Heyden.) point: οὐχί· τοὺς ἔσω ὑμεῖς κρίνετε. But this, as Pott observes, neither the context nor the use of the particle οὐχὶ will permit. Indeed, there is no good reason to abandon the common punctuation, according to which the sense will be: "Have you not the right to judge those within the Church? Those that are out of its pale God will judge. So then [*exercise* ye this power, and] cast out that wicked person from among you!" The Apostle here seems to have had in mind Deut. xxiv. 7. καὶ ἐξαρεῖς τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν. And hence is confirmed the καὶ of the present passage, which Griesb., Vat., Krause., and Pott, have cancelled, on the authority of several MSS. Κρινεῖ, instead of κρίνει, is edited, from many good MSS., Versions, Fathers, and early Edd., by Wets., Matth., Griesb., Krause, Tittm., Vat., and Pott.

1 VI. ΤΟΛΜΑ τις ὑμῶν, πρᾶγμα ἔχων πρὸς τὸν ἕτερον, κρίνεσθαι
2 ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἁγίων; [d] Οὐκ οἴδατε ὅτι οἱ ἅγιοι [d] Matt. 19. 28. Luke 22. 30

VI. The Apostle now proceeds to touch on a subject perhaps suggested to him by the foregoing κρίνετε, — namely, the *litigious* spirit which prevailed among the Corinthian Christians; and he introduces it with the abrupt earnestness of one astonished and shocked at the existence of the evil practice in question. Prof. Dobree suspects that this incestuous union gave rise to some question of property, and observes, that if so, this will account for the apparent confusion of two subjects.

1. τολμᾷ τις, &c.] The best Commentators are of opinion that this may be rendered: "can any one bring himself to?" &c. But as the subject is an offence of no ordinary magnitude in the then state of the Church, and as the air of the sentence is that of strong reprehension, there is no reason to pare down the natural force of the expression, which, as Heydenr. remarks, "usurpatur de ausis impiis et nefandis, quæ quâ ratione quis sustinere, quâ fronte illa a se impetrare quis possit, mirum et animo vix complectendum videatur." Πρᾶγμα is a *forensic* term, signifying a *suit*, or such a matter as would afford ground for a suit at law. Τὸν ἕτερον, "another," or, as Bp. Middl. takes it, his neighbour, as Rom. xiii. 8, and infra x. 24. 29. The reason of the Article being used is, he says, this, — "that two persons are supposed, who stand in a certain relation to each other." The truth is that, in almost every instance of this idiom (and here especially), it would be better to render, "the other party." Κρίνεσθαι, *litigari*, to be impleaded. Τῶν ἀδίκων is for τῶν ἁμαρτωλῶν, equivalent to τῶν ἀπίστων, τῶν ἔξω, as opposed to οἱ δίκαιοι, or ἅγιοι. The recent Commentators are of opinion "that as the *Jews* had permission from the Romans to hold courts for the decision of suits at law, one among another, so this privilege had been granted to the *Christians*, especially the Jewish Christians: but that some Corinthian Christians, despising the Christian Judges, had recourse to the Heathen ones, from some false notions respecting Christian liberty, and a disinclination to assimilate themselves with Jews." It is plain that by τῶν ἁγίων are here meant, not Christian *Judges* authorized to finally decide suits, but *private arbitrators*, by whose decision they were not *obliged* to abide, and often *did* not abide, but brought their suits before the Roman Judges. In after times, however, it appears from the Const. Apost. C. 46, 47. (where there is much matter illustrative of this passage), that there were *regular trials*, in courts composed of the presbyters and deacons.

2. οἱ ἅγιοι τὸν κόσμον κρινοῦσι.] There are few passages on which the Commentators are more divided in opinion than this. Of the numerous interpretations, the principal ones are stated and considered in Recens. Synop. Suffice it here to say, that they may be distributed into *two classes*, 1. that of those who suppose this κρίνειν (which is generally admitted to refer to some *privilege* and *honour*) designates a privilege to be enjoyed by Christians, or at least some of them, on *earth*, and in *this life*; either *then*, or to be bestowed *afterwards*. 2. That of those who understand by it a privilege to be enjoyed in a *future state*, and at the *day of judgment*. Now, in order to arrive at the true sense, in the interpretation of any passage confessedly obscure, it is proper to keep close to the literal import of the terms used, neither *straining* the meaning of any, nor *explaining* it *away* by undue limitations. And above all, we must admit no interpretation that is not agreeable to the context, and does not accord with the scope of the argument. Now if the various interpretations in question be tried by this test, they must nearly all of them be rejected. As, for instance, those which are founded on a limiting the sense of οἱ ἅγιοι, so as to designate *Christian teachers*, or *magistrates*; whereas it must designate *Christians at large*, meaning, of course, true Christians and accepted in Christ. The same remark applies to the confining the privilege, or honour, to *this life*; whereas, from the context, it must be meant of another world. Again, as *judging* is the subject of the context, no interpretation of κρίνειν must be admitted, that is inconsistent therewith, or is unsuitable to the scope of the argument carrying on, — which is to show the fitness of private persons (if they correspond to the title of οἱ ἅγιοι) to act as arbitrators, in order to settle disputes between their fellow Christians. Now if tried by this test, that interpretation must be rejected which has been adopted by most of the Foreign Commentators for the last century, who suppose the sense to be, "Christians can rightly judge of heathens," i. e. *perceive* their errors in things pertaining to religion. Moreover that no interpretation of κριν. τὸν κόσμον must be admitted, that is inconsistent with κριν. ἀγγέλους. Now this is fatal to the interpretation of Whitby and others, who suppose the sense of κριν. τὸν κόσμον to be, "they shall judge and condemn the world," i. e. by the faith preached for a testimony unto them; as did Noah. Far more attention is due to the interpretation of the *ancient* Expositors almost universally, and some few modern ones; by which, κρινοῦσι being taken for κατακρινοῦσι, the sense is supposed to be, that "the accepted servants of Christ shall condemn both men and angels, by comparison, i. e. shall place them in a worse light, and increase their condemnation." See Matt. xii. 29. 41. seqq. But, though this has been ably maintained by Chrys. and others, it should seem to be untenable, as being by no means agreeable to the scope of the context, and the course of argument. Upon the whole, there is, after all, no interpretation that involves less of difficulty than the *common* one, supported by some Latin Fathers, and, of modern Divines, by Luther, Calvin, Erasm., Beza, Casaubon, Crell., Est., Wolf, Jeremy Taylor, Doddr., Pearce, Newc., Scott, and others, by which it is supposed that the faithful servants of God, after being accepted in Christ, shall be, in a certain sense, *assessores judicii*, by *concurrence*, with Christ, and being *partakers* of the judgment to be held by him over wicked men and apostate angels; who are, as we learn from 2 Pet. ii. 4. and Jude 26., "reserved unto the judgment of the last day." There is little doubt but that the Apostle had here in mind the words of Christ, Matt. xix. 28. ὑμεῖς οἱ ἀκολουθ. μοι, ἐν τῇ παλιγγενεσίᾳ — καθήσεσθε ἐπὶ δωδ. θρ. κρίνοντες, &c., where see Note. For although as Crell. acutely remarks, "propria quædam ac peculiaris præ reliquis omnibus Christianis dignitas et excellentia apostolis promittatur, nihilominus tamen ad reliquos omnes Christianos, qui tum temporis etiam Christo

τὸν κόσμον κρινοῦσι; καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε
κριτηρίων ἐλαχίστων; οὐκ οἴδατε ὅτι ἀγγέλους κρινοῦμεν; μήτι γε 3
βιωτικά; βιωτικὰ μὲν οὖν κριτήρια ἐὰν ἔχητε, τοὺς ἐξουθενημένους ἐν 4
τῇ ἐκκλησίᾳ, τούτους καθίζετε. Πρὸς ἐντροπὴν ὑμῖν λέγω. οὕτως οὐκ 5
* ἔνι ἐν ὑμῖν σοφὸς οὐδὲ εἷς, ὃς δυνήσεται διακρῖναι ἀνὰ μέσον τοῦ
ἀδελφοῦ αὐτοῦ; ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ 6
ἀπίστων; [e] Ἤδη μὲν οὖν ὅλως ἥττημα [ἐν] ὑμῖν ἐστιν, ὅτι κρίματα 7
ἔχετε μεθ᾽ ἑαυτῶν. Διατί οὐχὶ μᾶλλον ἀδικεῖσθε; διατί οὐχὶ μᾶλλον
ἀποστερεῖσθε; ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ ταῦτα ἀδελ- 8
φούς. [f] Ἢ οὐκ οἴδατε ὅτι ἄδικοι βασιλείαν Θεοῦ οὐ κληρονομήσουσι; 9

e Matt. 5. 39. Rom. 12. 17, 19. 1 Thess. 4. 6. & 5. 15. 1 Pet. 3. 9.
f Gal. 5. 19. Eph. 5. 5. 1 Tim. 1. 9. Heb. 12. 14. Rev. 22. 15.

aderunt, illique conjunctissimi erunt, licet in minori perfectione et gradu, extendi potest." Objections, indeed, have been started to this interpretation, especially by Mackn.; but they are almost all founded in misconception of the Apostle's purpose, and the nature of the expression, which is *impropria*. See Crell. This view avoids the objections so formidable if not *fatal*, to interpreting the κρίνειν *strictly* of *judging*; and, on the other hand, is abundantly sufficient for the purpose of the Apostle's argument. There is (as Calvin remarks) an "*argumentum a minori ad majus*, q. d. Quum Deus tanto honore dignatus est sanctos, ut constituerit (quodammodo) totius mundi (imo angelorum) judices, indignum est eos excludi a levibus judiciis, tanquam minus idoneos."

—ἀνάξιοί ἐστε κριτηρίων ἐλαχ.] An elliptical phrase, signifying "unfit for [the exercise of] judgment on matters of the smallest moment," things of this life only, βιωτικά, as compared with those of a future state. On μήτι γε see Hoogev. de Part.

4. βιωτικὰ μὲν — καθίζετε.] Some eminent Commentators place a mark of interrogation after καθίζετε, which they take as an Indicative, in the sense: "If, then, you have controversies about worldly affairs, do you set them to judge who are the least esteemed in the Church, i. e. heathen magistrates?" This, however, is liable to serious objections. See Recens. Synop. and Calvin. Indeed, there is no reason to abandon the common interpretation (supported by the ancient and most modern Expositors) by which καθίζετε is considered as an *Imperative*. Τοὺς ἐξουθ., i. e. καὶ τοὺς ἐξουθ., "even those in least esteem [rather than heathen judges]." So Calvin well remarks, that this is said *per anticipationem*, q. d. "Vel postremus vestrum melius hoc præstabit, quam judices impii, ad quos curritis; tantum abest ut hæc necessitas vos cogat." The Apostle intends an indirect censure of "the vain glory of the chief persons." In the τούτους there is no pleonasm, but rather a strengthening of the sense. Καθίζειν is properly used of judges, but it is also applicable to *arbitrators*.

5. πρὸς ἐντροπὴν ὑμῖν λέγω.] The sense is: "What I have said tends to shame you," viz. as proceeding on the supposition that there is no person of judgment among you. Οὕτως οὐκ ἔστι, &c. This use of οὕτω (as of the Latin *itane?*) imports wonder mixed with censure; q. d. is it really so? In the repetition at οὐκ οὐδὲ εἷς, and even in the *dialysis*, there is much force; q. d. "Are none of your boasted teachers *wise* enough, none of your eloquent preachers *acute* enough, to decide a petty case of common law between Christian brethren?" For ἔστι many MSS. and Fathers, and all the early Edd. except the Erasmian, have ἔνι, which is edited by Beng., Wets., Matth., Griesb., Krause, Tittm., Vat., and Pott; and rightly. Ἔνι for ἔνεστι is found both in the Scriptural and Classical writers, and even where ἐν follows.

—τοῦ ἀδελφοῦ αὐτοῦ.] At the *singular* here many stumble, and would read ἀδελφῶν, from some MSS. That, however, is uncritical; and the singular must be retained, and may be taken (with Storr., Heydenr., and Winer) as a *singular* used *collectively*. See Gen. iii. 8. Or rather, with Pott, as a *formula contracted* by long use, from ἀνὰ μέσον τοῦ ἀδελφοῦ καὶ τοῦ ἀδελφοῦ αὐτοῦ, "between his brother and his brother," i. e. between one brother and another.

6. κρίνεται] "is impleaded," has a suit.

7. ἤδη.] This has a *conclusive* force, "Now then." Ὅλως, i. e. generally speaking, though there may be exceptions. Ἥττημα properly signifies an *inferiority*, and figuratively, as here, a *defect* or *fault*. Κρίματα is for κριτήρια, suits at law. In ἀδικεῖσθε and ἀποστερεῖσθε (the former of which is supposed to denote *personal* or *general* injury, and the latter injury in one's *property*) there is an unusual idiom, viz. "to *bear to* be injured, or deprived [of property]." See Glass. Phil. Sac. & Winer's Gr. § 32. 3. A Classical writer would have said οὐχὶ μᾶλλον ἑκόντες ἀδικεῖσθε. So Thucyd. iii. 47. 5. ξυμφορώτερον ἡγοῦμαι — ἑκόντας ἡμᾶς ἀδικηθῆναι, ἢ δικαίους, οὓς μὴ δεῖ, διαφθεῖραι. As to the present sentiment, Menander, cited by Steph., finely remarks: Οὗτος κράτιστός ἐστ᾽ ἀνὴρ, ὦ Γωργία, Ὅστις ἀδικεῖσθαι πλεῖστ᾽ ἐπίσταται βροτῶν.

8. ἀλλὰ] "nay, or whereas." Καὶ ταῦτα, for καὶ τοῦτο *(et quidem)*, is rare; but Rosenm. has adduced one example from Joseph., and Rinck others from Plato, *more* than sufficient to justify the common reading, instead of which many MSS. have καὶ τοῦτο, which is plainly an alteration.

9. ἢ οὐκ οἴδατε] q. d. I need hardly tell you what you must know. Ἄδικοι, for οἱ ἄδ., the οἱ ἀδικοῦντες just mentioned. The Apostle then proceeds to enumerate all such vices as, including those he has been censuring (fornication and injustice) exclude from salvation. This he introduces with the impressive formula μὴ πλανᾶσθε, found in Luke xxi. 8. 1 Cor. xv. 33. Gal. vi. 7., and sometimes in the Classical writers. So Philemon cited by Krause: Μηδὲν πλανηθῇς. ἔσται κἀν Ἅιδου κρίσις, Ἥνπερ ποιήσει θεὸς, ὁ πάντων δεσπότης. By the μαλακοὶ are denoted *catamites*; to which corresponds the ἀρσενοκοῖται; the former being the αἰσχροπαθοῦντες, the latter the αἰσχροποιοῦντες. There seems to be a sort of *classification* into

Μὴ πλανᾶσθε. οὔτε πόρνοι, οὔτε εἰδωλολάτραι, οὔτε μοιχοὶ, οὔτε μα-
10 λακοὶ, οὔτε ἀρσενοκοῖται, οὔτε κλέπται, οὔτε πλεονέκται, οὔτε μέθυσοι,
11 οὐ λοίδοροι, οὐχ ἅρπαγες, βασιλείαν Θεοῦ οὐ κληρονομήσουσι. [g] Καὶ
ταῦτα τινὲς ἦτε. ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιάσθητε, ἀλλ' ἐδικαιώθητε,
ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ, καὶ ἐν τῷ πνεύματι τοῦ Θεοῦ
ἡμῶν.
12 [h] Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα μοι ἔξεστιν,
13 ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπό τινος. [i] Τὰ βρώματα τῇ κοιλίᾳ,
καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ Θεὸς καὶ ταύτην καὶ ταῦτα καταρ-
γήσει. τὸ δὲ σῶμα οὐ τῇ πορνείᾳ, ἀλλὰ τῷ Κυρίῳ, καὶ ὁ Κύριος τῷ

g Eph. 2. 1, 2, 3. & 5. 8. Col. 3. 7. Tit. 3. 3. Heb. 10. 22.
h Infra 10. 23.
i Matt. 15. 17. Rom. 14. 17. infra 15. 50. & 6. 19, 20. Col. 2. 22, 23. 1 Thess. 4. 3.

groups, thus: Πόρνοι, εἰδωλολάτραι — μοιχοὶ, μαλακοὶ, ἀρσενοκοῖται — κλέπται, πλεονέκται — μέθυσοι, λοίδοροι, ἅρπαγες. It should seem that ἅρπαγες is a stronger term than πλεονέκται, the latter denoting those who defraud others by *deceit*, the former, those who practise *open extortion*. It may seem strange that drunkards should be comprehended with those guilty of far greater crimes. But, in fact, vices go in clusters; and it is very rare to find drunkenness unattended with one or more of the other vices. The term λοίδοροι is with reason put next to μέθυσοι, and intended perhaps to qualify it.

11. καὶ ταῦτα.] Some supply γένη. But, in fact, the neuter is for the masculine, because the vices in question are considered as *things*, namely vicious ἔθη. The *plural*, in which consists the peculiarity, is used with reference to the plurality of the vices.

— ἀλλὰ ἀπελούσασθε — ἐδικ.] In the 1st of these terms there is an allusion to *baptism;* in the 2d and 3d, to its *effects* and *benefits*, sanctification and justification. With respect to the next clauses ἐν τῷ ὀνόμ. τοῦ Κ. Ἰ. and ἐν τῷ πνεύματι τοῦ Θεοῦ ἡμῶν, the first is by Hamm. and others referred to ἐδικ.; but it ought rather to be referred to ἀπελούσασθε, or perhaps conjointly; there being, it should seem, an allusion to the *form* of baptism "*in the name*." &c. The *second* must be referred to ἡγιάσθ., and the words may be rendered, "by the Holy Spirit proceeding from, and imparted by, God." Bp. Bull, in Harm. Apost. I. Ch. i. § 3., thus distinguishes the terms: "*Lavatio* significat primam a vitiis per Baptismum purgationem; *sanctificatio* præparationem et quasi formationem hominis per gratiam Spiritus Divini, ad opera bona facienda, vitamque sanctam degendam; *justificatio* denique amorem illum Dei, quo jam sanctam vitam degentes complexitur, eosque in Christo vitæ æternæ præmio dignos censet." Thus the Apostle commences with the first attained grace, and concludes with the perfective energy of the Holy Spirit.

12. πάντα μοι ἔξεστιν, &c.] It is rightly remarked by Crell., Grot., Krause, Iaspis, Pott, and Heyd., that these words are supposed (by an ellip. of ἀλλ' ἐροῖς μοι) to be the words of an *objector*, and such as were probably often used by those who wished to indulge in sensuality, and eating meats offered to idols; and who sought to justify it under the pretence of *Christian liberty*. By "all things" are meant all things which the Apostle has here in view; i. e. all kinds of *food*. To this the answer is ἀλλ' οὐ πάντα συμφέρει, where the ἀλλὰ has both a *concessory* and an *exceptive* force (on which see Devarius de Partic. p. 12. Ed. Reusm.); q. d. [True;] all things are given us to enjoy; but οὐ πάντα συμφέρει, all meats are not expedient to be eaten; because they may throw a stumbling-block in the way of others.

The Apostle then *repeats* the objection, in order to give an answer to it more effectually. In the words of the answer the Commentators suppose a *paronomasia* with ἔξεστι, q. d. "I have power over all meats, but none of them shall have power over me." The ἐγὼ is adapted to the μοι of the supposed opponent, and (by an idiom peculiar to the popular style) the *Future* is to be rendered *must*.

13. τὰ βρώματα — βρώμασιν] scil. ἐστι, i. e. ἀνήκει, "are meant for." Here the foregoing sentiment is further illustrated, and an objection anticipated; q. d. All aliments are meant for the sustenance of the body; and the body is fitted to the reception and digestion of them. Or rather it may be regarded, with some, as *another* argument of the opponent, containing an excuse for indulgence in sensuality. The words following τὸ δὲ σῶμα, &c. contain the *answer* of St. Paul; in which the τὸ δὲ σῶμα — σώματι are meant to reply to the τὰ βρώματα βρώμασι, and the ὁ δὲ Θεὸς — αὐτοῦ to the ὁ δὲ Θεὸς καταργήσει. It is true, that in the first case there seems no *direct* answer. But, in fact, the argument *needed* none; as it would be like arguing from the *use* to the *abuse* of any thing. The Apostle, therefore, it should seem, waves this, and replies to the apology in the *peculiar case* for which it was, no doubt, often pleaded, namely, *fornication;* and which may have been meant by the opponent to be *implied* in what was said. The answer, then, of the Apostle is this: "But [be that case of the body and meats as it may] it will not apply to natural appetites of another kind; for the body was not made for fornication" (i. e. There exists no *necessity* for satisfying the natural appetites in *this* case, as in that of food: the body was made to require *food* for its *existence*, but the gratifying the other appetites is not necessary to existence), but τῷ Κυρίῳ, i. e. for his service; which implies obedience to his *will*. "Now the will of God (says the Apostle elsewhere) is our sanctification, that we should abstain from fornication." It is then added: καὶ ὁ Κύριος τῷ σώματι, which words admit of more than one sense. Most modern Commentators explain τῷ σώματι, "for raising and glorifying the body." But this is harsh, and it is better to adopt the interpretation of the Fathers, and some modern Commentators, which is thus expressed by Heyd.: "ut Christo sit dicatum et sacrum, Christique potestati sese subjiciat, quemadmodum Christus in potestate sua continet

k Acts 2. 24. Rom. 6. 5, 8. & 8. 11. 2 Cor. 4. 14. l Eph. 4. 12, 15, 16. & 5. 30. infra 12. 27. m Gen. 2. 24. Matt. 19. 5. Eph. 5. 31. n John 17. 21, 22, 23. Eph. 4. 4. & 5. 30.

σώματι· [k] ὁ δὲ Θεὸς καὶ τὸν Κύριον ἤγειρε, καὶ * ἡμᾶς ἐξεγερεῖ διὰ 14
τῆς δυνάμεως αὐτοῦ. [l] Οὐκ οἴδατε ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ 15
ἐστιν; Ἆραs οὖν τὰ μέλη τοῦ Χριστοῦ ποιήσω πόρνης μέλη; Μὴ
γένοιτο! [m] Ἢ οὐκ οἴδατε ὅτι ὁ κολλώμενος τῇ πόρνῃ ἓν σῶμά ἐστιν; 16
Ἔσονται γάρ, φησιν, οἱ δύο εἰς σάρκα μίαν· [n] ὁ δὲ 17
κολλώμενος τῷ Κυρίῳ ἓν πνεῦμά ἐστι. Φεύγετε τὴν πορνείαν! Πᾶν 18
ἁμάρτημα, ὃ ἐὰν ποιήσῃ ἄνθρωπος, ἐκτὸς τοῦ σώματός ἐστιν· ὁ δὲ
πορνεύων εἰς τὸ ἴδιον σῶμα ἁμαρτάνει. [o] Ἢ οὐκ οἴδατε, ὅτι τὸ σῶμα 19
ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου Πνεύματός ἐστιν, οὗ ἔχετε ἀπὸ Θεοῦ,
καὶ οὐκ ἐστὲ ἑαυτῶν; [p] ἠγοράσθητε γὰρ τιμῆς· δοξάσατε δὴ τὸν 20
Θεὸν ἐν τῷ σώματι ὑμῶν, [καὶ ἐν τῷ πνεύματι ὑμῶν, ἅτινά ἐστι τοῦ
Θεοῦ.]

o Supra 3. 16. 2 Cor. 6. 16. Eph. 2. 21. Heb. 3. 6. 1 Pet. 2. 5. p Infra 7. 23. Gal. 3. 13. Heb. 9. 12. 1 Pet. 1. 18. 2 Pet. 2. 1.

corpora nostra, et jus illorum atque dominium habet, hoc corpus nobis est datum."

14. ὁ δὲ Θεὸς — δυνάμεως αὐτοῦ.] Here the Apostle replies to the *second* argument of the opponent; namely, ὁ δὲ Θεὸς καταργήσει. It is well observed by Heydenr., that the sentence would have been more exact in inverse order, and with particles of comparison, thus: ὁ δὲ Θεὸς ἐξεγερεῖ ἡμᾶς διὰ τῆς δυνάμεως αὐτοῦ, καθὼς καὶ τὸν Κύριον ἤγειρε. Pott construes the words thus: Ὁ δὲ Θεὸς καὶ (ὡς) τὸν Κύριον ἤγειρε καὶ (οὕτω καὶ) ἡμᾶς (τὰ σώματα ἡμῶν) ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ. Supply: "How, then, can you maintain that our body is utterly to perish, and therefore that while we live, we may do as we please. Our bodies are not destined to come to nought, but to rise to immortality, — an immortality of glory and felicity. But lust renders them unfit for the resurrection to life and bliss with Christ. See Phil. iii. 21. and John v. 29. Who then, will suppose impure pleasures a thing indifferent; when they, for a transitory delight, plunge a man into an eternity of woe?" Ἤγειρε and ἐξεγερεῖ contain an adjunct notion of raising up *to glory and felicity*. For ἡμᾶς the common reading is ὑμᾶς. But that is justly regarded by Wets. as a *typographical error* of the 2d Edit. of Beza and the Elzevir Edit.

15. The Apostle now uses *another* and still more powerful argument against fornication.

— τὰ σώματα ὑμῶν] i. e. yourselves both body and soul. Μέλη τοῦ Χ. Sub. σώματος, the members of Christ's mystical body, namely, the Church, of which he is head, and the rest members inserted by baptism, and consecrated to his service. (Vorst. and Rosenm.) In ἆρας there is *no* pleonasm, as Krause imagines; but two clauses are blended into one. Prof. Scholef., however, regarding this use of ἆρας as uncouth, would (with Valckn.) read, from several MSS., ἄρα. But the MSS. are of little value, and it is far more likely, that an *uncouth* reading should be altered into an easy one, from *conjecture*, or pass into it by accident (since ἄρα οὖν often occurs in the N. T.), than that so plain a reading as ἄρα should inadvertently be changed into ἆρας. Besides, not to mention that the reading ἆρας has been proved by Matth. to be as ancient as the time of Origen, the proposed change enervates the vigour of the language of dissuasion resorted to by the Apostle. Ποιήσω πόρνης μέλη; i. e. both literally and figuratively, by being subservient to the lust of the πόρνη, and thus ceasing to be the Lord's, and dedicated to his service.

16, 17. Here is a further illustration of the preceding. Κολλᾶσθαι and προσκ. are words appropriate to the thing in question. Sometimes, however, it only signifies metaphorically to be *attached to*, as in Gen. ii. 24. Livy: scortis *implicitl*. Wisd. xix. 3. ὁ κολλώμενος πόρναις. and Ruth ii. 8. At ἓν σῶμά ἐστιν sub. σὺν αὐτῇ; and at φησιν, sub. ἡ γραφή.

17. Ἓν πνεῦμα scil. σὺν αὐτῷ, for ἓν ἐστι σὺν αὐτῷ κατὰ τὸ πνεῦμα "is one heart and soul with him" (see Acts iv. 32.), as intimate friends are said to be ψυχὴ μία. Compare 1 John iii. 24.

18. ἐκτὸς τοῦ σώματος must be understood comparatè (being expressed *populariter*); especially if εἰς τὸ ἴδιον σῶμα ἁμαρτ. be understood, with many recent Commentators, of injuring the body by wasting its health and strength. Such an argument, however, would be more suitable to a Heathen moralist than to the great Apostle; and, in fact, *is* adduced, in reference to intemperance of *every* kind, by *Socrates*, ap. Xen. Memor. i. 5. 3. Though the Apostle might mean to *include* a sense of *injuring*, he intended, I conceive, chiefly that of *disgracing* and polluting the body, by using it for purposes not intended by its Maker, and *profaning*, what was meant to be dedicated, like a temple, to holy uses; as the Apostle more particularly mentions in the next verse.

19. τὸ σῶμα ὑμῶν] for ὑμεῖς; but σῶμα is used for the argument's sake. Τοῦ scil. ὄντος. The οὗ is for ὅ, by grammatical *attraction*. See Note at iii. 16. and compare Rom. xiv. 7, 8. Οὐκ ἐστὲ ἑαυτῶν, "ye are not at your own discretion [but Christ's]." So that to abuse the body is to abuse what is not your own.

20. ἠγοράσθητε τιμῆς] "ye have been bought off, or redeemed;" in other words: Ye are bound to his service, as a bought slave to that of his purchaser, or him who has purchased his redemption. For ἠγορ. is by the best Expositors taken to mean "we are *redeemed*." Τιμῆς is meant to strengthen the sense of ἠγορ. Thus the Vulg. well expresses the sense by *pretio magno*. Δοξάσατε δὴ, &c., "make your body, then, subservient to the glory of God," i. e. consecrate both body and soul to his service. Ἅτινά ἐστι τοῦ Θεοῦ, both of which are God's, viz. by right of creation, and still more of redemption.

The words καὶ ἐν τῷ πνεύματι — Θεοῦ are omitted in several MSS. of the Western recension, the Vulg., Coptic, and Æthiopic Versions, and several Fathers, and are cancelled by Griesb., Krause, and Pott; but strenuously defended by Matth.,

1 VII. ΠΕΡΙ δὲ ὧν ἐγράψατέ μοι, καλὸν ἀνθρώπῳ γυναικὸς μὴ
2 ἅπτεσθαι· διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω, καὶ
3 ἑκάστη τὸν ἴδιον ἄνδρα ἐχέτω. [q] Τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλομένην [q 1 Pet. 3. 7.]
4 εὔνοιαν ἀποδιδότω· ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί. Ἡ γυνὴ τοῦ
ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλ' ὁ ἀνήρ· ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ
5 ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλ' ἡ γυνή. [r] Μὴ ἀποστερεῖτε ἀλλή- [r Joel 2. 16.]
λους, εἰ μή τι ἂν ἐκ συμφώνου πρὸς καιρὸν, ἵνα σχολάζητε τῇ [νηστείᾳ
καὶ τῇ] προσευχῇ· καὶ πάλιν ἐπὶ τὸ αὐτὸ ‡ συνέρχεσθε, ἵνα μὴ πει-

who has shown that the evidence of the *Fathers* is contradictory, and not of any great weight. It must however be confessed that, though they seem almost necessary to complete the sense, and correspond to vv. 16, 17. 19., yet they *might* have been *added* for that reason. Their high antiquity, however, is apparent from their being found in the Syriac Version.

VII. The Apostle now proceeds to answer certain questions, which, it seems, had been proposed by the Corinthians, on matrimony, and other kindred subjects. Whether that concerning the usefulness and necessity of matrimony proceeded from the *Jewish Christians*, or from the *Gentile converts*, the Commentators are not agreed. The former seems to be the most probable. It may, however, be safest to suppose, that the question was propounded by some of *both* the Jewish and Gentile converts.

1. καλὸν ἀνθρ.] The best Commentators are agreed that, by *the context*, καλὸν cannot mean *pulchrum*, or *honestum*, but *utile*, συμφορον, i. e. (by a common idiom) *better*, namely, for the reason mentioned at v. 32, for the avoiding of care and anxiety. It is obvious that this is not an *authoritative decision*, but a *friendly counsel*, not treating the question *generally*, but with reference to *those times*.

Ἅπτεσθαι, denoting sexual intercourse, is to be understood chiefly of *marriage;* though possibly the Apostle might mean to include *concubinage*, which was then very common.

2. διὰ δὲ τὰς πορνείας.] The plural may, as Grot. thinks, have reference to the *various* kinds of lust mentioned supra vi. 9, 10. Διὰ here, as at x. 25. 27., "servit cautioni, ne quid fiat," as Pott remarks. Ἑαυτοῦ and ἴδιον are generally considered by recent Commentators as pleonastic. But they denote *property*, which involves the duty of *reciprocal fidelity:* and, by implication, they forbid both polygamy and concubinage. This is not to be regarded as a *permission* to marry; for that was unnecessary; but as an *admonition* meant for those who could not lead a life of virtuous celibacy.

3. τὴν ὀφειλομένην εὔνοιαν.] Eleven MSS., two Versions, and some Fathers have ὀφειλήν· which was preferred by Grot., Mill, and Beng., and has been edited by Griesb., Krause, Tittm., Pott, and Heydenr.: but, I think, on insufficient grounds. The external evidence for it is slender; and the internal not very strong. For as to the common reading being a *gloss* on ὀφειλὴν, that is far from certain. Nay, considering the commonness of the expression *debitum conjugale*, the *contrary* would be nearer the truth. The gloss might easily creep into the Vulgate and the Latin Fathers, and from thence into some *Greek* ones, and finally, into the *Western* recension. Of the Greek Fathers, *Chrys.*, whose authority is alleged for ὀφειλὴν, did *not* so read. The expression only occurs in his *paraphrase;* which rather confirms the suspicion of ὀφειλὴν being only a gloss. From the commencing words of his exposition, it is plain that he read ὀφειλομένην τιμὴν, as indeed do some MSS., but evidently by a gloss on εὔνοιαν. The common reading, then, is justly retained by Wets., Semler, Matth., and Vater.

4. The words of this verse are exegetical of the former, and depend on ὀφειλομένην preceding.

5. The Apostle returns to the exhortation at v. 3., in order to further make known his wishes.

—μὴ ἀποστ. ἀλλ.] scil. τῆς ὀφειλ. εὔν. At τι sub. κατὰ, *quodammodo.* Ἐκ συμφώνου scil. γνώμης. Πρὸς καιρὸν contains a *preceptory limitation* of the Apostle, applying to both parties; though we find, from Ecclesiastical History, that it was sometimes not observed in the early Christian Church. Σχολάζειν τινὶ signifies to give one's σχολὴ, leisure and attention, to any thing. The words τῇ νηστείᾳ καὶ, (not found in 7 uncial MSS., and a few others, besides several Versions and Fathers), were rejected by Mill and Beng., and cancelled by Griesb., Krause, Tittm., Vat., and Pott; but without sufficient reason. *External* evidence here is but slender, and the *internal* not strong, since the omission might arise from *homœoteleuton;* and fasting, in that age, usually accompanied a more than ordinary attention to religious duties.

—συνέρχεσθε.] The reading of MSS. and Edd. here varies. The early Edd. and several MSS., with some later Versions and Fathers, have συνέρχησθε. But συνέρχεσθε was edited, from several MSS. and early Versions, by Beza, 5, Schmidt, and Elzevir, and thus was introduced into the textus receptus. Again, ἦτε, which is found in some ancient MSS. of the Western recension, as also in several Fathers, is preferred by Mill and Beng., and edited by Griesb., Knapp, Krause, Tittm., and Pott. Considering, however, the source of the reading, and the nature of the expression, we may suspect this to be an *alteration* of the ancient Critics, in order to remove the seeming pleonasm; which, however, occurs infra xi. 20. xiv. 23. Acts ii. 1., and sometimes in the Sept., nay even the Classical writers. The reading in question has very little countenance from MSS. or ancient Versions, and must therefore be rejected, and the truth supposed to lie between συνέρχησθε and συνέρχεσθε. The latter is supported by the most important MSS., by many Fathers, and the Greek Commentators, and is, I think, recommended by its greater fitness. The MSS. collated by Rinck have most of them συνέρχεσθε, some συνέρχησθε, none ἦτε.

—μὴ πειρ.] "may not throw you into carnal temptation." Διὰ τὴν ἀκρασίαν ὑμῶν. Expositors are not agreed whether the sense be "*intemper-*

ῥάξῃ ὑμᾶς ὁ Σατανᾶς διὰ τὴν ἀκρασίαν ὑμῶν. Τοῦτο δὲ λέγω κατὰ 6
s Matt. 19. 12. Infra 12. 11. συγγνώμην, οὐ κατ᾽ ἐπιταγήν· [s] θέλω γὰρ πάντας ἀνθρώπους εἶναι 7
ὡς καὶ ἐμαυτόν. ἀλλ᾽ ἕκαστος ἴδιον χάρισμα ἔχει ἐκ Θεοῦ, ὃς μὲν
οὕτως, ὃς δὲ οὕτως.

Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς ἐστιν ἐὰν μείνω- 8
t 1 Tim. 5. 14. σιν ὡς κἀγώ. [t] εἰ δὲ οὐκ ἐγκρατεύονται, γαμησάτωσαν· κρεῖσσον γάρ 9
u Mal. 2. 14. Matt. 5. 32. & 19. 6, 9. Mark 10. 11, 12. ἐστι γαμῆσαι ἢ πυροῦσθαι. [u] Τοῖς δὲ γεγαμηκόσι παραγγέλλω οὐκ 10
ἐγώ, ἀλλ᾽ ὁ Κύριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι· (ἐὰν δὲ καὶ 11

ance," or "*incontinence*," i. e. your not being able to contain yourselves. Many eminent modern Commentators, as Krause and Pott, adopt the former; but others (as Wolf, Grot., Wets., and Heydenr.) the latter interpretation. Either makes a good sense, but the latter seems preferable; and though ἀκρατίαν (i. e. ἀκράτειαν) might have been more proper; yet examples are cited by Wets. more than sufficient to prove that the two words were sometimes confounded by the later writers.

6. τοῦτο δὲ λέγω, &c.] The Commentators are not agreed whether this is to be referred to what *follows*, or to what *precedes;* or, if to what precedes, whether to what *immediately* precedes, v. 5, or, *a little further off*, at vv. 1, 2. The latter method is greatly preferable. And the words *may* be referred to the μὴ ἀποστερεῖτε and καὶ πάλιν ἐπὶ τὸ αὐτὸ συνέρχεσθε at v. 5, or to v. 2; and then συγγνώμην may be rendered, with some ancient and several modern Interpreters, *indulgence*. Yet they are better referred to v. 1. But there is no reason why the λέγω δὲ τοῦτο may not be referred both to what precedes and follows on this subject; and thus the sense will be: But I say what I say, or am saying. It will not be necessary to render συγγν. "*counsel*," (with many eminent Commentators,) but *permission*, as in our common Versions; which sense is adopted also by Doddr., Newc., and Wakef. See my Note on Thucyd. vii. 15, 3.

7. θέλω] for θέλοιμι, "I could wish." An idiom which Pott regards as *Hebraic*, since that language wants the optative mood; but it is rather an idiom of the common style. With respect to the expression εἶναι ὡς ἐμαυτόν, since it would, as Doddr. observes, be absurd to suppose the Apostle wished marriage to cease, it must be limited to mean, "have the same mastery over their appetites and passions as he had," so as to be able to remain in virtuous celibacy, while it was by circumstances required. Thus Chrys. and Theodoret add: ἐν ἐγκρατείᾳ. The καὶ after ὡς is said by the Commentators to be pleonastic, (like ו in the Hebrew) as is often the case after nouns of *similitude*. In such instances, however, it always signifies either *even*, or *too*. Χάρισμα denotes the *being able* to remain such; so called, says Chrys., out of *modesty*, as not claiming any *merit* from continency. Yet this and every other gift of the Spirit does not preclude the necessity of human exertion. See James i. 17, and Matt. xix. 11. In ὃς μὲν οὕτως, ὃς δὲ οὕτως, we are not, with most Commentators, to suppose the sense to be, "One hath this gift, another hath it not;" for that would be inconsistent with the ἔχει χάρισμα just before. The words (as Pott observes) refer to the different *degrees* in which the χάρισμα is supposed to be granted.

8. τοῖς ἀγάμοις.] There has been some doubt as to the exact sense here. Ἄγαμος properly signifies *unmarried*, without determining whether the person to whom it is applied has *ever been* married. And such is commonly supposed to be its use here, denoting both bachelors and widowers. But the best Commentators from Grot. to Heydenr. are of opinion that it denotes those who have no longer a wife, — i. e. *widowers;* observing that, as the usus loquendi did not permit the Apostle to write χήροις, so he employed the *general* term in a *special* application. "The case of those who have never married is, say they, entered upon at v. 25. And as to the opposition alleged between the ἄγαμοι and the γεγαμηκότες at v. 10, and the ὁ ἄγαμος and ὁ γαμήσας at vv. 32 & 33, the *connection*, they observe, is there different." At μείνωσιν sub. ἐγκρατευόμενοι from ἐγκρατεύονται just after.

9. εἰ δὲ οὐκ ἐγκρ.] "if they have not the power to practise temperance."

— κρεῖσσον γάρ ἐστι γαμ. ἢ πυρ.] Bp. Pearce renders πυρ. "to be made uneasy:" a very defective representation of the sense, which does not (as almost all the English Commentators suppose) designate mere uneasiness or annoyance from the desire, but an inability to resist it, which indeed is implied in οὐκ ἐγκρ. So Theodoret: πύρωσιν οὐ τῆς ἐπιθυμίας καλεῖ τὴν ἐνόχλησιν, ἀλλὰ τὴν δοίλωσιν τῆς ψυχῆς.

10, 11. The Apostle now answers their inquiries, as to the preservation of the marriage bond among Christians.

— παραγγέλλω — Κύριος.] The sense is commonly supposed to be, "not so much *I* command, as the Lord," or, "not only I command, but the Lord." It does not seem, however, that the Apostle meant even to *include himself*, when he used the strong term παραγγέλλω. The positive command of the Lord could require no *reinforcement* from the Apostle's; and to his *Master* therefore (in whose code of morality the preservation of the marriage bond formed a new and striking feature, in strong contrast with the levity of divorce then practised under the sanction of the Law) the Apostle wholly refers this positive command, founded on Matt. v. 32. Comp. xix. 3—10. I have pointed accordingly, with the support of most of the ancient Versions, and also of Heydenr. and the Bâle Editor. Or we may suppose, that the words οὐκ ἐγὼ ἀλλὰ K. are added *per epanorthosin*, to show that he *here* speaks κατ᾽ ἐπιταγήν; and therefore the command is not his own but the Lord's. On the contrary, at 12. he says, ἐγὼ λέγω, οὐχ ὁ Κύριος.

— μὴ χωρισθῆναι.] This is closely connected with ἄνδρα γυναῖκα μὴ ἀφιέναι at v. 11; for the best Commentators are agreed that the words ἐὰν δὲ — καταλλαγήτω are parenthetical. As to the use of ἀφιέναι and χωρισθῆναι, it may be observed, that a husband when divorcing his wife was said ἐκβάλλειν, or, by a milder term, ἀποπέμπειν, or, by the

χωρισθῇ, μενέτω ἄγαμος, ἢ τῷ ἀνδρὶ καταλλαγήτω·) καὶ ἄνδρα γυ-
12 ναῖκα μὴ ἀφιέναι. Τοῖς δὲ λοιποῖς ἐγὼ λέγω, οὐχ ὁ Κύριος· εἴ τις
ἀδελφὸς γυναῖκα ἔχει ἄπιστον, καὶ αὐτὴ συνευδοκεῖ οἰκεῖν μετ᾽ αὐτοῦ,
13 μὴ ἀφιέτω αὐτήν· καὶ γυνὴ ἥτις ἔχει ἄνδρα ἄπιστον, καὶ αὐτὸς συν-
14 ευδοκεῖ οἰκεῖν μετ᾽ αὐτῆς, μὴ ἀφιέτω αὐτόν. Ἡγίασται γὰρ ὁ ἀνὴρ
ὁ ἄπιστος ἐν τῇ γυναικὶ, καὶ ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀνδρί·
15 ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστι, νῦν δὲ ἅγιά ἐστιν. Εἰ δὲ ὁ
ἄπιστος χωρίζεται, χωριζέσθω. οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ

mildest, ἀφιέναι. The first term is most used in the O. T. as Gen. xxi. 20. Wisd. vii. 27. On the contrary, a wife who, from whatever cause, left her husband, was said ἀπολείπειν, or χωρίζεσθαι (passive for reciprocal); for the wife could not send away the husband, but only leave the house. Καταλλάττεσθαι and διαλλ. are by the best writers used of *reconciliation* of every kind both public and private. See Note on Rom. v. 10. From the use of καταλλ. and the air of the context, it is plain that the Apostle is not here speaking of *formal divorces*, effected by law, but of *separations*, whether agreed on or not, arising from misunderstandings or otherwise.

12. Here St. Paul speaks to the *third* point on which he had been consulted; namely, whether the marriage of a Christian and a non-Christian ought to be dissolved. This the Apostle decides in the *negative*.

—τοῖς δὲ λοιποῖς] scil. γεγαμηκόσι, "the rest [of married persons]." Ἐγὼ λέγω, οὐχ ὁ Κύριος. Many eminent Commentators consider the words as equivalent to, "This is only my private opinion; is not founded upon any revelation from Christ, and forms no part of his doctrine delivered personally while he was on earth." But this mode of explanation lies open to strong objections: see Slade. Certainly ἐγὼ λέγω must not be limited to *private opinion*, as if apart from *inspiration;* for the Apostle speaks with *authority*, as if in the full persuasion and consciousness of inspiration, especially when he concludes his decision (v. 17.) with καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι. Our Lord, indeed, *could* not, without *anticipating* the designs of the Deity, touch on this question; but left it, together with many others, to be decided by the *Apostles*, under the guidance of that Holy Spirit, who was to lead them into all truth, as the Apostle was fully conscious when declaring at ii. 16. ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν.

14. The Apostle now gives a *reason* why diversity of religion could not authorize separation; and that by an anticipation of the objection, "Shall I not be *polluted* by such close union with a profane and polluted person?" To which the answer is: "No; the believing wife is not polluted by the unbelieving husband, but rather the unbelieving is sanctified by the believing." (Krause and Crell.)

On the exact sense of the passage, and especially of ἡγίασται, Commentators are divided in opinion. See Recens. Synop. I have there proved that it cannot well mean, "will gradually become holy by feeling better inclined to Christianity;" for that would be harsh; (besides, the argument is touched on at v. 16.;) nor, "is received into the number of Christians;" for then (as Heydenr. observes) the end of the verse would not correspond to the beginning, and a manifest inconsequence would arise. It is *better* with Chrys., Pisc., Grot., and others, to suppose ἁγιάζεσθαι to be here equivalent to οὐκ ἔστιν ἀκάθαρτος, or βέβηλος. But I still prefer, (with Crell., Sclater, Camer., Beza, Calvin, Whitby, Wolf, Doddr., Bengel, and Newc.,) to suppose the sense to be, that "the one is so sanctified by the other, that their matrimonial converse is as lawful, as if they were both of the same faith." Since, however, this may be too limited a sense, and there seems to be an allusion to what took place in the case of marriage between Jews and heathens, and by a form of speaking transferred from the Jewish to the Christian Church, I would *conjoin* two of the above interpretations, and express the sense as follows: "He is *reputed as if* sanctified, because of one flesh with her who is holy; at least their matrimonial converse is as lawful as if both were of the same faith."

—ἐπεὶ ἄρα—ἐστιν.] The sense is: "For otherwise (namely, if one party be not sanctified) your children would be considered impure and profane" (see 2 Cor. vi. 17. Acts x. 28.): "but *now* (i. e. in this case) they are holy;" i. e. form part of God's people. How strongly this supports the practice of Infant baptism, is manifest. See Doddr. in loc. and Colls on Inf. Bap. p. 35.

15. After having at vv. 12. & 13. directed that the Christian wife should not be the first to separate, if the other party be willing to live with her; the Apostle shows, in this verse, what is to be done by the Christian wife, if the Pagan husband be the first to break the marriage bond. She is directed to let the unbelieving party, if he *will* separate, separate. We are not, however, to suppose (with Grot. and others) that the marriage was, in such a case, ipso facto *dissolved*, so that the believing party might contract a fresh one. This is alike at variance with the letter and spirit of our Lord's decision (Matt. v. 32.); and, indeed, with the Apostle's own words in this Chapter. See vv. 10, 11, 30, and Rom. vii. 1—3. The sense, therefore, seems to be, what is laid down by Hamm. and Whitby,—that the conjugal union is not to be dissolved by reason of difference in religion; yet if the unbelieving party be disposed to separate, the believing party may blamelessly submit to such separation. Χωριζέσθω is to be taken in a popular acceptation; q. d. "let him go." At οὐ δεδούλ. we may supply συνοικεῖν αὐτῷ from the context and the subject matter. And ἐν τοῖς τοιούτοις may mean "in such circumstances."

The next clause (as Pisc., Crell., and others remark) *limits* the liberty, lest it should run into license; q. d. God, however, hath called us [Christians] to live in peace; and, therefore, we must do every thing we can to live in peace; accordingly the believing must not afford the unbelieving party any *cause* for separation, by an unyielding spirit, or over precise scruples.

x 1 Pet. 3. 1.

ἐν τοῖς τοιούτοις· ἐν δὲ εἰρήνῃ κέκληκεν ἡμᾶς ὁ Θεός. 16 [x] Τί γὰρ
οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις; ἢ τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα
σώσεις; Εἰ μὴ ἑκάστῳ ὡς ἐμέρισεν ὁ Θεός, ἕκαστον ὡς κέκληκεν ὁ 17
Κύριος, οὕτω περιπατείτω· καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις δια-
τάσσομαι. Περιτετμημένος τις ἐκλήθη· μὴ ἐπισπάσθω. ἐν ἀκροβυ- 18
στίᾳ τις ἐκλήθη· μὴ περιτεμνέσθω. [y] Ἡ περιτομὴ οὐδέν ἐστι, καὶ ἡ 19
ἀκροβυστία οὐδέν ἐστιν, ἀλλὰ τήρησις ἐντολῶν Θεοῦ. Ἕκαστος ἐν τῇ 20
κλήσει ᾗ ἐκλήθη, ἐν ταύτῃ μενέτω. Δοῦλος ἐκλήθης; μή σοι μελέτω· 21
(ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, μᾶλλον χρῆσαι·) [a] ὁ γὰρ 22
ἐν Κυρίῳ κληθεὶς δοῦλος ἀπελεύθερος Κυρίου ἐστίν· ὁμοίως καὶ ὁ
ἐλεύθερος κληθεὶς δοῦλός ἐστι Χριστοῦ. [b] Τιμῆς ἠγοράσθητε· μὴ 23

y Gal. 5. 6. & 6. 15.

a John 8. 36. Rom. 6. 18, 22. infra 9. 21. Gal. 5. 13. Eph. 6. 6. 1 Pet. 2. 16.

b Supra 6. 20. Heb. 9. 12. 1 Pet. 1. 18, 19. 2 Pet. 2. 1.

16. *τί γὰρ οἶδας — σώσεις.*] Here is another reason for avoiding causeless separation, and cultivating peace, — namely, that thus the believing party may bring over the unbelieving to the Christian faith: for *σώζειν* here, as often, signifies *to put into the way of salvation*, on which sense see Note on Matth. i. 21. Κερδαίνειν is used as in a kindred passage at ix. 22. The *εἰ* signifies *annon*. Here the Articles *τὸν* and *τὴν* are for pronouns possessive.

17—24. This portion is *digressive;* the Apostle therein incidentally touching on *other* conditions of human life, which ought not to suffer change by reason of the change from Paganism to Christianity; showing by those examples, that the Gospel does not dissolve, or interfere with civil relations, or any other obligations before contracted, or which may be incumbent on men by their situation in life.

εἰ μὴ] for *ἀλλὰ*, sed verò; as at Matt. xii. 4. Rom. xiv. 14. Gal. i. 7. and often in the Classical writers. Grot. remarks that in *ὡς* there is a double transition, as at iii. 5. Rom. xii. 3. An idiom, I would add, occurring sometimes in *Thucydides*. The sense is: "According as God hath apportioned to each his situation in life, let him [continue to] live."

— *καὶ οὕτως — διατάσσομαι.*] A brief mode of expression, in which something is left to be supplied to the sense; q. d. "And so do I ordain [not in your case only, but] to be done in all the Churches [which I govern]." V. 18. is an illustration by *example* of the preceding precept. I have, with Griesb., Knapp, Krause, Vat., Tittm., and Pott, removed the mark of interrogation at *ἐκλήθη* (introduced from the Vulgate), as in the Ed. Princ., and in the copy from which the Peschito Syriac Version was formed. The sense may be thus expressed: "Any one is [we will suppose] circumcised: [Then] let him," &c. *Μὴ ἐπισπασθω* is (as Heysch. explains) equivalent to *μὴ ἐλκυέτω τὸ δέρμα*, "let him not use any means to remove the marks of circumcision;" which was done by drawing down the prepuce with a surgical instrument called the *spaster*. The process is described in Celsus de Medic. V. ii. 25. and Epiphan. de Metris 16. cited by Wets. The whole subject is elaborately discussed in a Dissertation of Groddeck, reprinted in Schoettg. Hor. Hebr.

19. *ἡ περιτομὴ οὐδὲν*, &c.] "Circumcision is of no moment, and uncircumcision of no moment; but keeping the commandments of God is *something of consequence;*" i. e. as being the test of genuine faith. Sub. *τὶ ἐστι.*

20. Here and in the next verse a *general* precept is laid down, followed by a *special* one, introduced *by way of example*, and to limit and explain the sense of the former. Μή σοι μελέτω is an idiomatical expression (on which see the Commentators on Eurip. Hel. 134.), signifying, "let not this be a trouble to you: be not solicitous about this [as though it could affect your acceptance with God; for grace knows no distinctions of bond or free]." Μᾶλλον χρῆσαι. Sub. *ἐλευθερίᾳ.*

22. *ὁ γὰρ ἐν Κυρ.*, &c.] This is closely connected with *μή σοι μελ.* at v. 21, and the sense is: "for the Christian slave is the Lord's freed man (i. e. in a moral and spiritual sense); and in like manner the Christian freeman is the slave of Christ," i. e. metaphorically, by being bound to obey his precepts. Comp. Rom. vi. 20—22.

Almost all our English Translators render *ἀπελεύθερος freeman;* whereas the true sense is *freedman.* So the Vulg. *libertus* and the Pesch. Syr. ܫܚܪܪܐ, *freed*, Part. Præt. Pael. So Suidas: *ἀπελεύθερος· ἐλευθερωθείς.* Theodoret notices this use of *ἀπελ.* (where the antithesis would rather have required *ἐλευθ.*), and remarks that *ἀπελ.* denotes *τὸν ἐκ δούλων γεγενημένον*, where I conjecture *τὸν ἐκ δούλου γεγ. ἐλεύθερον*, which is confirmed by Ammonius: *ἀπελ. ὁ ἐκ δούλου ἐλευθερωθείς.* But, it may be asked, is not the master, too, an *ἀπελεύθερος Κυρίου*? True; but, as Phot. has acutely remarked, the Apostle places the parallel in this light, the better to console the slave, q. d. and show him a point of superiority, inasmuch as *ἐκ τῆς περιουσίας τῶν λέξεων θέλει δεῖξαι τὸ ἴσον δούλου καὶ δεσπότου.* In fact, the whole is intended (Calvin says) "ad servorum consolationem et simul retundendum ingeniorum fastum." The condition, indeed, of slaves, in most parts of the ancient world, and especially Greece, was little inferior to that of the lower orders of *freemen.* So Eurip. Ion. 854. says: "Εν γάρ τι τοῖς δούλοισι αἰσχύνην φέρει, Τοὔνομα· τὰ δ' ἄλλα πάντα, τῶν ἐλευθέρων Οὐδεὶς κακίων δοῦλος, ὅστις ἐσθλὸς ᾖ. Of *patience* in bearing slavery, and on what *principle*, Grot. points to a noble example in the illustrious Epictetus, who is said to have left the following couplet as his Epitaph: Δοῦλος Ἐπίκτητος γενόμην καὶ σώματι πηρὸς Καὶ πενίην Ἶρος· καὶ (tamen) φίλος ἀθανάτοις. For so I would point the passage. By the expression πενίην Ἶρος is meant (to use our own adage) "as poor as Job;" with allusion to the *beggar* of that name often mentioned in Homer's Odyssey.

23, 24. *τιμῆς.*] See Note on vi. 20.

24 γίνεσθε δοῦλοι ἀνθρώπων. Ἕκαστος ἐν ᾧ ἐκλήθη ἀδελφοί, ἐν τούτῳ
μενέτω παρὰ [τῷ] Θεῷ.
25 Περὶ δὲ τῶν παρθένων, ἐπιταγὴν Κυρίου οὐκ ἔχω· γνώμην δὲ δί-
26 δωμι ὡς ἠλεημένος ὑπὸ Κυρίου πιστὸς εἶναι. Νομίζω οὖν, τοῦτο καλὸν
ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως
27 εἶναι. Δέδεσαι γυναικί; μὴ ζήτει λύσιν· λέλυσαι ἀπὸ γυναικός; μὴ
28 ζήτει γυναῖκα. Ἐὰν δὲ καὶ γήμῃς, οὐχ ἥμαρτες· καὶ ἐὰν γήμῃ ἡ
παρθένος, οὐχ ἥμαρτε· θλίψιν δὲ τῇ σαρκὶ ἕξουσιν οἱ τοιοῦτοι· ἐγὼ

23, 24. μὴ γίνεσθε δοῦλοι ἀνθρ.] The best Commentators are agreed that this is to be taken figuratively, in the sense "do not be blindly followers of men, conforming to their opinions," &c. The Apostle is, with reason, thought to allude to the *false teachers* above adverted to; meaning to caution the Corinthians against taking an unnecessary yoke, by subjecting their consciences to such dogmatical directors. He then *repeats*, on account of its importance, the *general injunction* with which he had begun to treat on this subject. See Note on v. 20., and an excellent Sermon by Bishop Sanderson on this text, his 4th ad *Populum*. Παρὰ τῷ Θεῷ, "conformably to the will of God." See Bp. Sand. ubi supra. The τῷ is not found in many of the best MSS. and nearly all the early Edd.; and, after being introduced by Beza, was thrown out by Beng., Matth., Griesb., Krause, and Pott.

25. The Apostle now returns from his digression, and having before treated of the *married* and the *widowed*, now adverts to the unmarried of both sexes. On which sense of παρθ., see Recens. Synop.

—ἐπιταγὴν Κυρίου οὐκ ἔχω.] The best Commentators, ancient and modern, are in general agreed that the sense is: "I have no special command of Christ [issued by him while on earth] to urge." This deficiency, then, the Apostle proceeds himself to supply.

—γνώμην δὲ δίδωμι.] The ancients, and most moderns, interpret, "I give my counsel and private opinion." Others, "I give my decision." The former seems preferable, and it leaves nothing wanting; for surely the very *private judgment* of an inspired Apostle, even when *not* suggested by a special revelation, may be thought sufficient to decide in *extraordinary cases*, on which Christ left no command. Indeed, this may seem meant to be suggested in the words following, ὡς ἠλεημένος—πιστὸς εἶναι, especially if they be interpreted (with some ancient and almost all the most eminent Commentators for the last century), "As one who hath been so graciously dealt with by the Lord, as to be entrusted by him with the office of Apostle," equivalent to δεδοκιμασμένος ὑπὸ Θεοῦ, πιστευθῆναι τὸ εὐαγγέλιον. 1 Thess. ii. 4. See ix. 17. Gal. ii. 7. 1 Tim. i. 11, 12. The construction seems to be as follows: ὡς (οὕτως) ἠλεημένος ὑπὸ Κυρίου [ὥστε] πιστὸς εἶναι, "as being one who has been so graciously dealt with [as to be favoured with the Holy Spirit, and entrusted with the Apostleship], insomuch that I am worthy of entire credit." Perhaps, however, the only clue to the true explanation of this obscure passage is to consider it as consisting properly of two *sentences blended into one*, in which πιστὸς would occur twice; *first* in the sense πιστευθεὶς (scil. τὸ κήρυγμα τοῦ εὐαγγελίου καὶ ἀποστολικὴν ἐξουσίαν.) 2d, that of *worthy of being relied on*.

26. νομίζω.] The sense, as required by the γνώμην just before, must be *judico, arbitror*. A signification very frequent in Scripture, and not rare in the Classical writers. Καλὸν is to be taken as at v. 1, where see Note.

—διὰ τὴν ἐν. ἀνάγκην.] The sense seems to be, "in respect of the present afflicted state of the Church." Ἀνάγκη is used both in the Scriptures and the Classics for θλίψις, to denote affliction and calamity in general. Here some understand the *difficulties of life*, and the *inconveniences of matrimony*. But, then, why should ἐνεστ. have been prefixed? It is in vain to attempt to change this from a *special* admonition intended for *that time*, into a general one for *all ages*. The best Commentators, ancient and modern, are agreed, that what is said (as especially appears from v. 29. seqq.) must have reference to the persecutions for the Gospel's sake, which were then beginning; though at the same time it may, I think, also advert to those peculiar difficulties in which a religion so much at variance with the customs of the world would involve its professors,—difficulties inseparable from a state of society where a new order of things was struggling for the mastery with the ancient and long accustomed one. Now in such a situation (as in all agitations and convulsions of society), the married would be liable to many more troubles than the single. So Eurip. cited by Grot.: Μία γὰρ ψυχὴ, ἧς ὕπερ ἀλγεῖν Μέτριον ἄλγος.

At ὅτι καλὸν there is a sort of *anacoluthon*; not, however, from inadvertence as to the construction, but resorted to as a kind of repetition serving to emphasis. At οὕτως εἶναι sub. ὡς ἔστι, as we should say, "to be (i. e. remain) as he is," namely, unmarried. An example of the idiom is adduced by Heydenr. from the *Acta Theclæ*.

27. Δεδέσθαι and λελύσθαι are in the best writers used of matrimony, with allusion to the *vinculum* implied. The Commentators are not agreed whether λελύσθαι ἀπὸ γυν. is to be understood of the *dissolving* of marriage by *death* or lawful *divorce*, or of the being *without a wife*. The expression itself, from its nature, suggests the *former* sense; while the admonition following points to the *latter*. So that the expression was probably meant of *both*, and should be rendered *free*; since *freed* and free (like *fitted* and *fit*) will express both senses.

28. οὐχ ἥμαρτες.] By this the Apostle meant only to correct the error of those false teachers who (as we find from 1 Tim. iv. 3.) forbade marriage *as sinful*.

—θλίψιν δὲ—τοιοῦτοι.] Render: "However, such will have trouble in the flesh;" namely, that of the ἀνάγκη mentioned at v. 26. The next words ἐγὼ—φείδομαι may either mean (as they are explained by the ancient and many modern Commentators from Grotius down to Schleus.,

c Rom. 13. 11. 1 Pet. 4. 7.

δὲ ὑμῶν φείδομαι. [c] Τοῦτο δέ φημι, ἀδελφοί· ὁ καιρὸς συνεσταλμένος 29
τὸ λοιπόν ἐστιν· ἵνα καὶ οἱ ἔχοντες γυναῖκας ὡς μὴ ἔχοντες ὦσι· καὶ 30
οἱ κλαίοντες, ὡς μὴ κλαίοντες· καὶ οἱ χαίροντες, ὡς μὴ χαίροντες·

d Psal. 39. 6. Isa. 40. 6. James 1. 10. & 4. 14. 1 Pet. 1. 24. 1 John 2. 17. e 1 Tim. 5. 5.

καὶ οἱ ἀγοράζοντες, ὡς μὴ κατέχοντες· [d] καὶ οἱ χρώμενοι τῷ κόσμῳ 31
τούτῳ, ὡς μὴ καταχρώμενοι. παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τού-
του. [e] Θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι. Ὁ ἄγαμος μεριμνᾷ τὰ τοῦ 32
Κυρίου, πῶς ἀρέσει τῷ Κυρίῳ· ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, 33
πῶς ἀρέσει τῇ γυναικί. Μεμέρισται ἡ γυνὴ καὶ ἡ παρθένος. ἡ 34

Pott, Iaspis, and Heydenr.) "*I* [*would*] *wish to keep you free from these evils;*" or (according to many Latin Fathers and some modern Commentators, as Est., Wells, Newc., and Mackn.) "*I spare you* [*the pain of dilating on these evils*]," "I forbear to dilate further on those evils." The latter interpretation is preferable, and is confirmed by a parallel expression in 2 Cor. xii. 6.

29—35. The Apostle here more fully intimates what he meant by the expressions θλίψιν τῇ σαρκὶ ἕξουσι, and ἐγὼ δὲ ὑμῶν φείδομαι, treating on the former at 29—31.; and on the latter at 32—35.

—τοῦτο δέ φημι.] This, like λέγω δὲ τοῦτο, is a formula of transition, introducing a strengthening of what has been before said, or a further explanation of any thing. Before ὁ καιρὸς the *textus receptus* has ὅτι, which was first inserted by Schmidt and Elz., but was afterwards marked for omission by Wets., and cancelled by Matth., Griesb., Krause, and Pott; rightly, I think; for it probably arose from *interpretation*. On the sense of συνεσταλμένος Commentators are divided in opinion. The ancients and early moderns in general take it to mean *angustus, contracted*, i. e. *short*. But most recent Commentators, adopting a figurative sense (derived from *hemming in*), take it to mean *troublesome* and afflictive. See 2 Tim. iii. 1. The proofs adduced for either sense are but weak, but those of the latter preponderate. The former, however, is the simpler sense, and less requires formal proof. And as the latter is objectionable on the score of phraseology, the former is preferable.

The words τὸ λοιπόν ἐστιν are in many MSS. and Edd. joined with the words *following*. But the senses assigned admit of no certain proof. And it is better, with most recent Editors, to take them with the *preceding*. Τὸ λοιπὸν is for κατὰ τὸ λοιπὸν μέρος χρόνου, "The time, as what remains, is short;" suitably to what is said further on, that the σχῆμα τοῦ κόσμου τούτου with all its ties, conditions, and fortunes, whether prosperous or adverse, is fast passing away. I would compare Pind. Pyth. iv. 509. ὁ γὰρ καιρὸς, πρὸς ἀνθρώπων, βραχὺ μέτρον ἔχει. If the *first* interpretation of συνεσταλμένος be admitted, the sense will be, "The time, as to what remains, is [to be] one of trouble and affliction."

Ἵνα is variously interpreted, according to the different views adopted of the preceding words; either in the sense "when," or "that." But it seems to denote *result* or *consequence*, as in the formula ἵνα πληρωθῇ τὸ γεγραμμένον, &c., q. d. "So that they who have wives will be as those who have them not. Such, at least, is the view of the sense of ὦσι here and throughout the whole passage, taken by most of the recent Commentators. This *may* be the true one; but it is liable to several objections, which I have urged in Recens. Synop. And though these may not be fatal, yet, from the air of the context and the words which follow the whole passage (namely, παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου), I cannot but reject that interpretation. I would render: "So that they who have wives *may* be, or *should* be, as though they had them not." With the οἱ κλαίοντες—ὡς μὴ χαίροντες I would compare what Aristotle, Rhet. ii. 15., says of old men (with reference to their apathy): Καὶ οὔτε φιλοῦσι σφόδρα οὔτε μισοῦσι διὰ ταῦτα· ἀλλὰ (κατὰ τὴν Βίαντος ὑποθήκην) καὶ φιλοῦσιν ὡς μισήσοντες, καὶ μισοῦσιν ὡς φιλήσοντες. This view is ably supported by Wakef., Pott, Heydenr., and Rinck. The exhortation, however, is not *direct*, but *indirect;* though the *scope* of the Apostle is to inculcate, not a philosophic apathy, or a reining in of the passions for interest's sake; but a sitting loose to the things of this world, a keeping ourselves superior to its joys or sorrows, and great moderation in the use of our possessions; for the reason subjoined,—that they cannot long keep what they now possess; παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου, where σχῆμα τοῦ κόσμου is *not*, as many recent Commentators say, for κόσμος. The σχῆμα suggests the *mode* in which the world may be considered as passing away; namely, as Grot. and Valckn. have seen, *like the shifting scenes in a theatre*. This passage, I would observe, was probably in the mind of Philostr. Vit. Apoll. viii. 7. καὶ τί τὸ σχῆμα τοῦ κόσμου τοῦδε;

31. καὶ οἱ χρώμενοι—καταχρώμενοι.] The best method of taking καταχρ., which is generally explained as equivalent to χρώμενοι, is that of Dr. Shuttleworth, who expresses the sense thus: "And those who use this world, as though they used (or rather I might say *abused*) it not." See Note infra ix. 18. Thus is glanced a censure at the too luxurious way of living among some Christians at this seat of Grecian profligacy.

32. Ἀμερ. is here to be understood *comparatively;* viz. as much as their respective conditions in life would permit. The Apostle's meaning seems to be: "my object in speaking thus is, to keep you as much as possible unentangled with worldly cares." The words following are an *illustration by example;* and what is said must be taken *emphatically*. The unmarried person *more especially*, employs his thoughts, so to act as to approve himself to the Lord; the married person devotes his *chief* attention to *worldly* cares. Πῶς ἀρέσει τῇ γυν., i. e. by taking care of her and her children; which brings a multiplicity of cares. So Menander cited by Wets.: τὸ γυναῖκ' ἔχειν, εἶναί τε παῖδων, Παρμένων, πατέρα, μερίμνας τῷ βίῳ Πολλὰς φέρει.

34. Μεμέρισται is by several eminent Commentators explained, "is distracted by cares." That interpretation, however, is harsh, and not agreeable to the context. The true sense seems to be that assigned by the ancients, and several eminent

ἄγαμος μεριμνᾷ τὰ τοῦ Κυρίου, ἵνα ᾖ ἁγία καὶ σώματι καὶ πνεύματι·
35 ἡ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσει τῷ ἀνδρί. Τοῦτο
δὲ πρὸς τὸ ὑμῶν αὐτῶν συμφέρον λέγω· οὐχ ἵνα βρόχον ὑμῖν ἐπιβά-
λω, ἀλλὰ πρὸς τὸ εὔσχημον καὶ ‡εὐπρόσεδρον τῷ Κυρίῳ ἀπερισπάστως.
36 Εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, ἐὰν ᾖ ὑπέρακ-
μος, καὶ οὕτως ὀφείλει γίνεσθαι — ὃ θέλει ποιείτω, οὐχ ἁμαρτάνει·
37 γαμείτωσαν. Ὃς δὲ ἕστηκεν ἑδραῖος ἐν τῇ καρδίᾳ, μὴ ἔχων ἀνάγκην,
ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος, καὶ τοῦτο κέκρικεν ἐν τῇ
38 καρδίᾳ αὐτοῦ, τοῦ τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς ποιεῖ. Ὥστε
καὶ ὁ ἐκγαμίζων καλῶς ποιεῖ· ὁ δὲ μὴ ἐκγαμίζων κρεῖσσον ποιεῖ.

moderns (as Grot., Beza, Casaub., E. V., and Doddr.), "there is a difference between."

In this verse there are many varr. lectt. Some MSS. introduce a *καὶ* before *μεμέρισται*, others before *ἡ γυνή*; and others, again, at both places. The evidence for the *second* var. lect. is considerable; and that for the *first* not slight. It will mean "so also." Indeed, authority is so great as to seem to demand the insertion of *καὶ* also before *ἡ γυνή*. But surely the Apostle would not have used *καὶ* thrice in a clause of six words. May we not therefore suppose, that those MSS. which have the *καὶ* there, were copied from others which had the *καὶ* marked for insertion, above or in the margin, and that they introduced it in the wrong place? Besides, the *καὶ* might easily be introduced before *γυνὴ* by those who pointed: *τῇ γυναικὶ, καὶ μεμέρισται*. Since *καὶ* would thus be necessary. Others, *repeated* the *μεμ.*, which is unwarily adopted by Heydenr. For my own part, I cannot but suspect that the *καὶ*, which has been so *variously* inserted, has place *nowhere*, and only arose from those who mistook the construction of the passage; and therefore I have chosen to follow Erasmus, the textus receptus, Griesb. and Tittm., in inserting it *nowhere*, rather than the Ed. Princ., Beng., Matth., and Vater, in inserting it after *μεμέρ.*

35. *ἵνα βρόχον ὑμῖν ἐπιβ.*] On the sense of *βρόχον* and the nature of this metaphor the Commentators are not agreed; some assigning the sense "rope," i. e. snare; others, "yoke," i. e. bond. And indeed the yokes of the ancients were often made of rope. The latter is adopted by the ancient and many eminent modern Interpreters, as Vorst., Grot., Pisc., Locke, and Heydenr.; the former by the greater part of the modern ones, which seems preferable. But whether the metaphor be, as they imagine, derived from *bird-catching*, may be doubted; since ropes were employed for other purposes as well as *snares;* and we may *rather* suppose a *military* metaphor; since in war, ropes were thrown out, with which an enemy was dragged away, and put to death, or captured. That, however, would require *περιβάλω*. The term is more probably used with allusion to the *rope with a noose*, used by the ancient huntsmen, whereby (as by the *lasso* of the South Americans) when thrown over the head of an animal, the beast was taken and compelled to go where the huntsman pleased. However, since the *ratio metaphoræ* is uncertain, it may be safest to express the sense so as to include *both* metaphors, q. d. My meaning is not to entangle your conscience, or lay any force on your wishes. "Two things (says Calvin) are here to be noted: 1. the end for which celibacy is to be desired; viz. not for itself, as being a more perfect state, but to enable one to serve God without distraction. 2. That no constraint is to be put upon the conscience, but every one be free to judge for himself."

— *πρὸς τὸ εὔσχημον — ἀπερισπ.*] Sub. *ὑμῶν*. It is put for *πρὸς τὸ εὐσχημονεῖν καὶ εὐπροσεδρεύειν τῷ Κυρίῳ*, "for your [more] decorous and assiduous service on the Lord." Instead of *εὐπρόσεδρον*, many MSS., early Versions, and Fathers, have *εὐπάρ.*, which is edited by Beng., Griesb., Tittm., and Pott. But the external evidence for that reading is not very strong; that of the Fathers being, in such a case, slight; and here, not consistent. The MSS. which support it abound in altered readings; of which this seems one; since *εὐπάρεδ.* is a more Classical word than *εὐπρόσ.*; whereas *εὐπρόσ.* is found in the later Greek and Hellenistic writers, and its cognate words in the N. T., as *προσεδρεύοντες*, where some of these very MSS. have *παρ.*, though no Critic pleads for it. To advert to another strong internal evidence, — *εὐπρόσ.* is (as Wets. and Matth. remark) the more modest and respectful term; *προσεδρεύειν* being applied to *inferiors*, and having a notion of *respectful attention; παρ.* to *equals in rank*.

36. The Apostle now subjoins a *counsel* for those who may not follow the foregoing advice. *Εἴ τις ἀσχημονεῖν — νομίζει* is best explained by the ancient and most modern Commentators, "If any [father] think he is incurring somewhat of disgrace, with respect to his virgin daughter;" namely, by her being unmarried; since the disgrace, which female celibacy implied, extended in some degree to the *father*. So Pseudo-Phalaris cited by Valckn. *πᾶσι γὰρ ἀνθρώποις αἴσχιστον δέδοκται παρὰ τοὺς τῆς φύσεως χρόνους θυγάτηρ οἰκουροῦσα*. The above sense of *τὴν παρθ. α.* is required by the context, and is confirmed from the Classical writers by Krause. Ὑπέρακμος; i. e. past the *ἀκμὴ* or flower of her age, the *ἀκμὴ γάμου*. Καὶ (sub. *ἐὰν*) *οὕτως ὀφ. γίν.* Here we have a *popular* expression, like our "If it must be so;" which will include reasons of *all* sorts, both on the side of the parent and of the daughter. Γαμείτωσαν, not "all virgins so situated," as Doddr. explains, but the maid and her suitor.

37. *ὃς*] scil. *ὁ πατὴρ*, as almost all the best Commentators are agreed, since the subject of this sentence must be that of the last.

— *ἕστηκεν ἑδραῖος*] "continues steadfast in his purpose." A stronger expression than *ἑδραῖος γίνεται* would be, which occurs in 1 Cor. xv. 58, or even *ἐπιμένει ἑδραῖος* at Col. i. 23, in which (and in other passages cited by me in Rec. Syn.) there is a metaphor derived, not (as has been imagined) *è palæstra*, but (as in Eph. ii. 22, & iii. 17.) an

f Rom. 7. 1, 2. [f] Γυνὴ δέδεται νόμῳ, ἐφ᾽ ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ 39
κοιμηθῇ ὁ ἀνὴρ αὐτῆς, ἐλευθέρα ἐστὶν, ᾧ θέλει γαμηθῆναι, μόνον ἐν
g 1 Thess. 4. 8. Κυρίῳ. [g] μακαριωτέρα δὲ ἐστιν ἐὰν οὕτω μείνῃ, κατὰ τὴν ἐμὴν γνώ- 40
h Acts 15. 20, 29. Rom. 14. 3, 10, 14, 22. μην· δοκῶ δὲ κἀγὼ Πνεῦμα Θεοῦ ἔχειν.
VIII. [h] ΠΕΡΙ δὲ τῶν εἰδωλοθύτων, οἴδαμεν — ὅτι πάντες γνῶσιν 1

architectural one, with allusion to a *statue* standing *firm* on its pedestal, (so Stob. Serm. i. 4, cited by Krause, ἀνδριὰς μὲν ἐπὶ βάσεως, σπουδαῖος δὲ ἀνὴρ ἐπὶ καλῆς προαιρέσεως ἑστὼς ἀμετακίνητος ὀφείλει εἶναι), or to a *pillar*, or *column*, standing firm on its base, (so 2 Tim. ii. 19. ὁ στερεὸς θεμέλιος τοῦ Θεοῦ ἕστηκεν, *standeth sure)*; as in the noble passage of Dr. Young:

"On reason *build resolve*,
That *column* of true majesty in man."

Ἀνάγκην refers both to the disposition of the daughter, and the domestic circumstances of both father and daughter. Τοῦτο κέκρικε. A strong term, used to express firm determination. Τηρεῖν τὴν ἑ. παρθ. A popular expression, signifying to keep her with him, not wed her.

39. The Apostle now subjoins an admonition respecting *widows* (probably in answer to some inquiry); tending to check their hastily forming second marriages.

— νόμῳ.] This is not found in about six MSS. and some Versions and Fathers, and is cancelled by Griesb., but without reason. It seems to have been expunged as admitting no very Classical construction, and also because some may have stumbled at the sense; which is (as Bp. Middl. has well explained) "by moral obligation," "by the spirit of every law, Divine or human." See Rom. ii. 25. Ἐλευθέρα ἐστὶ γαμ. A *popular* idiom, like one in our own language. Μόνον ἐν Κ., "so that it be consistent with her obligations as a Christian;" i. e. as Theodoret remarks, ὁμοπίστῳ, εὐσεβεῖ, σωφρόνως, ἐννόμως.

40. δοκῶ δὲ — ἔχειν.] These words are by some ancient and many modern Commentators thought, so far from expressing *doubt*, as others have supposed, to be an *emphatic meiosis*, expressive of the *highest certainty*. This, however, is with reason denied by Mr. Slade, who renders thus: "And I *trust* that I have the Spirit of God." But though that Version be confirmed by the authority of Rosenm. and others, it seems to be going too far the *other* way; for though not expressive of the highest certainty, δοκῶ yet denotes full *persuasion*, though modestly expressed. And this is sufficient to fully answer those who call in question the continual inspiration of the Apostle. With respect to the expression Πνεῦμα Θεοῦ, Bp. Middl. thinks it cannot be taken of the Holy Spirit in the *personal* sense, but must mean "divine guidance." And Wakef. lowers it still further to "a divine spirit;" i. e. (as Bp. Middl. on Rom. viii. 9. thinks the phrase may mean) "a godly frame of mind." But it must surely imply "Divine aid, by the influence and inspiration of the Holy Spirit," "the influence or inspiration of the Holy Spirit sent from God." That Πνεῦμα Θεοῦ is equivalent to τὸ Πνεῦμα τοῦ Θεοῦ, the Bishop himself would not deny, since it falls under his own Canon C. iii. § 6. of *nouns in regimen*, in which "the Article is either prefixed to both the governing and the governed nouns, or else is omitted before both."

VIII. In this Chapter the Apostle (no doubt in answer to some previous inquiry) treats of the use of εἰδωλόθυτα, or meats which had been offered to idols. On the sense of the word, see Note on Acts v. 20. It appears, from the researches of the learned, that it does not merely mean meats actually sacrificed to idols, but *also* that part of the victim which was reserved for the use of the Priests, and from which they often entertained their friends, or gave part to the poor, or sometimes sold it in the market. Though, as the animal, when alive, had been formally consecrated to the use of the god, and had been partly offered on his altar, so the *meat* in question might, in a certain sense, be said to be offered to the idol. See more in Heydenr., the Tract on the Lord's Supper, appended to Cudworth's Intellectual System, and the Note of Dr. Shuttleworth. Now it was a question of some moment to Christians living among idolatrous Gentiles, whether it was lawful for them to participate in any such meats. In deciding this, the Apostle seems to allude to certain plausible arguments employed to justify the use of it; ex. gr., that the idol was not a God, but a mere stock or stone; and if this their opinion of the idol was notorious, their participation of food in the temple consecrated to its worship, could not involve any acknowledgment of its *godhead*, and therefore could be no more a sin, than eating a common meal. This sophistry the Apostle confutes; and shows that, though idols were mere "vanities," yet, by participating in feasts made of meats which had been offered to them, Christians occasioned a scandal to their weaker brethren, and ought therefore to abstain.

1. On the punctuation and interpretation of this whole passage, vv. 1 — 4, there is some doubt; to remove which, many eminent Critics would regard οἴδαμεν ὅτι πάντες γνῶσιν ἔχομεν as a part of the letter of the Corinthians; to which the Apostle answers in the following words: thus the passage, they think, forms a kind of *dialogue* between St. Paul and the Corinthians. All this, however, is purely hypothetical, and creates more difficulties than it removes. Indeed, it is *unnecessary;* for the difficulty may be removed by supposing a *parenthesis*, commencing either at ἡ γνῶσις (as Vater, Knappe, Krause, Gratz, Pott, and Heyd. suppose), or rather (according to Schmid, Bos. Raphel., Wolf, Schulz, Newc., Griesb., and Winer), at ὅτι πάντες. For whether, on the *common* mode of interpretation, *without* a parenthesis, or on that of making the parenthesis commence at ἡ γνῶσις, we encounter this harshness, — that γνῶσιν must then mean "*this* [kind of] knowledge;" viz. of the matters in question; which the doctrine of the Greek Article will not permit. Yet I cannot entirely agree with those who insert ὅτι πάντες γνῶσιν ἔχομεν in the parenthesis; for the words evidently do not consort with those following. I have, therefore, chosen a middle course, and separated the clause both from what precedes and what follows, by a kind of hypo-parenthesis, which also, by its notation, will indicate that in the words preceding there is a break-

2 ἔχομεν — ἡ γνῶσις φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ. [i] Εἰ δέ τις δοκεῖ
3 εἰδέναι τι, οὐδέπω οὐδὲν ἔγνωκε καθὼς δεῖ γνῶναι· εἰ δέ τις ἀγαπᾷ
4 τὸν Θεὸν, οὗτος ἔγνωσται ὑπ᾽ αὐτοῦ.) — [k] περὶ τῆς βρώσεως οὖν τῶν
εἰδωλοθύτων, οἴδαμεν ὅτι οὐδὲν εἴδωλον ἐν κόσμῳ, καὶ ὅτι οὐδεὶς Θεὸς,
5 ἕτερος εἰ μὴ εἷς. Καὶ γὰρ εἴπερ εἰσὶ λεγόμενοι Θεοὶ, εἴτε ἐν οὐρανῷ,
εἴτε ἐπὶ τῆς γῆς· (ὥσπερ εἰσὶ Θεοὶ πολλοὶ, καὶ Κύριοι πολλοί·)
6 [l] ἀλλ᾽ ἡμῖν εἷς Θεὸς ὁ πατὴρ, ἐξ οὗ τὰ πάντα, καὶ ἡμεῖς εἰς αὐτόν·

i Gal. 6. 3. 1 Tim. 6. 4.
k Deut. 4. 39. & 6. 4. infra 10. 19. Eph. 4. 6. 1 Tim. 2. 5.
l Mal. 2. 10. John 13. 13. Acts. 17. 28. Rom. 11. 36. infra 12. 3. Eph. 4. 5, 6. Phil. 2. 11.

ing off of the construction, which, after the long parenthetical portion introduced to show the effects of knowledge without charity, is resumed with an οὖν epanaleptic, and a repetition of the most necessary words which occurred before the parenthesis. Of this several examples may be seen in Winer's Gr. Gr. § 5. Thus the ὅτι πάντες γνῶσιν ἔχομεν may be rendered, "for we have all knowledge;" a tacit censure on the prevalent conceit of the Corinthian converts. Now this mention of *knowledge* gives the Apostle an opportunity of introducing, for admonition's sake, a weighty *gnome* (introduced, for greater effect, *without* a particle) on *real* as contrasted with *false* knowledge, and on its *value* as compared with the love of God. Ἡ γνῶσις, however, does not denote "knowledge" simply, but "*the* knowledge [I allude to]," "*this* knowledge," (as at v. 7,) and even *religious* knowledge; as far as it is considered as a *branch of science*, and confined to speculation only; and unaccompanied with an attention to *practice* as well as theory, *love to man*, as well as devotion to God. Thus, in the very opposition of γνῶσις and ἀγάπη, it is *implied* that the former is separate from the latter. See Chrys. Οἰκοδομεῖ, "promotes the edification of themselves, and the furtherance of the Gospel." See Rom. xiv. 19. 1 Cor. x. 23, and c. 14, and Heydenr. in loc.

2. It is rightly remarked by Pott, that in *this* verse the sentiment at ἡ γνῶσις φυσιοῖ is amplified, as in the next verse that at ἡ ἀγάπη οἰκοδομεῖ is expanded.

— δοκεῖ εἰδέναι τι] "fancies that he knows something (great, or any thing thoroughly)." There is here a conjoint notion of pride and conceit, as in the case of a δοκησίσοφος, who is vain of his knowledge, and rests in it, without *applying* it to *practice*, by the discharge of his duty to men. Such a person as yet knoweth nothing; neither *that*, nor *any thing else*, as he ought to know it, i. e. completely; namely, because he neglects the true end and use of real knowledge, *practice*.

3. Ἔγνωσται ὑπ᾽ αὐτοῦ.] This is explained by some ancient and many modern Commentators, "is acknowledged and approved by God." But though this be a frequent signification of the word, it is here not permitted by the context; since, as Pott remarks, a sense is required the opposite to οὐδέπω — γνῶναι. It seems best, therefore, (with some ancient and many of the best modern Commentators,) to suppose ἔγνωσται taken in a *Hophal* sense, "is *made* to know;" i. e. is taught by Him; as 1 Cor. xiii. 12. Gal. iv. 9. An idiom which, Pott shows, is found both in Classical and Hellenistic Greek; referring to John v. 42. Rom. ii. 18, compared with vv. 19, 20, 21.

4. The οὖν is here *resumptive*, of which examples are adduced by Raphel. The Apostle now, 4—6., refutes two arguments urged in defence of eating idol meats, 1. that the Heathen Gods are not existent. This he grants and confirms; but shows v. 7. that the *conclusion* thence deduced is false.

— οὐδὲν εἴδωλον.] By εἴδωλον is meant, not the image itself of the God worshipped under the image, but (as Pott. and Heydenr. explain) the *so called* gods, *deastri*, thus termed by the Jews in contempt; q. d. a mere "*shadow*," "of nothing" (as Isaiah says xli. 24.), non-entities, μάταια, vanities, no existence, much less divinity. Οὐδὲν ἐν κόσμῳ ἐστὶ is a *popular* phrase similar to one in our own language, literally, "nothing in the world" [but stocks and stones]. See Bp. Bull's Works, p. 112. D.

5. καὶ γὰρ εἴπερ, &c.] This is meant for explanation, and to anticipate an objection. By λεγόμενοι is meant νομιζόμενοι, i. e. (by the power of the emphasis) only those *accounted*, not *really* such; μὴ φύσει θεοί. The passage is well illustrated by Loesn. from the following one of Philo p. 122. οἱ δὲ λεγόμενοι δεσπόται δόξῃ μόνον οὐ πρὸς ἀλήθειαν νομίζονται· ἀνάγκῃ δ᾽ ὡς ὑπήκοον καὶ δοῦλον οὕτως ἡγεμόνα ἐν τῷ παντὶ εἶναι καὶ κύριον· γένοιτ᾽ ἂν ὁ τῷ ὄντι ἄρχων καὶ ἡγεμὼν εἷς ὁ Θεὸς, ᾧ λέγειν ἦν πρεπῶδες ὅτι πάντα αὐτοῦ κτήματα.

Εἴτε ἐν οὐρανῷ and εἴτε ἐπὶ γῆς are *enumerations* of the constituent parts of the κόσμος preceding. By the former it is thought, are meant the *Dii Olympii*, or *majores*; by the latter, the ἐπιχθόνιοι, the *minores*, inferior deified powers, presiding over the fountains, woods, mountains, rivers, &c.; or the *Dii minorum gentium*, the Demi-gods, Divi, Genii, received into the number of Gods for their virtue, and acting as messengers between the celestial gods and mankind. With respect to the words θεοὶ πολλοὶ, καὶ κύριοι πολλοὶ, Pott rightly regards the θεοὶ as the same with the οἱ λεγόμενοι θεοὶ before; and not to be distinguished from the κύριοι, by which name (he adds) the gods and goddesses both of Greece and Rome were called. By the same term (denoting power and dominion) the Heb. בעל was used to designate the Canaanitish gods and goddesses adopted by the Israelites; and sometimes the Tyrian *Hercules*, and such other deified mortals become tutelary deities. See Warburton's Divine Leg. Vol. vi. p. 388. Pott well remarks that, "by this accumulation of terms the Apostle meant to exhaust the notion of *polytheism* (which is also meant by the repetition of πολλοὶ), in order that the notion of the *one* God, to be worshipped by Christians, might be the more prominent."

6. ἀλλ᾽ ἡμῖν εἷς Θεὸς, &c.] The sense seems to be: "But [whatever be *their* opinions] there is to *us* (there is believed by us Christians to exist) but one God, the Father, from whom, as Creator and First Great Cause, all things have their origin, and we for Him (i. e. for his service and glory, see Col. i. 16.); and one Lord Jesus Christ, by whom [as the efficient cause] are all things, and we *by* Him, i. e. are what we are, viz. created and redeemed." On the sense of the phrases re-

καὶ εἷς Κύριος, Ἰησοῦς Χριστὸς, δι᾽ οὗ τὰ πάντα, καὶ ἡμεῖς δι᾽ αὐτοῦ.
m Rom. 14. 14, 23. infra 10. 28. m Ἀλλ᾽ οὐκ ἐν πᾶσιν ἡ γνῶσις· τινὲς δὲ τῇ συνειδήσει τοῦ εἰδώλου 7
ἕως ἄρτι ὡς εἰδωλόθυτον ἐσθίουσι, καὶ ἡ συνείδησις αὐτῶν ἀσθενὴς
n Rom. 14. 17. οὖσα μολύνεται. n Βρῶμα δὲ ἡμᾶς οὐ παρίστησι τῷ Θεῷ· οὔτε γὰρ 8
ἐὰν φάγωμεν, περισσεύομεν· οὔτε ἐὰν μὴ φάγωμεν, ὑστερούμεθα.
o Rom. 14. 13, 20. Gal. 5. 13. o Βλέπετε δὲ μήπως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς 9
ἀσθενοῦσιν. ἐὰν γάρ τις ἴδῃ σὲ, τὸν ἔχοντα γνῶσιν, ἐν εἰδωλείῳ κατα- 10
κείμενον, οὐχὶ ἡ συνείδησις αὐτοῦ, ἀσθενοῦς ὄντος, οἰκοδομηθήσεται
p Rom. 14. 15, 20. εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν; p καὶ ἀπολεῖται ὁ ἀσθενῶν ἀδελφὸς 11
q Rom. 14. 18. ἐπὶ τῇ σῇ γνώσει, δι᾽ ὃν Χριστὸς ἀπέθανεν. q Οὕτω δὲ, ἁμαρτάνον- 12
τες εἰς τοὺς ἀδελφοὺς, καὶ τύπτοντες αὐτῶν τὴν συνείδησιν ἀσθενοῦσαν,
r Rom. 14. 21. 2 Cor. 11. 29. εἰς Χριστὸν ἁμαρτάνετε. r Διόπερ εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν 13
μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκαν-
δαλίσω.

spectively applied to God the *Father* (ἐξ οὗ, and εἰς αὐτόν), and to God the *Son* (δι᾽ αὐτοῦ), there are various opinions. The best exposition of them will be found in the ancient Commentators: who in the Father recognize the origin of all things, and their continuance; who to the Son ascribe, mediately, the creation of all things, and, as respects Christians, a two-fold creation, natural and spiritual. But almost all recent Commentators recognize only a *moral* creation, and explain καὶ ἡμεῖς δι᾽ αὐτοῦ, "and we [Christians] are by him [what we are];" i. e. regenerated and saved. See 1 Pet. i. 21. This view is confirmed in Theodoret cited in Recens. Synop., and adopted by Mr. Towns. As to the *Socinian perversion*, founded on the *distinction* here laid down between the Father and the Son, the Apostle (observes Mr. Holden) by calling the Father "the one God," does not exclude Jesus from being the God of Christians, any more than he excludes the Father from being Lord, by calling Christ "the one Lord." On the contrary, he intimates, by this mode of expression, that Father and Son are one God and one Lord, in the unity of the Godhead." See also Mr. Slade.

7. ἡ γνῶσις] "the knowledge of this," namely, that an idol is nought, has no virtue to sanctify or to pollute. The sense of the words following is: "But some, in the secret persuasion of the idol's being something (i. e. a real being, or a representation of one), even yet eat of the food, as if it were food offered to some really existing dæmon." This sense of συνειδ. is satisfactorily established by Schoettg. and Schulz.

— καὶ ἡ συνείδησις — μολύνεται] The sense seems to be, "and their perception of right and wrong, being weak and ill-informed, their conscience is, as it were, defiled, [and they feel self-condemned];" i. e. by doing what they believe to be wrong. So, in Ammian xv. 2. (cited by Pott) he is said "polluere conscientiam," who is troubled with the reproaches of an evil conscience; and in Ecclus. xxi. 30. the whisperer μολύνει τὴν ἑαυτοῦ ψυχήν.

8. βρῶμα δὲ ἡμᾶς, &c.] The best Commentators are of opinion that this is spoken in the person of the Corinthians, and contains the *other* plea (and that derived *è rerum naturâ*) by which they justified their eating idol-meats; q. d. "But food (i. e. the eating, or the abstaining from certain meats) does not recommend us to the favour of God." If the words be supposed to be the *Apostle's*, they may, with some, be regarded as *concessory*. At all events, it comes to the same thing. To advert to the phraseology, παριστάναι signifies properly "to *introduce* any one to the notice of another," his superior, — and, from the adjunct, "to *recommend* to the favour of any one." Περισσεύομεν and ὑστερούμεθα signify, "are we the better or the worse [Christians]." The inference, as Pott observes, is left to be supplied, which is: "Therefore it matters not, whether we sit down to table at idol-feasts, or not." To which the Apostle answers: βλέπετε δὲ, &c. q. d. [True]; "but be careful, lest the *exercise* of this liberty of yours," &c.; for such (as the ancient and many modern Commentators explain) is the sense of ἐξουσία, as denoting, what is claimed as a right, though it may be an *abuse* of right. Thus it is shown to be sinful at x. 15—23.

10. ἐὰν γὰρ — ἐσθίειν.] Here we have an illustration by example, q. d. "Thus, for instance, if he see you, who have this [boasted] privilege, sitting at table in an idol-temple, will not his conscience (weak, uninformed, and wavering as he is) be emboldened, so as to eat what has been offered to idols?" Κατακείμενον is a vox sol. de hac re, appropriate to the reclining posture of eating food, both among the Orientals and the Greeks.

— εἰδωλείῳ.] A word frequent in the Apocrypha, and of the same form with Ποσειδώνειον, and many others ending in — ειον, which are properly adjectives with an ellip. of ἱερόν. On the sense of οἰκοδομηθήσεται there has been some doubt. By Wets., Storr, Rosenm., and Pott, it is thought to be used *ironically*: which, however, is too harsh. It is better, with the ancient Commentators, and also Grot., Schmid., Kypke, Valckn., and Krause, to render it, "will be confirmed, i. e. emboldened;" as Mal. iii. 13. οἰκοδομοῦνται ποιοῦντες ἄνομα. Joseph. Ant. xvi. 6. εἰς νουθεσίαν αὐτῶν οἰκοδομῶν αὐτούς.

11. ἀπολεῖται] "will be caused to perish [by thee];" i. e. as far as thou art concerned." Δι᾽ ὃν Χρ. ἀπέθ. This places in a stronger point of view the enormity of the offence.

13. διόπερ — σκανδαλίσω.] This is the conclusion of the whole reasoning; expressed, however, out of modesty, not in the form of a *command*

1 IX. [s] Οὐκ εἰμὶ ἀπόστολος; οὐκ εἰμὶ ἐλεύθερος; οὐχὶ Ἰησοῦν
Χριστὸν τὸν Κύριον ἡμῶν ἑώρακα; οὐ τὸ ἔργον μου ὑμεῖς ἐστε ἐν
2 Κυρίῳ; Εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλά γε ὑμῖν εἰμι· ἡ γὰρ
3 σφραγὶς τῆς ἐμῆς ἀποστολῆς ὑμεῖς ἐστε ἐν Κυρίῳ. Ἡ ἐμὴ ἀπολογία
4 τοῖς ἐμὲ ἀνακρίνουσιν αὕτη ἐστί· [t] Μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν
5 καὶ πιεῖν; [u] μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὡς

[s] Acts 9. 3, 17. & 22. 14, 17, 18. & 23. 11.
[r] supra 4. 15. infra 15. 8.
2 Cor. 12. 2.
[t] Infra v. 14. 1 Thess. 2. 6. 2 Thess 3. 9.
[u] Matt. 8. 14. & 12. 46. Mark 6. 3.

(though meant to be such) but, *per κοίνωσιν*, in his own person.

IX. In continuation of the same subject the Apostle proceeds to show, by his own example, that many things in themselves lawful, ought to be abstained from for the sake of others; and how many things of much greater consequence *he* had abstained from, that he might not offend weak brethren, or throw an impediment in the way of religion. (Krause and Rosenm.)

1. *οὐκ εἰμὶ ἀπόστολος; οὐκ εἰμὶ ἐλεύθερος;*] Seven MSS., and some Versions and Latin Fathers make ἐλ. precede ἀπόστ.; which was approved by Grot., Beza, and Beng. and has been edited by Griesb., Knapp, Krause, Tittm., and Pott. But without sufficient reason. The MS. evidence is slender, that of *Latin* Fathers of little weight, and far overbalanced by the *Greek* Fathers, and that of Versions is liable to exception. The above Critics, indeed, urge that the *climax* requires this; there being, they think, a gradation from his right as a *man*, to his right as an *Apostle*. But that is *taking for granted* what requires to be *proved*. It should rather seem, that in this verse he (as Lightf. remarks) does not treat of *political*, nay, not even of *Christian* liberty generally, but of *Apostolical* liberty. And so Wets, thought (who retains the common reading) subjoining: "de *ἀποστολῇ* agit distinctius, in v. 2. de *libertate*, v. 4. seqq." The common reading, then, is with reason retained by Wets., and also Matth., who has well vindicated it, and shown its superiority to the new reading. Rinck, too, after testifying that *all* the MSS. he has collated have the common reading, gives the preference to it, and ably shows the *origin* of the transposition. There could, indeed, have arisen no doubt as to the correctness of the common reading, had the true nature of the words been perceived; which was long ago seen by Crell., who remarks that it is as if there had been written *οὐκ εἰμὶ ἀπόστολος καὶ [διὰ τοῦτο] καὶ ἐλεύθερος*; So Semler renders, "nunc ego, cum apostolicâ auctoritate polleam, mei ipse juris sum."

The next words are meant (as Crell. observes) to anticipate an objection, — that Paul was not one of the *Apostles*, and therefore had not any such authority. The words of the answer to which, by the interrogation with a negation, have the force of a strong affirmation; namely, that he *has* seen Jesus Christ in the flesh. "The Apostles (observes Whitby) being chosen to be witnesses of the resurrection, it was requisite that St. Paul should also see him risen. Hence the language addressed to him by Ananias, Acts xxii. 13—15, and his own declaration to Agrippa, Acts xxvi. 26. Accordingly, we find that Christ was seen of him, xv. 8.; nay, often appeared to him after his resurrection, Acts xviii. 9. xxii. 18., and that he was taught the Gospel by the immediate revelation of Jesus Christ." In the words following, *οὐ τὸ ἔργον* — *Κυρίῳ*, Paul *proves* his Apostleship; namely, from having, in the *exercise* of that office, converted them to Christianity; which, without Divine assistance (a proof of his divine *mission*) could not have been done. Therefore, by so doing, *ἀποστολικὴν διακονίαν ἐπλήρωκε*. In the *Classical* writers, too, the pupils or elevés of any one are said to be *their work*. So Philo cited by Wets.: *ἐμόν ἐστι ἔργον Γάϊος*. The words *ἐν Κυρίῳ* signify "in the business of the Lord and his religion."

2. *εἰ ἄλλοις — ὑμῖν εἰμι.*] It is well observed by Chrys. and the Greek Commentators, that St. Paul here speaks *κατὰ συγχώρησιν*; q. d. *granted* that I am not an Apostle to others, or, if there be any who doubt of my Apostleship, *you* cannot doubt it, to whom I have approved myself as such. Ἀλλά γε, *at certè*; on which sense see Devar. and Hoogev. The *εἰ* is rendered by Pott *quodsi vel maxime*. The words *ἡ γὰρ σφραγὶς* — *Κυρίῳ* are corroborative of the preceding. Σφραγὶς, as it properly denoted the *impression made by a seal*, which, being affixed to writings, is a *proof* and *evidence* of their authenticity, — so it came to mean generally a *demonstration*. Thus the sense is: "Your being in the Lord (i. e. your conversion to Christianity) is a decided proof of my apostleship, as a seal is of the authenticity of a writing; or as a seal put by a workman on his work proves it to be *his* work." Comp. 2 Cor. iii. 2.

3. *ἡ ἐμὴ ἀπολογία — ἐστί.*] Expositors are not agreed whether what is here said ("this is my defence") is meant of what *precedes*, or what *follows*. Most of them refer it to the *latter*; which certainly makes a good sense: but it is more agreeable to the course of the argument (well traced by Crell. and Calvin) to refer it to what *precedes*; as is done by many eminent Expositors, ancient and modern. Ἀπολογία and *ἀνακρ.* are forensic terms, used by St. Paul in order to glance at the *arrogance* of those who *sat in judgment* (*ἀνακρ.*) on his Apostleship, debating on his claims; as if, because he had waved the use of his privilege of Apostle, he was no Apostle, but only an ordinary minister.

4. Having vindicated his Apostleship, he adverts to his *rights* and privileges therein, which, however, he shows he had often forborne to *use*. (Krause and Pott.)

— *ἔχομεν ἐξουσίαν φαγεῖν*, &c.] Ἔχομεν is by the best Commentators taken for ἔχω. But it may be understood of all the Apostles. By *φαγεῖν καὶ πιεῖν* is meant *maintenance* suitable to the situation which they held; a right originally granted to the Apostles by our Lord, Matt. x. 9. The Commentators have shown that it was the custom, among all the nations of antiquity, for the publicly appointed teachers of religion to be liberally supported by those whom they instructed.

5. *ἀδελφὴν γυναῖκα περιάγειν.*] Most ancient, and many modern, Commentators take *ἀδ. γυν.* to mean a *sister-woman*, i. e. a Christian woman, or matron. Thus it will refer to those pious women, who followed the Apostles for instruction, and

καὶ οἱ λοιποὶ ἀπόστολοι, καὶ οἱ ἀδελφοὶ τοῦ Κυρίου, καὶ Κηφᾶς; [x] ἢ 6
μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν τοῦ μὴ ἐργάζεσθαι;
y John 21. 15. 1 Pet. 5. 2. [y] Τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ; τίς φυτεύει ἀμπελῶνα, καὶ 7
ἐκ τοῦ καρποῦ αὐτοῦ οὐκ ἐσθίει; ἢ τίς ποιμαίνει ποίμνην, καὶ ἐκ
τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει; Μὴ κατὰ ἄνθρωπον ταῦτα 8
z Deut. 25. 4. 1 Tim. 5. 18. λαλῶ; ἢ οὐχὶ καὶ ὁ νόμος ταῦτα λέγει; [z] ἐν γὰρ τῷ Μωϋσέως νό- 9
μῳ γέγραπται· Οὐ φιμώσεις βοῦν ἀλοῶντα. Μὴ τῶν βοῶν
a 2 Tim. 2. 6. μέλει τῷ Θεῷ; [a] ἢ δι᾽ ἡμᾶς πάντως λέγει; Δι᾽ ἡμᾶς γὰρ ἐγράφη, 10
ὅτι ἐπ᾽ ἐλπίδι ὀφείλει ὁ ἀροτριῶν ἀροτριᾷν, καὶ ὁ ἀλοῶν τῆς ἐλπίδος
b Rom. 15. 27. Gal. 6. 6. αὐτοῦ μετέχειν ἐπ᾽ ἐλπίδι. [b] Εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν, 11

sometimes, as in the case of our Lord, ministered to them of their substance. As, however, περιάγειν implies *conveyance* and *sustenance* at the expense of the Church, *that* cannot be thought of. The best modern Commentators are, with reason, agreed that ἀδελφ. γυν. means a *sister-wife*, i. e. a wife who shall be a sister, namely, Christian, as vii. 15. Or rather we should, as I proposed in Recens. Synop. (and which is adopted by Dr. Burton), take γυναῖκα as a subst. qualifying ἀδελφ., and suppose an ellipsis of οὖσαν, q. d. "a sister who shall be our wife." Such is nearly the view of the sense taken by Chrysost. The chief reason for the Apostles being allowed this privilege was, not so much that those females might minister to their domestic comfort; as that they might be instrumental to the conversion or religious instruction of females, especially the unmarried.

6. ἢ μόνος ἐγώ, &c.] The sense is, "Are *we* to be made exceptions to the general rule, that Apostles have the privilege, &c. The μόνος ἐγὼ καὶ Βαρν., Doddr. thinks, points at some peculiar spleen which had arisen against the two Apostles of the uncircumcision. But it should rather seem that this was especially expected from *them*, by the circumstances under which they had begun, and carried forward the work of evangelization; which had led them first to adopt, and afterwards to persevere in, the method of subsisting by their own labour. See more in Scott, who well observes that thus, by not *requiring* ministerial support, they seemed to have lost their *right* to it, and were generally left to struggle with difficulties for want of assistance. The drift of the Apostle, in adverting to his having waved this liberality, was probably what Mr. Scott supposes, namely, that the Corinthians might see, as in a glass, the impropriety of *their* selfish exercise of their liberty in eating εἰδωλόθυτα.

7—14. The Apostle here subjoins arguments for the right in question, and illustrates it by three examples; two taken from common life, and the custom of the Gentiles, the third from the injunctions of the Mosaic law.

—τίς στραατ. ἰδίοις ὀψων.] Render: "Who ever serves as *a soldier* at his own expense?" The construction of ἐσθ. with a Genit. is rare, and with the Genit. and ἐκ. is regarded by Steph. Thes. C. 1909. as unexampled elsewhere. There is an ellip. of μέρος τι, by a Hebraism, the Commentators say; but this *partitive* construction is, more or less, common to all languages. The *application*, as Pott observes, is left to be supplied, which is: "So neither ought the Apostles," &c.

8—10. To *human* enactments the Apostle now adds *Divine sanctions*.

—κατὰ ἄνθρ.] "by a reference to the practice of men and the sanction of human law." See Note on Rom. vi. 19.

9. μὴ τῶν βοῶν.] Sub. μόνον, suggested by the *emphasis*, whence also is implied [and not of *men* also?] For perspicuity, however, it is added, ἢ δι᾽ ἡμᾶς πάντως λέγει; of which words the sense is, "Or saith he it [not] especially for us [men];" q. d. may not men learn much from this; namely, that (by an argument *a minori ad majus*) the ministers of the Gospel have a right to maintenance. Then the words following directly *affirm* what was only before *indirectly* asserted.

10. καὶ ὁ ἀλοῶν, &c.] With these words both the ancient and modern Interpreters have been perplexed. The numerous varr. lect. only show that the ancients felt the difficulty, and endeavoured to remove it in the same manner as have some moderns, namely, by *Critical conjecture*. Griesb. and others edit (from a few MSS. and some Versions and Fathers) ὅτι ἐπ᾽ ἐλπίδι ὀφ. δ. ἀ. ἀ. καὶ ὁ ἀλοῶν, ἐπ᾽ ἐλπίδι τοῦ μετέχειν. But I agree with Rinck, that this is magis "*facilius intellectu* quam verius." And he truly remarks, that no one would have added the somewhat obscure words τῆς ἐλπίδος αὐτοῦ *by way of explication*, and least of all *in an inverse order*. In fact, Rinck has successfully traced the *origin* of the corruption (for such it is) in the MSS. whose reading Griesb. has followed. The passage assuredly needs not *emendation*, but *explanation*; and the following will, I apprehend, be found the true construction and interpretation: καὶ ὁ ἀλοῶν (ὀφείλει ἀλοᾶν) ἐπ᾽ ἐλπίδι (τοῦ) μετέχειν τῆς ἐλπίδος αὐτοῦ, "And he that reapeth ought to reap in hope to partake of [the fruits of] his hope. So Horace says of the husbandman, "*spe finis* dura ferentem." Here we have an *argutè dictum* united with a *paronomasia*, such as is frequent in St. Paul. Of this sense of ἐλπὶς examples are adduced by Krause and Rosenm. Finally, μετέχειν is here put for ἔχειν, or χρῆσθαι, as in Heb. v. 13. Herodot. vi. 107. Xen. Œcon. xvii. 6. See my Note on Thucyd. vii. 69. ἡλικίας μετέχων.

11. Here is a further argument (with a continuation of the agricultural metaphor) to prove that, on principles both of justice and gratitude, ministers are entitled to a competent provision.

—τὰ πνευματικὰ] "the seed of religious instruction." Ὑμῖν is a *dativus commodi*. At μέγα supply μήτι εἴη and ἔργον, which is *expressed* in Eurip. Inc. Frag. 401. (cited by Kypke) Τὸν λαβόντα τῶν λόγων Καλὰς ἀφορμὰς, οὐ μέγ᾽ ἔργον εὖ λέγειν. Τὰ σαρκικὰ θερίσομεν, "enjoy the corporeal supports of your substance."

12 μέγα, εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν; [c] Εἰ ἄλλοι τῆς ἐξουσίας c Acts 20. 33. 2 Cor. 11. 9, 12. & 12. 13.
ὑμῶν μετέχουσιν, οὐ μᾶλλον ἡμεῖς; Ἀλλ᾽ οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ 1 Thess. 2. 7.
ταύτῃ· ἀλλὰ πάντα στέγομεν, ἵνα μὴ ἐγκοπήν τινα δῶμεν τῷ εὐαγ-
13 γελίῳ τοῦ Χριστοῦ. [d] Οὐκ οἴδατε, ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι ἐκ τοῦ d Num. 18. 8. Deut. 18. 1.
ἱεροῦ ἐσθίουσιν· οἱ τῷ θυσιαστηρίῳ προσεδρεύοντες τῷ θυσιαστηρίῳ
14 συμμερίζονται; οὕτω καὶ ὁ Κύριος διέταξε τοῖς τὸ εὐαγγέλιον καταγ-
15 γέλλουσιν, ἐκ τοῦ εὐαγγελίου ζῆν. [f] Ἐγὼ δὲ οὐδενὶ ἐχρησάμην τούτων. f Acts 13. 3. & 20. 34.
οὐκ ἔγραψα δὲ ταῦτα, ἵνα οὕτω γένηται ἐν ἐμοί· καλὸν γάρ μοι μᾶλ- supra 4. 12. 2 Cor. 11. 10.
16 λον ἀποθανεῖν, ἢ τὸ καύχημά μου ἵνα τις κενώσῃ. [g] Ἐὰν γὰρ εὐαγ- 1 Thess. 2. 9. 2 Thess. 3. 8. g Rom. 1. 14.
γελίζωμαι, οὐκ ἐστί μοι καύχημα· ἀνάγκη γάρ μοι ἐπίκειται· οὐαὶ δὲ
17 μοι ἐστὶν ἐὰν μὴ εὐαγγελίζωμαι. [h] εἰ γὰρ ἑκὼν τοῦτο πράσσω, μισθὸν h Supra 4. 1.
18 ἔχω· εἰ δὲ ἄκων,—οἰκονομίαν πεπίστευμαι. Τίς οὖν μοί ἐστιν ὁ
μισθός; ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ εὐαγγέλιον τοῦ

12. εἰ ἄλλοι, &c.] An *argumentum a minori ad majus.* By the ἄλλοι are meant those who had casually visited, and evangelized the Corinthians; and of whom some probably settled at Corinth, and became the ψευδαπόστολοι, *false teachers*, so often alluded to by St. Paul; and whose own conduct, in this respect, was directly the reverse of St. Paul's, evincing both tyranny and rapacity.

—τῆς ἐξουσίας ὑμῶν.] The best Commentators are, with reason, agreed that ἐξουσία here signifies *right*, as in Matt. xxi. 23. Acts xxvi. 10. and elsewhere; and moreover, that the ὑμῶν is a Genit. *of object* for εἰς ἡμᾶς, as ἐξουσία πνευμάτων, "power over spirits," in Matt. x. 1. and ἐξ. πάσης σαρκὸς in John xvii. 2. But the true *ratio idiomatis* may be, that as μετέχουσι ἐξουσίας is a compound phrase, equivalent to ἐξουσιάζουσι, it may take the same regimen as that would,—namely, the Genitive.

—στέγομεν] "*we suffer, endure.*" So Themistocles cited by Wetstein: τὸν οὐ στέγοντα ὕβριν. *How* it comes to mean this is as follows: Στέγω (which is cognate with τέγω, *tego*) signifies properly to *keep out*, or *off*, (as a ship when it is not leaky,) or to *keep in*, as a vessel which is watertight. Hence it comes to mean *continere* and *sustinere.* See my Note on Thucydides ii. 94. 10. Ἐγκοπὴν δῶμεν is for ἐγκόπτωμεν, "should hinder the [success of] the Gospel," by the people grudging the expense of my maintenance, and imputing to me interested motives.

13, 14. Here we have another argument, derived from the Mosaic Law. Τὰ ἱερὰ ἐργαζ., for ἱερατεύοντες, "qui sacris operantur," those who officiated in the worship of the Temple. Wets. compares Hom. Od. ε. 101. οἵ τε θεοῖσι ἱερά τε ῥέζουσι. The words οἱ τῷ θυσ. προσεδρεύοντες, &c. form a *parallelism;* though the *superior* Priesthood, who especially attended at the altar, seem by those words to be designated, as by τὰ ἱερὰ ἐργαζ. the *inferior.* See Chrys. On προσεδρ. see Note at vii. 35, and compare προσέχειν τῷ θυσ. in Heb. vii. 13. The Commentators cite προσεδ. ταῖς Θεοῦ τίμαις from Diod. Sic., and προσεδ. τῇ θεραπείᾳ τοῦ Θεοῦ from Joseph. Συμμερίζεσθαι signifies properly to share any thing with another. Here the *thing* is put for the person, *improprie.*

14. διέταξε.] Namely, at Matt. x. 10, and Luke x. 7. διετ. is for διάταγμα ἐποίησε, or ἐνομοθέτησε. The τοῖς καταγγέλλουσιν is a *Dative of reference*, instead of an Accus. with a preposition. Of ζῆν ἐκ, or ἀπό τινος, as said of that which supplies a living, Kypke adduces several examples. Εὐαγγ. must not, with Mede and Scholz, be interpreted of the support or stipend, but of the thing itself, —preaching the Gospel.

16—18. The Apostle now shows that he has not *used* this power, and *why.* Οὐδενὶ τούτων, i. e. none of the things which pertain to that power, and are included in it (see vv. 4. & 5.); i. e. neither money, nor money's worth. Ἵνα οὕτω γεν. ἐν ἐμοί, "that this should be done in *my* case." Καλὸν with μᾶλλον is for καλλίον, as Mark ix. 42. The syntax with the Dative is Hellenistic Greek.

—ἢ ἵνα τὶς κενώσῃ.] The sense is, "rather than any one should be enabled to make my boasting [namely, that I am burdensome to none] void."

16, 17. On the exact scope (which is somewhat obscure) of these verses, see Rec. Syn. The sense is very well expressed by Abp. Newc. thus: "I say my glorying; for if I merely preach the Gospel, I have no glorying. For I am under a moral necessity of doing this, and incur guilt if I do it not. And I must not merely preach the Gospel, but preach it with ardour and disinterestedness. For, &c.; but if I preach it against my will, a trust is committed to me, of which I must give an account." After ἄκων must be supplied from the preceding context ἀνάγκη μοι ἐπίκειται πράσσειν τοῦτο, "do it I must," for οἰκονομίαν πεπίστευμαι, where observe the inversion of construction for ἡ οἰκ. πεπίστευταί μοι, as Rom. iii. 2. So Thucyd. vii. 57. Ξυνέβη δὲ τοῖς Κρησὶ—ἐπὶ τοὺς ἀποίκους ἄκοντας μετὰ μισθοῦ ἐλθεῖν. where see my Note. In short, the sense of v. 17. is very well expressed by Gilpin and Valpy in the following paraphrase:—"If I do this *willingly*, i. e. freely, without claiming any reward for my pains, which I might do, I *have a reward*, a special reward from God, and may glory in it: but if I preach *unwillingly*, (demanding a maintenance for my pains, and refusing to preach without it) then a dispensation of the Gospel is committed to me; and in preaching I only discharge a trust, of which I cannot boast or glory."

18. μισθός.] Some difference of opinion exists as to the import of this expression. Most Expositors take it in its ordinary sense: and Wets., Rosenm., Krause, and Iaspis here recognize an *acutè dictum;* q. d. What, then, is my reward? why truly to receive no reward at all. But though such turns do occasionally occur in

Χριστοῦ, εἰς τὸ μὴ καταχρήσασθαι τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ.
i Matt. 18 15. Rom. 11. 14. [i] Ἐλεύθερος γὰρ ὢν ἐκ πάντων, πᾶσιν ἐμαυτὸν ἐδούλωσα, ἵνα τοὺς 19
k Acts 16. 3. & 21. 26, &c. πλείονας κερδήσω. [k] Καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα 20
Ἰουδαίους κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, [μὴ ὢν αὐτὸς ὑπὸ
l Supra 7. 22. Gal. 2. 3. νόμον] ἵνα τοὺς ὑπὸ νόμον κερδήσω· [l] τοῖς ἀνόμοις ὡς ἄνομος, (μὴ ὢν 21
m Rom 11. 14. & 15. 1. infra 10. 33. ἄνομος Θεῷ ἀλλ' ἔννομος Χριστῷ,) ἵνα κερδήσω ἀνόμους. [m] Ἐγενόμην 22
τοῖς ἀσθενέσιν ὡς ἀσθενής, ἵνα τοὺς ἀσθενεῖς κερδήσω. Τοῖς πᾶσι
γέγονα τὰ πάντα, ἵνα πάντως τινὰς σώσω. τοῦτο δὲ ποιῶ διὰ τὸ 23
n Gal. 5. 7. Phil. 2. 16. & 3. 14. 2 Tim. 4. 7. εὐαγγέλιον, ἵνα συγκοινωνὸς αὐτοῦ γένωμαι. [n] Οὐκ οἴδατε, ὅτι οἱ ἐν 24
σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν, εἷς δὲ λαμβάνει τὸ βραβεῖον;

the Apostle, they are not to be supposed unnecessarily. And here the sentiment would not suit the context: for the οὖν is here evidently meant to introduce a *conclusion* from the foregoing premises. That sense, too, is forbidden by the ἵνα θήσω, which rather denotes the *means* than the *mode*. It is best, with the ancient and early modern Commentators (including Hesych.), to consider μισθὸς here used, by metonymy, for the *cause* of reward, the *ground* of boasting; for the two are, in the present passage, interchanged; q. d. "What, then, is my hope of reward, or [ground of glory]; " or, as Crell. explains, "Quid igitur est, quod mihi in hoc munere obeundo singularem mercedem afferre potest, et efficere, ut jure gloriari possem?" The sum of the Apostle's declaration is admirably expressed by Calvin. Καταχρ. is by almost all the best Expositors taken for χρήσασθαι (compound for simple.) A view supported by the Pesch. Syr. Version, ܠܡܫܪܝܐ; and which is thought to be required by the course of argument. Yet I cannot think that the compound was here used without some cause. The κατα is, I think, intensive, and I would render, "ut perutar,"—"that I may use to the uttermost." Hence it is meant to be hinted, that the pressing his right in a case like this would be a kind of abuse of it. See Calvin. In fact, καταχρ. here seems to correspond to καταχρ. supra vii. 31, (by a kind of significatio prægnans,) the full sense being, "So as to not use (or rather I might say abuse) my power."

19. Having, at vv. 2—18, spoken with reference to the question οὐκ εἰμὶ ἀπόστολος, (showing that he had, for avoiding offence, waved his right as Apostle, and preached the Gospel cost-free,) the Apostle now adverts to the other and subsequent question, οὐκ εἰμὶ ἐλεύθερος; (Pott.)

—ἐλεύθερος ἐκ πάντων] i. e. under no obligation to serve them. Ἐμ. ἐδούλ.; i. e. acting as their servant, declining no labour, and making myself subservient to their wills; becoming τοῖς πᾶσι τὰ πάντα. Ἵνα τοὺς πλείονας κερδήσω. Here the Article is *not*, as some say, *pleonastic*, but signifies "*the* more," i. e. more than he otherwise would. Κερδ. may be rendered, "might gain over to Christianity." Comp. Matt. xviii. 9 & 15. 1 Pet. iii. 1.

20, 21. Here is shown the *nature* of the δουλεία just mentioned. Ὡς Ἰουδαῖος, viz. by the observance of Jewish rites and ceremonies. See Acts xxi. 26, and xvi. 3. By τοῖς ὑπὸ νόμον are meant Gentile Proselytes to Judaism; some of them converted to Christianity, but yet adhering to the Jewish rites and ceremonies.

Between ὑπὸ νόμον and ἵνα are found in several MSS. and some Versions and Fathers, the words μὴ ὢν αὐτὸς ὑπὸ νόμον, which were approved by Mill and Beng., and admitted into the text by Griesb., Knapp, Krause, Tittm., Vater, and Pott. But I rather agree with Matth., that they ought not to be received, since, although the clause *might* have been omitted per homœoteleuton, yet it is very improbable that this should have taken place in *all* the MSS. *except fifteen;* which might, as Matth. observes, be corrupted from the Vulgate, the insertion being, as he thinks, formed in order to *correspond* to the μὴ ὢν—Χριστῷ in the next verse. The authority of *Fathers* here is of no great weight, especially since they are inconsistent with themselves. I have, in this second edition, admitted the clause; but have taken care to express my doubts of its authenticity, by inclosing it in brackets.

21. τοῖς ἀνόμοις] i. e. τοῖς μὴ ὑπὸ νόμον, v. 20,—namely, the Gentiles, οἱ νόμον μὴ ἔχοντες, Rom. ii. 12 & 14. To these he became ἄνομος by not observing the Mosaic Law. This use of the word ἄνομος, however, being somewhat irregular, the Apostle *explains* it by the parenthetical clause μὴ ὢν ἄνομος Θεῷ, which signifies "not as though I were under no Divine Law," ἀλλὰ ἔννομος Χριστῷ, "but under law towards Christ, and the precepts of the Christian Religion."

22. τοῖς ἀσθενέσιν.] This has reference to the less instructed, and therefore superstitiously scrupulous, both of Jews and Gentiles. See supra viii. 11 & 12. To these Paul accommodated himself in things indifferent, and, to sum up the whole, says: τοῖς πᾶσι (scil. καὶ Ἰουδαίοις, καὶ ἀνόμοις, καὶ ἀσθένεσι) γέγονα τὰ πάντα; i. e. (as Pott explains) εὐτράπελος, (sensu bono,) μυρίας τροπὰς τραπόμενος, πρὸς πάντας εὐάρμοστος, παντοῖος γέγονα. The τὰ before πάντα is not found in several MSS. and Fathers: and Bp. Middl. would cancel it. Indeed, two passages of Ach. Tatius and Lucian cited by the Commentators have πάντα joined with γενέσθαι without the Article. But *there* it is only used for παντοῖος γενέσθαι, and is not followed by τοῖς πᾶσι which makes a material difference. The Apostle, it seems, used the Article at πάντα because he used it at πᾶσι, intending thus to strengthen the antithesis. Σώσω, "may put them into a state of salvation."

23. τοῦτο δὲ ποιῶ—γένωμαι] q. d. "This conduct I adopt (i. e. these compliances I make) for the Gospel's sake, (i. e. for its further propagation) to the end that I may, with you, be partaker of its benefits."

24. The mention of the future rewards of the Gospel suggested to the Apostle the idea of the prizes in the *agonistic contests;* and, accordingly, on this he founded the following exhortation,—

25 οὕτω τρέχετε, ἵνα καταλάβητε. [o] Πᾶς δὲ ὁ ἀγωνιζόμενος, πάντα
ἐγκρατεύεται· ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς
26 δὲ ἄφθαρτον. Ἐγὼ τοίνυν οὕτω τρέχω, ὡς οὐκ ἀδήλως· οὕτω πυκτεύω,
27 ὡς οὐκ ἀέρα δέρων. [q] Ἀλλ' ὑπωπιάζω μου τὸ σῶμα καὶ δουλαγωγῶ·
μήπως ἄλλοις κηρύξας, αὐτὸς ἀδόκιμος γένωμαι.

[o] Eph. 6. 12. 1 Tim. 6. 12. 2 Tim. 2. 4. & 4. 7, 8. 1 Pet. 1. 4. & 5. 4. James 1. 12. Rev. 2. 10. & 3. 11.
[q] Rom. 6. 13, 19. & 8. 13. Col. 3. 5.

to strive after the rewards of the Gospel as strenuously as the *athletæ* did after those of the public games; such as the Olympic, the Isthmian, the Pythian, and the Nemæan. The Apostle points his admonition by the argument,—that whereas in those games, though all *run*, only one receives the prize; in the *Christian* race *all* may receive the rewards, inasmuch as they are held out to all. The Apostle's reasoning (says Bp. Warburton, in a Sermon on this text, vol. x. p. 91. seqq.) is as follows:—"Worldly attainments are like the contentions in your games, where, though the athletes be many, and the struggle great, yet the prizes are extremely few, and the success very uncertain: for each adventurer hath an adversary in every other. On the contrary, they who aspire to that *immortal* crown, which Religion holds out, are sure to win; the rewards being certain, as coming from the all-bounteous hand of our heavenly Father. Therefore put in for this prize; which no accidents of time or fortune, nor any thing but your own fault, can hinder you from obtaining."

25. ὁ ἀγωνιζόμενος] for ὁ ἀγωνιστής. This is referable to *all* the various kinds of gymnastic games. Ἐγκρατεύεται, "*practises* ἐγκράτειαν." For the preparatory training for ἀγωνισταὶ lasted ten months. Of the extreme abstinence and temperance required three examples are given by Ælian V. H. iii. 30. & 10. 2. 11. 3. So Epictetus Enchir. C. 35. (cited by the Commentators) graphically describes the thing thus: δεῖ σ' εὐτακτεῖν, ἀναγκοτροφεῖν, ἀπέχεσθαι πεμμάτων, γυμνάζεσθαι πρὸς ἀνάγκην, ἐν ὥρᾳ τεταγμένῃ, ἐν καύματι, ἐν ψύχει, μὴ ψυχρὸν πίνειν, μὴ οἶνον, ὡς ἔτυχεν· ἁπλῶς, ὡς ἰατρῷ παραδεδωκέναι σεαυτὸν τῷ ἐπιστάτῃ, εἶτα εἰς τὸν ἀγῶνα παρέρχεσθαι. Bp. Warburton, ubi supra, observes that "the Apostle here urges *another* argument for their engaging in the heavenly race, and preferring the pursuit of spiritual things to things temporal; q. d. The pursuit of the former has not only these advantages of *certainty* above that of the Games, but they are without any peculiar drawback; since the preparation for the *spiritual* prize is not more severe than that for the *earthly*." Whence the learned Prelate establishes these two truths, 1. That the worldly advantages so considerable as to deserve the name of a prize, are of the most uncertain and difficult attainment. 2. That the immense rewards which Religion holds out to its faithful servants are within the reach of every one. *Here* all things are as *promising* and easy as they are *discouraging* in the pursuit of worldly ambition. Instead of anxiety, toil, labour, opposition, oppression, and final disappointment—all here is peace and pleasure; joy in believing, Divine assistance in obtaining, and full security in possessing."

—φθαρτὸν στέφ.] i. e. a wreath of the leaves of trees, laurel, or wild olive, or pine, and sometimes only of parsley.

26. ἐγὼ τοίνυν οὕτω τρέχω] q. d. Having then, this heavenly prize in view, I, for my part, so run, &c. On the sense of οὐκ ἀδήλως considerable difference of opinion exists. The most probable interpretations are the two following: 1. That of Bp. Pearson and Pott, who regard it as put for οὐκ ὡς ἀδήλου ὄντος βραβείου vel σκόπου. 2. That of Theodoret, the Vulg., Beza, Luther, Hamm., Elsn., Wolf, Kypke, Wells, Warburton, Rosenm., Schleus., Wahl, Bretschn., Krause, and Heydenr., who take ἀδήλως for ἐπ' ἀδήλῳ, in incertum [eventum], dubio exitu, obscurâ et ancipiti victoriâ, as if dubious of the result, and therefore faintly. So Lucian: ἐπὶ τῷ ἀδήλῳ καὶ ἀμφιβόλῳ τῆς νίκης πονοῦσι. This use of ἀδηλ. also occurs in 3 Macc. vii. 34.; and the interpretation connected with it seems to deserve the preference.

In ὡς οὐκ ἀέρα δέρων we have a *pugilistic* metaphor; there being many ways in which pugilists might beat the air,—namely, either in *private exercise*, or as a *prelude* to the contest, or *during* the contest itself, when aiming a blow and not reaching their object. So Ariosto Orl. Fur. Canto ii. 51. Ferì Gradasso il vento e l'aria vana. This last seems to be the meaning in the present case. With this metaphorical use of πυκτεύω I would compare Anacr. cited by Casaubon Anim. ad Athen. p. 782. ὡς μὴ πρὸς Ἔρωτα πυκταλίζω. The absence of the Article before ἀέρα, Bp. Middl. thinks, "may be accounted for by regarding the words as put, by an Hendiadys, for the compound *air-beater*." But may we not rather consider ἀέρα in the same light with substantives denoting the principal objects of nature, as the sun, moon, &c.? And as those are admitted by the Bishop to be anarthrous, so may such as denote the *elements*.

27. ἀλλ' ὑπωπιάζω, &c.] After having shown how he does *not*, the Apostle shows how he *does* fight. Ὑπωπιάζειν properly signifies to strike under the eye; and as that is especially severe to an adversary, it thus came to denote "to treat harshly," so as to subdue any one's spirit. The next term δουλ., goes still further, and signifies, "to gain the complete mastery over." Hence both terms denote figuratively, "to mortify the body, by bringing its appetites into complete subjection" (literally, by beating it black and blue).

—μήπως ἄλλοις κηρύξας, &c.] Most recent Commentators here suppose a continuation of the agonistic figure. Κηρύξας they explain, "after having served as a herald to others," by proclaiming the Gospel: and ἀδόκιμος, they say, was the term applied to one who *failed to obtain the victory*. But it was rather applied to those who, from badness of character, were *not allowed to contend*. See Chrys. cited by Wets. Besides, not to say that it would involve a considerable confusion of metaphor, by the Apostle representing himself both as an ἀγωνιστὴς and a κήρυξ, the κήρυξ (as I have proved from very many passages of the Dramatists) was not a person of sufficient dignity for the Apostle to represent himself under that character. And moreover, there is no proof that the κήρυξ addressed any *exhortations* to the candidates for the prize; but only that they proclaimed (as our criers do) the *laws of the combat*; which custom is implied at 2 Tim. ii. 5. οὐ στεφα-

r Exod. 13. 21. & 14. 22. Deut. 1. 33. Psal. 78. 13, 14. & 105. 39.
s Exod. 16. 14, &c. Ps. 105. 40.
t Exod. 17. 6. Num. 20. 11. & 21. 16. Psal. 78. 15.

X. [r] Οὐ θέλω ‡ δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέρες ἡμῶν 1
πάντες ὑπὸ τὴν νεφέλην ἦσαν, καὶ πάντες διὰ τῆς θαλάσσης διῆλθον,
καὶ πάντες εἰς τὸν Μωϋσῆν ‡ ἐβαπτίσαντο ἐν τῇ νεφέλῃ καὶ ἐν τῇ 2
θαλάσσῃ· [s] καὶ πάντες τὸ αὐτὸ βρῶμα πνευματικὸν ἔφαγον, [t] καὶ 3
πάντες τὸ αὐτὸ πόμα πνευματικὸν ἔπιον· ἔπινον γὰρ ἐκ πνευματικῆς 4

νοῦται, ἐὰν μὴ νομίμως ἀληθήσῃ. The task of *exhortation*, as well as of announcing the victory and crowning the victor, belonged solely to the ἀγωνοθέτης. In short, it seems that there is no agonistic allusion at all; that being dropped at δουλ. As to the sentiment, it is injudicious to lay such a stress as is done by some Anti-Calvinistic Commentators, on this expression, as if the Apostle doubted or feared for his salvation. The best Commentators, from Chrys. to Pott, are agreed, that the Apostle here, as often, speaks per κοινωσιν, and intends to hint an admonition to the Corinthians that *they* should bring under the body, lest, &c. Yet the passage will, even in this view, prove the possibility of Christians falling from a state of grace.

X. On the connexion of this Chapter with the preceding, there is a difference of opinion. Nay, some eminent Commentators contend that there is *no* connexion at all. But the ancient, and many considerable modern Interpreters (as Grot., Crell., Pearce, Wets., and Heydenr.), are (more rightly) of opinion that there *is* one; and they only differ as to the *vinculum*, which some suppose to be in the ἀδόκιμος just before; while others (as Pott) trace it to the subject of the εἰδωλόθυτα at c. viii. The former view, however, seems the best founded. "The Apostle (says Grot.) had just before described himself as mortifying the lusts of the flesh, that he might not fail of the hoped-for prize. He admonishes the Corinthians to do the same, and not to suffer themselves to be lulled into security (as many then did) by the consideration of the many spiritual gifts they had received from God; since by these they were by no means placed beyond danger; but were under so much the greater obligation to care and watchfulness." This he shows to be adumbrated in the circumstances of the Hebrew people in the desert; in which the wiser Jews recognized a type of the times of the Messiah. In short, the connexion may be briefly traced as follows: "[I have spoken of so running that ye may obtain, and of becoming reprobate and rejected]; for [mind] all do not inherit God's favour, who enjoy *external* privileges; as will appear by the example of our forefathers, who, though they enjoyed many precious *external* privileges, yet incurred the Divine displeasure and severe punishment." On this the Apostle founds the *general* conclusion at v. 12. ὥστε ὁ δοκῶν ἑστάναι βλεπέτω μὴ πέσῃ. And to this he at v. 14. subjoins a *special* one, on the duty of avoiding the eating of meats offered to idols; q. d. they must not think every thing lawful to them, because they are called by God as his chosen people; for the *Jews* were God's chosen people, yet they were formerly punished for disobedience, and are now rejected for contumacy.

1. Ἀγνοεῖν may signify not so much to be *ignorant of*, as *unmindful of*. Ὑπὸ τὴν νεφ. ἦσαν, i. e. "were all under the guidance and protection of the cloud."

2. εἰς τὸν Μ. ἐβαπτίσαντο.] With this passage the Commentators are not a little perplexed; and consequently much diversity of interpretation exists. I have in Recens. Synop. stated the *two* most probable views of the sense; *one* supported by nearly all the ancient and early modern Commentators (thus expressed by Theophyl., εἰς τὸν Μωσὴν ἐβαπτίζοντο, ἀντὶ τοῦ, αὐτὸν ἀρχηγὸν ἔσχον τοῦ τύπου τοῦ βαπτίσματος, τύπος γὰρ βαπτίσματος ἦν, τό, τε ὑπὸ τὴν νεφέλην εἶναι, καὶ τὸ τὴν θάλασσαν διελθεῖν.), the *other* by almost all Commentators from the time of Hamm. downwards, who take the sense to be: "were, by passing under the cloud (yielding themselves to its guidance) and through the sea, as it were baptized, or *initiated into* the religion promulgated by Moses; and thus thoroughly recognized his Divine mission, and bound themselves in future to obey his laws. For baptism, say they, was a *symbolical rite*, by which any one bound himself unto faith and obedience to any teacher of religion; and the baptism itself was a form of initiation into that religion. Now this, indeed, does express St. Paul's meaning; but not, I apprehend, his *full* meaning. He did not, I conceive, merely mean to trace a similarity, by tacit comparison, between what the Israelites went through, and Christian baptism; but intended to represent the former as *typical* of the latter; i. e. the being baptized unto Moses, as typical of the being baptized unto Christ." It has been well observed by Whitby and Bp Marsh (Lect. p. 384) that "the Jews, who admitted proselytes by baptism, appear to have *generally* considered the passage of their forefathers through the Red Sea, not as a mere insulated historical fact, but as something representative of admission to the Divine favour *by baptism*. They said that "they were *baptized* in the desert, and admitted into covenant with God before the *Law* was given." Nay, both they and St. Paul seem to have regarded *all* the circumstances of the Exodus as typical; namely, either of Christ, or of some rite of his religion. See also Is. iv. 5. The complete sense, then, seems to be that laid down by Abp. Newc. as follows: "They were figuratively and typically baptized; they were initiated into the law given by Moses, and led to acknowledge his divine mission, through these miracles expressive of baptism." The material of the cloud and sea (being nothing but water) was well adapted to express this typical representation of baptism, both Jewish and Christian.

For ἐβαπτίσαντο many MSS. and Fathers have ἐβαπτίσθησαν. But that is evidently a gloss, proceeding from those who were not aware how closely connected the reciprocal force of the Middle verb is with the Passive voice.

4. βρῶμα πνευματικὸν — πόμα πνευμ.] Some Commentators suppose the food and the drink to be called πνευματικὸν, because given miraculously from heaven (see Heydenr.): others, inasmuch as they had a spiritual import, — by being typical, the *food*, of *Christ* (the true bread from heaven, John vi. 50.), and the *drink*, of the blessing of the Gospel; including an allusion to the Holy Spirit. See John vii. 37 — 39. The latter is, I think, the

5 ἀκολουθούσης πέτρας· ἡ δὲ πέτρα ἦν ὁ Χριστός. [u] Ἀλλ᾽ οὐκ ἐν τοῖς πλείοσιν αὐτῶν εὐδόκησεν ὁ Θεός· κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.
6 [x] Ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς
7 κακῶν, καθὼς κἀκεῖνοι ἐπεθύμησαν. [y] Μηδὲ εἰδωλολάτραι γίνεσθε, καθὼς τινες αὐτῶν· ὡς γέγραπται· Ἐκάθισεν ὁ λαὸς φαγεῖν
8 καὶ πιεῖν, καὶ ἀνέστησαν παίζειν. [z] μηδὲ πορνεύωμεν, καθὼς τινες αὐτῶν ἐπόρνευσαν, καὶ ἔπεσον ἐν μιᾷ ἡμέρᾳ εἰκοσιτρεῖς
9 χιλιάδες. [a] Μηδὲ ἐκπειράζωμεν τὸν Χριστὸν, καθὼς καί τινες αὐτῶν

u Num. 14. 23, 37. & 26. 64, 65.
x Num. 11. 4, 33. Psal. 78. 30. & 106. 14.
y Exod. 32. 6.
z Num. 25. 1, 9. Ps. 106. 28.
a Exod. 17. 2, 7. Num. 21. 6. Psal. 78. 18, 56. & 95. 9. & 106. 14.

true view: and, if so, there is also an allusion to the Eucharist.

—ἔπινον—πέτρας.] Pressing on the literal sense of these words, many eminent Commentators have supposed the meaning to be, that the water at first miraculously drawn from the rock, was afterwards conveyed as miraculously, through the desert. They have, however, no better *authority* for the fact than some Rabbinical stories adduced by Wets. and Schoettg.: and the whole is a mere superstitious notion, resting on no solid foundation, and proceeding from utter misapprehension of the figurative language of the Apostle; which is by Calvin, Glass, Wolf, Rosenm., Krause, and Heydenr., rightly understood, not of a natural rock, "tanquam causa materialis (to use the words of Wolf) *ex quâ*," but of a spiritual rock, "tanquam causa efficiens, *a quâ* illa aqua et potatio profecta sit." Of this signification of ἐκ there are examples in abundance. So Theodoret explains: βούλεται εἰπεῖν, ὅτι οὐ τοῦτο ἦν ἐκείνοις ἡ πέτρα, ἀλλ᾽ ἡ θεία χάρις, ἡ καὶ τὴν πέτραν ἐκείνην παρ᾽ ἐλπίδα πᾶσαν ἀναδοῦναι τὰ ῥεῖθρα τῶν ὑδάτων παρασκευάσαντα. The meaning, then, is, that Christ, who is typified by that rock, everywhere accompanied and was present with them, supplying water miraculously furnished; which, as it never failed them, might be said popularly to *follow* them, as Christ, who supplied it, did; either *really*, though invisibly, or *figuratively* and spiritually, by his perpetual and present help and protection. The general sense is (in the words of Mr. Holden), that "the Israelites had the same spiritual advantages and privileges offered to them *typically*, which are offered to us *really*."

5. οὐκ ἐν τοῖς πλείοσιν.] Most of the recent Commentators take this as put for ἐν ὀλίγοις μόνον. But there is simply a *meiosis* (of which I have adduced several examples in Rec. Syn.); q. d. with most or very many of whom God was sore displeased, namely, with all but Joshua and Caleb. On this sense of οἱ πλείονες see Note on Rom. v. 19.

At κατεστρώθησαν γὰρ &c. there is a clause omitted, to which the γὰρ refers; q. d. [This we may infer,] for they were, &c., i. e. from their being strewed; since κατεστ. (founded on Numb. xiv. 16. κατέστρωσεν ἐν τῷ ἐρήμῳ) signifies, not were *overthrown*, but "were stretched or strewed [dead] over the desert;" a usage of καταστρ., like שחט in Numb. xiv. 16., frequent in the Classical writers (so Ælian Anim. vii. 2. cited by Wets.: λοιμὸς δὲ αὐτοὺς ἄφνω συλλαβὼν κατέστρωσε.) and meant to represent death in its most appalling form; here denoting (as Theophyl. says) τὴν ἀθρόαν αὐτῶν ἀπώλειαν. Doubtless, too, it was intended as an awful image of the *eternal perdition* of the wicked, and meant to serve for an awful warning, by example, to sinners of every age. See Chrys. and Calvin.

6. τύποι ἡμῶν ἐγενήθ.] "came to pass as examples to us;" (ἡμῶν being put for ἡμῖν, as in a kindred passage of 1 Pet. v. 3. See also Heb. iv. 11.) or, figurative representations of God's dealings with his disobedient creatures. Ἐπιθυμητὰς κακῶν is a *general* expression further on unfolded *particularly*. Render: "lusters after evil things." This term ἐπιθ., Theophyl. observes, is used, because every evil originates in ἐπιθυμία. So Thucydides iii. 45. represents desire and hope as the passions which lead men into evil, καὶ πλεῖστα βλάπτουσι. It has reference, not merely, as Theophyl. supposes, to the savoury idol feasts, nor, as Grot. imagines, to a discontent with necessaries, and a coveting of luxuries; but to evil concupiscence of every kind,—namely, the coveting sinful or inexpedient indulgences,—"cupiditates (says Calvin) quæ ex fastidio donorum Dei, et nostrâ incontinentiâ proveniunt." That evil covetousness against which God, by the mouth of his prophet (Hab. ii. 9.), denounces heavy woe.

7. The Apostle now *applies* the above principle to the different vices and sins to which the Corinthians were prone; commencing with that of *abusing their Christian liberty*, by indulging in the use of meats offered to idols.

—εἰδωλ. γίνεσθε.] Namely, by participating in idol-feasts; as is plain from the rest of the words of this verse, which refer to the sacrificial feast to the honour of the golden calf mentioned at Exod. xxxii. 6.

—ἐκάθισεν] "sat down to table;" according to the ancient posture, afterwards changed to *reclining*, and adopted from the Gentiles. On the sense of παίζειν here (which is somewhat disputed) see Rec. Syn., where I have shown that it is best to assign to the word here a *general* signification (similar to that in Herodot. ix. 11. and 1 Chron. xv. 29. Esdr. v. 3.), including leaping, dancing, singing, and all other kinds of festal sport. And certainly it may admit of this, since παίζω (anciently παίσδω) was derived from παῖς, and literally signified to *play the boy*.

8. πορν.] This has reference to all sorts of illicit connection with women, with allusion to the sin of the incestuous person. On ἔπεσον εἰκοσιτρεῖς see Numb. xxv. 1—9.

9. μηδὲ ἐκπειρ. τὸν Χρ.] There are here two varr. lect., Κύριον and Θεὸν, of which the former is by many recent Critics supposed to be the true reading; though, from the slender authority for it (only that of eight MSS., one Version, and some Fathers), no Editor has ventured to introduce it into the text. Rinck's MSS. have all Χριστὸν, except *one*, which has Κύριον. Of the two readings, indeed, Κύριον and Θεὸν, the former has most to countenance it; but there is reason to suspect that *both* proceeded (as Vater remarks) from those who stumbled at Χριστὸν, not well knowing how the Israelites could be said to tempt

b Exod. 16. 2. & 17. 2. Num. 14. 2, 29, 36. Psal. 106. 25.
c Rom. 15. 4. supra 9. 10.
d Rom. 11. 20.
e Supra 1. 8, 9. 1 Thess. 5. 21. 2 Pet. 2. 9.
f 2 Cor. 6. 17. 1 John 5. 21.

ἐπείρασαν, καὶ ὑπὸ τῶν ὄφεων ἀπώλοντο. [b] Μηδὲ γογγύζετε, καθὼς 10
καί τινες αὐτῶν ἐγόγγυσαν, καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ. [c] Ταῦτα 11
δὲ πάντα τύποι συνέβαινον ἐκείνοις· ἐγράφη δὲ πρὸς νουθεσίαν ἡμῶν,
εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντησεν. [d] Ὥστε ὁ δοκῶν ἑστῶναι 12
βλεπέτω μὴ πέσῃ. [e] Πειρασμὸς ὑμᾶς οὐκ εἴληφεν, εἰ μὴ ἀνθρώπινος· 13
πιστὸς δὲ ὁ Θεὸς, ὅς οὐκ ἐάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε·
ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν, τοῦ δύνασθαι ὑμᾶς
ὑπενεγκεῖν. [f] Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς εἰδωλολατρείας. 14

Christ; and partly, it is probable, from those who wished to destroy this proof of the Divinity of Jesus Christ: for, as Bishop Bull (Defens. Fid. Nic. i. 1. 15.) has shown, the words of the textus receptus prove both the *pre-existence* of Christ, and his *Deity*. Suffice it to say, in the words of Mr. Holden, "Him whom the Israelites tempted was *God:* but here it is said that they tempted *Christ*, who consequently is *God*." In fact, He whom they then tempted was the same Person whom they now tempted, their *Redeemer*, who was then with them as JEHOVAH, and often appeared to Moses in the form of an Angel. See Calvin. On the perfect propriety of Χριστὸν in this instance, the reader is referred to Dr. Burton's Testimonies of the Anti-Nicene Fathers to the Divinity of Christ, and Abp. Magee on the Atonement, vol. ii. 675. Ἐπείρασαν signifies "tried the patience and long-suffering of God; namely, by murmuring at their condition, and God's dispensations;" under the influence of impatience, "which (as Calvin remarks) would anticipate the designs of God, and refuses to be governed by Him; but would bind Him to its own will and pleasure." Thus some of the Corinthians murmured at the restraints of the Gospel, and the spiritual authority exercised over them.

10. ὀλοθρευτοῦ] 'the destroying angel,' mentioned at Exod. xii. 23. Heb. xi. 28., and often in the O. T. under the name of "the angel of death." There is here a reference to Num. xiv. and other parts of the O. T. This verse seems meant to be, in some measure, exegetical of the former.

11. ταῦτα δὲ πάντα — ἡμῶν.] This is a repetition, though more perspicuously and forcibly expressed, of the admonition at v. 6.

— τὰ τέλη τῶν αἰώνων.] It has been fully established, by the researches of the most eminent Commentators (as Grot., Crell., Lightf., Schoettg., Wolf, Pearce, Whitby, Ros., Pott, and Heydn.), that this does *not* mean, as is commonly supposed, "the ends of the world;" but that there is an allusion to the Jewish mode of computing the duration of the world, and distributing it into three *Æons*, or periods of 2000 years each: 1. the age before the Law; 2. that of the Mosaic Dispensation; 3. that of the Messiah. Thus the sense will be, "upon whom the end of the æons, or ages, i. e. the last æon or age, is come, namely," the age of the Messiah, the last dispensation of God to man.

12. An admonition is now subjoined, founded, by conclusion, on the examples which had been adduced of the *consequences* of abusing God's mercy and long-suffering, by any kind of disobedience to his will.

— ἑστῶναι.] Namely, in sure acceptance with God. Πέσῃ, i. e. fall away from a state of grace, and relapse into sinful habits.

13. πειρασμὸς — ἀνθρώπινος.] This is (as Chrys., Theophyl., and Crell. observe) an anticipation of an objection, and removal of an excuse. q. d. These temptations are *not*, as they are sometimes alleged to be, above human strength; are no more than human nature is made liable to, and may be enabled to bear. Of this sense of ἀνθρώπινος, see examples in Recens. Synop. and an excellent Sermon on this text by Dr. South, vol. vi. 283, where, after observing that true faith is bottomed upon God's infinite wisdom and power, who alone can deliver man out of temptation, he recounts the principal temptations which threaten the souls of men; and then observes, that in opposition to these, we must consider, 1. that the *strongest temptations* to sin are no *warrants* to sin; and 2dly, that God delivers only those who do their utmost to deliver *themselves*. That God's deliverances are of two sorts: 1. those whereby God delivers *immediately*, and by himself; and, 2. by various providential *means*. See also an able Discourse of Bp. Atterbury, entitled, "Temptations not irresistible." In short, the promise in question may be supposed to import, that God will so direct and overrule every event, as well as communicate strength to bear even the most adverse ones, — that we shall never be tried or tempted above our power, if duly employed, to bear; but will, in his providence, or by his grace, make a way, by which we may, if we are not wanting to ourselves, escape unhurt from the temptation or trial. As a motive of encouragement, we know that God is "faithful to his promises, and may therefore be relied on to give his aid."

— τὴν ἔκβασιν] "the mode of deliverance," the Article being used (as Bp. Middleton remarks) in reference to the temptation from which escape is to be made.

14. The Apostle subjoins, as an inference from the above examples and warnings, a solemn admonition.

— φεύγετε ἀπὸ τῆς εἰδωλ.] i. e. "Avoid every approach to idolatry," such as was contracted in attending on idol feasts. The Apostle now returns to the subject treated of at C. viii. — namely, the eating of idol-meat; and shows how far it is lawful, and how far unlawful. He first shows that it is not lawful for them to eat at idol-feasts; since that is a kind of idolatry, 14—24: but that it is lawful for them to eat the flesh that had been so offered, when sold in the market and set on private tables, 25—33. In order to evince the necessity for this abstinence from participation in heathen rites, he lays down the position, that every sacrificial feast is a kind of worship, — and consequently attendance at it is an association in the worship of the deity to whose honour the feast is instituted. This he illustrates by *two examples:* one taken from the Christian Lord's

15 Ὡς φρονίμοις λέγω· κρίνατε ὑμεῖς ὅ φημι. [g] τὸ ποτήριον τῆς εὐλο- [g] Matt. 26. 26.
16 γίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία τοῦ αἵματος τοῦ Χριστοῦ ἐστι; τὸν
17 ἄρτον, ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστιν; [h] ὅτι [h] Rom. 12. 5. infra 12. 27.
εἷς ἄρτος, ἓν σῶμα οἱ πολλοί ἐσμεν· οἱ γὰρ πάντες ἐκ τοῦ ἑνὸς ἄρτου
18 μετέχομεν. [i] Βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα· οὐχὶ οἱ ἐσθίοντες τὰς [i] Lev. 3. 3. & 7. 15.
19 θυσίας, κοινωνοὶ τοῦ θυσιαστηρίου εἰσί; [k] Τί οὖν φημι; ὅτι εἴδωλον [k] Supra 8. 4.
20 τί ἐστιν; ἢ ὅτι εἰδωλόθυτον τί ἐστιν; [l] ἀλλ' ὅτι ἃ θύει τὰ ἔθνη, [l] Lev. 17. 7. Deut. 32. 17. Ps. 106. 37. Rev. 9. 20.

Supper, the other from the sacrifices of the Jews; from which he at v. 20 draws the conclusion, that Christians who were accustomed to be present at heathen sacrificial feasts were considered by other heathens as persons favourable to their idolatrous religion, in the same manner as those who were present at the sacred feasts of the Christians, thereby declared publicly that they belonged to the society of Christians.

15. *ὡς φρονίμοις λέγω.*] An expression meant to soften the harshness of what he may have to say. The Apostle addresses them as persons of wisdom and judgment, because they valued themselves on their superior knowledge, and in order that he might make his appeals to their reason and conscience more effectual. See Theodoret.

16. *τὸ ποτήριον τῆς εὐλ.*] This is best explained as put for *τὸ ποτήριον τὸ εὐλογητόν*, ("the cup for, or over which, we give thanks to God,") and it is supposed to have been a popular phrase to denote the *Eucharist*, and adopted from what was called "the cup of blessing" at the Paschal feast. See Note on Matt. xxvi. 26. Ὃ εὐλογοῦμεν is exegetical of the *ποτ. εὐλ.*, and (according to the opinion of most of the more eminent Interpreters, ancient and modern, is put for *καθ' ὃ εὐλογ.* [i. e. *εὐχαριστοῦμεν*] *τὸν Θεόν.*

In *οὐχὶ κοινωνία*, &c. many Commentators think that the *ἐστι* signifies "is a symbol of." But it may more simply be taken in the usual sense, and, conjoined with *κοιν.*, be regarded as a popular form of expression: thus the best Commentators, ancient and modern, adopting a metonymical mode of interpretation, suppose the passage to be equivalent to: *οὐχὶ οἱ πίνοντες τὸ ποτήριον τὸ εὐλογ. κοινωνοὶ τοῦ αἵματος Χρ. εἰσι; οὐχὶ οἱ ἐσθίοντες τὸν ἄρτον τὸν εὐλογ. κοινωνοὶ τοῦ σώμ. Χ. εἰσι;* and Chrys. paraphrases thus: "Those who participate in the Lord's Supper are *κοινωνοὶ τοῦ αἵματος καὶ τοῦ σώματος Χριστοῦ*, and thereby form one society of worshippers of Christ, and commemorators of his death and sacrifice for sin." The Accusatives *ἄρτον* and *ποτήριον* are regarded as put for *ὁ ἄρτος ὃν κλῶμεν*, &c.; or else *κατὰ* is supplied. There may, however, be an *anacoluthon*, as at Soph. Œd. Tyr. 451. *λέγω δὲ τὸν ἄνδρα τοῦτον, ὃν πάλαι ζητεῖς, οὗτός ἐστιν ἐνθάδε.* The Apostle means to argue, that as Christians who participate in the Lord's Supper are supposed, by commemorating his expiatory death, to be in communion with Christ, and the Christian society; so, by a parity of reasoning, those who participate in heathen sacrificial feasts must thereby be supposed to be in communion with idols and idolaters, or at least to be favourably inclined to idolatry. Bp. Warburton, Div. Leg. ix. 2. Vol. vi. 296, maintains, that as the religious ordinances of the heathens, here adverted to, were *feasts upon sacrifice*, so the nature of the expression used by St. Paul plainly denotes that he considered the Eucharist not (with the Socinians) as a mere commemoration of a dead benefactor, but as a *feast upon sacrifice.*

17. *ὅτι εἷς ἄρτος — ἐσμεν.*] This may be rendered: "for as there is one loaf, so we, the many, become one body;" i. e. "as the *loaf* is one, so *we*, the many (i. e. we all) are one body," professing ourselves thereby to be all members of that body of which Christ is the head. Thus (as Hesych. shows) it is as if he had written: Ὥσπερ εἷς ἄρτος ἐστίν, οὕτως ἐσμὲν ἓν σῶμα (Eph. iv. 4.) ὃ ἡμεῖς οἱ πολλοὶ (for *ἡμεῖς πάντες*) *ἐσμεν.* The words may be thus paraphrased, with Bp. Warburton, ubi supra: "Our being partakers of one bread (or loaf) in the communion makes us, of *many*, [which we are by nature,] to become, by grace, *one body* in Christ:" the communion of the body and blood of Christ uniting the receivers into one body, by an equal distribution of one common benefit." The loaves, or rather *cakes*, of Judæa were usually (especially at the Paschal feast) of a very large size; so that a considerable number may be supposed to partake in common of *one* of them.

18. *βλέπετε τὸν Ἰσρ.*, &c.] Another example, to show the force which is inherent in a feast conjoined with religious observances; and that taken from the customs of the Israelites; who used, at festivals, to make an entertainment of the relics of the victims not only for their servants, but for strangers. (Pott.) By *Ἰσρ. κατὰ σάρκα* are here denoted the natural descendants of Israel as a nation,—Jews by birth, who worshipped God by sacrifices, and were as yet unconverted to the Christian religion. The sense of *οὐχὶ οἱ ἐσθ.*, &c. is, "Are not those, who eat of the flesh of the victims, supposed to be participators in the sacrifice on the altar; and of the benefits of that sacrifice. The *application* is left to be supplied, which is: *οὕτω καὶ ὑμεῖς ἐσθίοντες τὰ εἰδωλόθυτα, κοινωνοὶ τῶν δαιμονίων γίνεσθε.* Now *that* was supposed to bring them in *communion* with the Deity; especially as He was supposed to be personally, though invisibly, present. Indeed, that *communion* was implied by the benefits, whether real, or (as in the case of the heathens) imaginary, being confirmed by a pact or convention between the sacrificer and his God. See Warb. ubi supra.

19—22. The Apostle here shows that, even their own premises being conceded, the conclusion they draw would not follow; since the ground of censure consisted in *this*,—that the Pagans *must necessarily suppose* that Christians, who were present at their sacred feasts, worshipped the deities, to whose honour those feasts were instituted. (Krause.)

—*τί οὖν φημι; — ἐστιν.*] The sense is: "What is my meaning?" That an idol is any thing, i. e. has any divinity; or, that the idol-meat is any thing? (i. e. differs from other meats.) *No;* this is not my meaning.

20. *ἀλλ' ὅτι.*] Render, "No; but my meaning is, that," &c. This ellipsis of *οὐχὶ* after an interrogation is occasionally found, both in the

δαιμονίοις θύει, καὶ οὐ Θεῷ· οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμο-
m Deut. 32. 38. 2 Cor. 6. 15. *νίων γίνεσθαι.* [m] *Οὐ δύνασθε ποτήριον Κυρίου πίνειν καὶ ποτήριον* 21
δαιμονίων· οὐ δύνασθε τραπέζης Κυρίου μετέχειν καὶ τραπέζης δαι-
n Deut. 32. 21. *μονίων.* [n] *Ἢ παραζηλοῦμεν τὸν Κύριον; μὴ ἰσχυρότεροι αὐτοῦ ἐσμεν;* 22
o Supra 6. 12. p Rom. 15. 1, 2. infra 13. 5. Phil. 2. 4. [o] *Πάντα [μοι] ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα [μοι] ἔξεστιν,* 23
ἀλλ' οὐ πάντα οἰκοδομεῖ. [p] *μηδεὶς τὸ ἑαυτοῦ ζητείτω, ἀλλὰ τὸ τοῦ* 24

Scriptural and Classical writers So Arrian (cited by Raphel): *μὴ γὰρ τὸ ἦθος ἐζήλωκα αὐτοῦ; ἀλλὰ τὴν παιδίαν σώζων ἔοχομαι πρὸς αὐτήν.* I add Liban. Or. 104. D. *κιμένοις ἐπεμβαίνει ἀνδρεῖος; ἀλλ' ὁ πρῶτος κατενέγκει.* The words *ἃ θύει — Θεῷ* are (as Schleus. remarks) taken from Deut. xxxii. 17. By the *δαιμον.* are meant the falsely called deities of the heathens, elsewhere termed *εἴδωλα.*

— *οὐ θέλω δὲ ὑ.*, &c.] "Now I would not wish you," &c. By *κοιν. γίνεσθαι*, &c. see Note supra, v. 18.

21. *οὐ δύνασθε*] q. d. "Ye cannot, consistently; it is not *suitable*, and therefore not lawful for you." "The inconsistency (as Bp. Warburton shows) was this: that they who eat and drink in the *feast on that sacrifice* are partakers of the supposed benefits of the sacrifice, and consequently are parties to the federal rites which confirmed those benefits: so that the same man could not, consistently with himself, be partaker of both tables, the *Lord's* and that of *devils*. The inconsistency arising from the Pagan and Christian rites having one common nature, (a feast or sacrifice,) which, springing from contrary originals, destroy one another's effects." *Πίνειν ποτήριον* and *μετέχειν τραπέζης Κυρίου* signify, *per merismon*, a partaking of the Lord's Supper. The expression *πίνειν ποτήρ.* includes to the wine partly poured out and partly drunk at the sacrificial feasts: the *μετέχ. τραπ.*, to the banquet set out, from the remains of the victim, for the votaries, in the temple or elsewhere. Krause observes, that *τραπέζης* depends upon *μέρος* understood; of which very rare *plena locutio* he adduces an example from Lysias. I add Æschyl. Agam. 490. *οὐ γάρ ποτ' ηὔχουν — θανὼν μεθέξειν φιλτάτου τάφου μέρος.*

22. The Apostle here intimates, that to *attempt* such an inconsistency must be highly displeasing to God. *Παραζηλοῦν* may signify either to excite any one to *jealousy*, or to *anger*. The former sense (which is chiefly adopted by the earlier Interpreters) has much to recommend it in the usage of the Sacred writers; but the latter, which is preferred by most of the recent Expositors, is more agreeable to what follows, *μὴ ἰσχυρ. αὐτοῦ ἐσμεν*, in which something is required to be *supplied*; q. d. "Are we *stronger* than He, [that we can venture to brave his wrath?] The two senses, however, merge into each other; the *jealousy*, and the *anger* of God being convertible terms; and accordingly *united* in a parallelism at Ps. lxxix. 5; where the noble exclamation (misunderstood by the Translators) ought to be thus rendered: "How long, O Lord, wilt thou be angry? — for ever? How long shall thy jealousy burn like fire? — for ever?" The repetition is required by the context, and admitted by the *proprietas linguæ*. For we have here an example of the *Synthetic* or *Constructive parallelism*, on which see Bp. Lowth de Sacr. P. Lect. xix., and Bp. Jebb, Sacr. Lit., p. 27, of whom the latter well observes, that "in this kind of construction a part is sometimes to be supplied in the latter line, taken from the former, as Job xxvi. 5." This view is confirmed by Jerem. iv. 4. "Lest my fury come forth like fire, and burn that none can quench it." See also Ezek. xxxvi. 5. By "like fire" is meant "so as not to be satisfied." For at Prov. xxx. 16. *fire* is numbered among the "four things which say not *it is enough*." Of course, the *jealousy* here spoken of is to be understood *ἀνθρωποπαθῶς*; the relation of God to his chosen people being in Scripture often compared with that of the husband to the wife.

23. The Apostle now reverts back to the objections at vi. 12. He shows that some limitations must be assigned to their Christian liberty, and general expediency and mutual edification consulted, in the use even of things lawful. The *μοι* here is in some MSS., Versions, and Fathers, not found, and is cancelled by Griesb., Krause, and Pott; but without reason: for the suspicion that it may have been introduced from vi. 12. seems ungrounded. I rather agree with Rinck, that the Apostle seems to have here, as often, repeated the same objection *in the same words*, as at vi. 12. It is surely, as Rinck says, less credible that the Eastern Recension should have *repeated* *μοι* from the parallel passage, than that the *Western* should have *thrown it out*, probably from mistaking its scope. "Vereor enim (he shrewdly adds) ne quis censor Alexandrinus verba *πάντα μοι ἔξεστιν* non pro objectione alterius acceperit; et demiratus, cur ad apostolum ipsum referrentur, pronomen damnaverit." Indeed, I see not how the *μοι* can well be dispensed with, — since in the latter, at least, of the two clauses it is emphatical, having reference to *τὸν ἕτερον* or *τοὺς ἑτέρους*, as was seen by Chrys. and Crellius, — and as, indeed, is plain from the next verse. At any rate, *πάντα ἔξεστί μοι* contains the *objection* of the *Corinthians*, and the words following its *answer*. Theodoret, indeed, to prevent the words from being referred to the Apostle, places a mark of interrogation after *ἔξεστι*. But this destroys the beautiful *κοίνωσις*, so frequent with the Apostle, and found in the words immediately preceding; which, it may be observed, serves to confirm the *μοι* here.

24. *μηδεὶς — ἕκαστος.*] Many regard this as a *general gnome*, comparing that in 1 Cor. xiii.: "Charity seeketh not her own." That passage, however, is not of general application; nor assuredly is this. Both are to be restricted to the case in question, and the subject matter. Here there can only be reference to the use of idol meats, and other *ἀδιάφορα*. The passage is evidently meant to *unfold* a sentiment which was only *implied* in the preceding verse; and the sense is: "Let no man consider how his actions affect himself only, but also others;" meaning, that we must not consider our own gratification, when it injures the spiritual welfare of others.

Ἕκαστος is not found in several MSS. of the Western recension, as also some Versions and Fathers, and is cancelled by Griesb. But there

25 ἑτέρου [ἕκαστος]. Πᾶν τὸ ἐν μακέλλῳ πωλούμενον ἐσθίετε, μηδὲν
26 ἀνακρίνοντες, διὰ τὴν συνείδησιν· [q] τοῦ γὰρ Κυρίου ἡ γῆ
27 καὶ τὸ πλήρωμα αὐτῆς. Εἰ δέ τις καλεῖ ὑμᾶς τῶν ἀπίστων,
καὶ θέλετε πορεύεσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε, μηδὲν
28 ἀνακρίνοντες διὰ τὴν συνείδησιν. [s] Ἐὰν δέ τις ὑμῖν εἴπῃ· Τοῦτο
εἰδωλόθυτόν ἐστι· μὴ ἐσθίετε, δι᾽ ἐκεῖνον τὸν μηνύσαντα, καὶ τὴν
29 συνείδησιν· [τοῦ γὰρ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς.] συνεί-
δησιν δὲ λέγω, οὐχὶ τὴν ἑαυτοῦ, ἀλλὰ τὴν τοῦ ἑτέρου· ἱνατί γὰρ ἡ

[q] Exod. 19. 5. Psal. 24. 1. & 50. 12. infra ver. 28.

[s] Supra 8. 10, 11.* & 10. 26.

is no sufficient ground to *cancel*, though there may be to suspect the authenticity of the word.

25. *μηδὲν ἀνακρ.*] The best recent Commentators consider this as put for *μηδὲν κρέας* scil. *κρέατος γένος ἀνακρ.*, "examining no kind of meat, to see [whether it be idol-meat or not]." And this interpretation is supported by the *πᾶν* following. See Note on Acts xvii. 11. *Διὰ τὴν συνείδησιν* may refer either to the conscience of *others* (i. e. lest by so doing you raise needless scruples), or *your own;* i. e. lest, on inquiry, you should learn that it is idol-meat, and your conscience be wounded, if you eat it: or, if you ascertain that it is *not so*, your conscience be unnecessarily disturbed.

26. *τοῦ γὰρ Κυρίου — αὐτῆς.*] This refers only to the *second* interpretation of *συνείδ.*, q. d. [You need none of you feel scruples in your own minds;] for as the earth and all its productions are the Lord's, so there is nothing *naturally* impure, but it is only so in the *opinion* of any one. *Πλήρωμα* here signifies whatever fills up the world, all God's creatures, animate or inanimate. So *πλήρωμα θαλάσσης* in Ps. xcvi. 11.

27. *καλεῖ*] for *παρακαλεῖ ἐπὶ δεῖπνον.*

28. *δι᾽ ἐκεῖνον — συνείδησιν.*] I have in Recens. Synop. shown that the sense is, "on account of, in deference to the scruples of the informant;" and that the words following, *καὶ τὴν συνείδ.* are exegetical of the foregoing, and put for *διὰ τὴν συνείδ. αὐτοῦ*, or *τοῦ ἑτέρου*; also that there is a Hendiadys for *διὰ τὴν συνείδ. τοῦ μηνύσαντος* scil. *ἀσθενοῦς*; the full sense being, "Eat not, out of respect to the conscientious scruples of your informant."

The next clause, *τοῦ γὰρ Κυρίου — αὐτῆς*, is absent from almost all the uncial MSS., and in general, those of the Western recension, as also the Syr., Vulg., Cop., Sahid., Æth., Arm., and Italic Versions, and several Fathers; it is rejected by almost every Critic, and cancelled by Griesb., Tittm., Vat., and Pott. This, however, rests solely on *internal* evidence; the great objection to the clause being, that it seems *superfluous*. But to this it might be replied, How, then, came such a superfluous clause to be introduced into the great bulk of MSS.? Unless this could be satisfactorily accounted for, the question would have to be decided in *favour* of the clause. But here it is acutely remarked by Beng., Griesb., and Rinck: "Ad v. 26, vocabulo *συνείδησιν* utrinque prævio, librarius Orient. recidit." This is, I think, satisfactory; and, considering that, if *admitted*, the clause cannot be made apposite without supposing the *omission* of a very long sentence to which it might be referred, I must decide against its authenticity. It is not, however, to be accounted an *interpolation* (as Dr. Burton terms it); for then surely no reason could be imagined *why* it should have been interpolated; but we may rather suppose it introduced by careless scribes from the Margin.

29. *συνείδησιν — ἑτέρου.*] This is a further explanation of the foregoing; q. d. I used the word *συνείδησις* simply; which, nevertheless, I wish to be understood not so much of your *own* conscience (for *you* who have knowledge are, I know, not troubled by the promiscuous use of food), but that of *others* who possess *not* that knowledge, and are easily disquieted. (Pott.)

—*ἱνατί γὰρ ἡ ἐλευθερία*, &c.] The sense of this clause has been not a little disputed. By many Expositors the words are regarded as not the words of the *Apostle*, but an *objection* of the Corinthians to his directions, in the sense: "Why is my liberty to be thus judged of or determined by other men's consciences, or restrained out of regard to the conscience of others; q. d. I may have it, though I forbear to exercise it, on account of their scruples." Thus the words following are explained: "If I partake [of the meat] with thankfulness, why," &c. But that these are the words of an objector is negatived by the *γάρ*; and surely to *suppose* them so without proof were uncritical. Besides, when St. Paul is introducing the words of an objector, he always, I believe, *subjoins* an *answer;* whereas, none such is found here; for to *suppose* it at v. 31 is utterly without foundation; and the *supplementum* in the place of it, introduced by some, is quite unauthorized. There is every reason, with the ancient and the most eminent modern Commentators, to suppose the words those of the *Apostle*, and intended as a *caution* (suggested by the use of *συνείδησιν*) to the following effect: "For why is my liberty to be so exercised as to be condemned by another's conscience [while I do what he thinks wrong, but I believe to be right]." Thus v. 30 may be rendered: "If I, by [Divine] grace, be a partaker of this liberty, why should I so use it as to be evil spoken of for the use of that liberty for which I am thankful; i. e. why am I to occasion censure and give offence by the rash and imprudent use of that liberty, for the *possession* of which I am thankful?" So Theodoret: *οὐχ ὅσιόν (φησιν) ἄλλον λοιδᾶσθαι διὰ τῆς ἐμῆς τελειότητος.* This interpretation is strongly confirmed by the context; and there is nothing *philologically* unsound in it: for *κρίνεσθαι* may very well be taken for *κατακρίνεσθαι*, or *βλασφημεῖσθαι.* Ἄλλης is for *ἀλλοτρίου*, which occurs in Rom. xv. 20. and Thucyd. I. 78. 1. *Χάριτι* may better be rendered "by grace," than "with thankfulness," which would require *σὺν χάριτι.* The *εἰ* may, with Heydenr., be taken for *εἰ καὶ, although* (בם אם) as in 1 Cor. ix. 2. 2 Cor. xiii. 14. The above view of the sense is confirmed by the authority of Theodoret, Beza, Calvin, Pisc., Est., Bp. Hall, Wolf, Locke, Rosenm., Krause, Newc., and Heydenr. Of these, Calvin has ably proved such to be the sense, observing:

u Rom. 14. 6. 1 Tim. 4. 4.
x Col. 3. 17.
y Rom. 14. 13.
z Rom. 15. 2. supra 9. 19, 22.
a Supra 4. 16. Eph. 5. 1. Phil. 3. 17. 1 Thess. 1. 6. 2 Thess. 3. 9.
b John 14. 28. supra 3. 23. infra 15. 27, 28. Eph. 5. 23. Phil. 2. 7, 8, 9.

ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως; [u] εἰ [δὲ] ἐγὼ χάριτι 30
μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ; [x] Εἴτε οὖν ἐσθίετε, 31
εἴτε πίνετε, εἴτε τὶ ποιεῖτε, πάντα εἰς δόξαν Θεοῦ ποιεῖτε. [y] Ἀπρόσκο- 32
ποι γίνεσθε καὶ Ἰουδαίοις καὶ Ἕλλησι, καὶ τῇ ἐκκλησίᾳ τοῦ Θεοῦ·
[z] καθὼς κἀγὼ πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν τὸ ἐμαυτοῦ συμφέρον, 33
ἀλλὰ τὸ τῶν πολλῶν, ἵνα σωθῶσι. XI. [a] μιμηταί μου γίνεσθε, καθὼς 1
κἀγὼ Χριστοῦ.
Ἐπαινῶ δὲ ὑμᾶς, ἀδελφοί, ὅτι πάντα μου μέμνησθε, καὶ, καθὼς 2
παρέδωκα ὑμῖν, τὰς παραδόσεις κατέχετε. [b] Θέλω δὲ ὑμᾶς εἰδέναι, 3
ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστός ἐστι. κεφαλὴ δὲ γυναικὸς, ὁ

"Admonet Paulus quantum incommodi sequatur, si promiscuè libertate nostra utamur, cum offensione proximorum, quod scilicet eam damnabunt. Hoc periculum nisi cavemus, vitiamus nostro abusu libertatem."

I cannot omit to remark one peculiarity untouched on by all the Commentators, and yet closely connected with the true interpretation of the passage, and for want of seeing which many have missed the sense. I mean that idiomatical, and perhaps popular or provincial use of the *Present* tense, by which it denotes not what *is*, but what *is to be*, or *ought* to be. Something like this occurs in our own tongue, in the lax and little exact language of common life. And the use of the Present for the Future, common in Scripture, is nearly allied to it. The δὲ, omitted in many of the best MSS. and Versions, several Fathers, and the Ed. Princ., is rejected by most Editors, and cancelled by Matth., Griesb., Tittm., Vater, and Pott; and rightly, I conceive. It arose, I suspect, from misapprehension of the true sense of the passage.

31. εἴτε οὖν ἐσθίετε — ποιεῖτε.] It has been well observed by Grot., that the scope of the admonition is, to bid them beware, lest by any act of theirs, under any circumstances, the glory of God (namely, by the spread and influence of the Gospel) should be injured. The sense comprehends a *general* under a *particular* admonition; and the οὖν is conclusive; what is said in this and the two following verses being the *conclusion* deduced from what has been brought forward in the three foregoing Chapters. Render: "Upon these principles, then, act; — in whatever ye eat and drink, and in all your conduct, keep an eye to the glory of God; and do not injure the cause of religion by throwing stumbling-blocks in the way either of *unbelievers*, to hinder them from embracing it, or of *weak and scrupulous believers*, to shake their attachment to it. With the sentiment the Commentators compare that of Socrates ap. Plato 35. C. ταύτῃ ἄρα αὐτῷ πρακτέον καὶ γυμναστέον, καὶ ἐδεστέον γε καὶ ποτέον, ᾗ ἂν τῷ ἑνὶ δοκῇ τῷ ἐπιστάτῃ, καὶ ἐπαΐοντι μᾶλλον ἢ ξύμπασι τοῖς ἄλλοις.

32. ἀπρόσκοποι γίνεσθε.] The sense is: "Be not any occasion of stumbling, either to the Jews, or Greeks, or Christians;" "Beware lest the *Jews* have it to say, that you are not sincere worshippers of the true God; lest the *Greeks* say that you think there is no harm in idolatry; and lest *Christians* weak in the faith be induced to forsake their Christian profession." (Rosenm.)

33. πᾶσιν ἀρέσκω] i. e. I endeavour to please them (see Pearce). I consider what will approve itself to them; avoiding what will throw a stumbling-block in the way of their faith, defile and wound their conscience, lead them into sin, and imperil their souls. The πάντα must be taken with due limitation. (See Calvin.) The words seem meant to suggest the *principle*, which alone would make the rule of "pleasing all men" a safe one, — namely, by not consulting his own interest, but the spiritual good of his fellow Christians.

XI. 1. μιμηταὶ — Χριστοῦ.] This verse is closely connected with the last of the preceding Chapter, from which it ought not to have been separated. The words κἀγὼ Χριστοῦ are added, to preclude the idea of his holding himself up as a *primary example*.

The Apostle now proceeds to treat of various Ecclesiastical matters, and censures certain irregularities which had occurred in the assemblies for divine worship, or for religious purposes.

2. πάντα.] As they were chargeable with *some* inattention to his directions, the expression must be taken, with limitation, to mean, "*upon the whole*, ye have been observant of my ordinances." By the παραδόσεις are meant the *directions, injunctions*, and *ordinances*, whether written or oral, which the Apostle had *left with them*, or transmitted to them, for the regulation of the Church. Thus the word is often used in the sense *precept, institution*, &c. So 2 Thess. ii. 15. κρατεῖτε τὰς παραδόσεις, ἃς ἐδιδάχθητε, εἴτε διὰ λόγου, εἴτε δι' ἐπιστολῆς. "In matters (observes Rosenm.) respecting the preservation of order and decorum, there were many things which in themselves did not concern religion, but which it was advisable to have established on general rules, lest discordant customs or disputes schisms should arise."

3. θέλω δὲ ὑμᾶς εἰδέναι, &c.] This is closely connected with the *caution* given at x. 21. and the general admonition at x. 30. And the Apostle means now to draw their attention to certain cases in which they had abused their Christian liberty in things indifferent, and thereby occasioned great offence to the Jews, the Gentiles, and even Christians themselves. That they may be the better disposed to obey his *present* injunctions, he begins with commending their obedience *aforetime*. In θέλω ὑμᾶς εἰδέναι we have a form of serious exhortation to attend to what is going to be said, and implying that it is spoken *authoritatively*. So I find in an Epistle of a Roman Proconsul to the Milesian Magistrates, Joseph. Ant. xiv. 10. 21. βούλομαι οὖν ὑμᾶς εἰδέναι, Ang. I wish you to mind this.

— ὅτι παντὸς ἀνδρὸς, &c.] The Apostle (doubtless in answer to some inquiry in the letter of the Corinthians) proceeds to treat of the behaviour of women who were moved by inspiration to speak

4 ἀνήρ· κεφαλὴ δὲ Χριστοῦ, ὁ Θεός. Πᾶς ἀνὴρ προσευχόμενος ἢ προ-
5 φητεύων κατὰ κεφαλῆς ἔχων καταισχύνει τὴν κεφαλὴν αὐτοῦ· πᾶσα δὲ
γυνὴ προσευχομένη ἢ προφητεύουσα ἀκατακαλύπτῳ τῇ κεφαλῇ καταισχύνει

in their assemblies. And first, as to whether the women ought to have their heads covered. Now this question the Apostle thought proper to treat as one closely connected both with the *subjection of wives to their husbands*, and with the *honour of the husbands;* which would be disgraced by any such impropriety in their demeanour, as might be imputed to levity, or such violation of custom, as would imply insubordination. See xiv. 34. 1 Tim. ii. 12. Now the custom was, for all *married* women, as well as single ones, to wear veils in public. Hence to depart from that custom (which was regarded as symbolical of subjection to her husband, and amongst the Jews was a token of modesty) would be to act out of character, and thus occasion disgrace to the husband, and scandal to the Church in the eyes of the heathens. This disorderly practice had, no doubt, first arisen among the Gentile converts; and has been, with great probability, ascribed to an imitation of the custom of the heathen priestesses, to prophesy, or otherwise discharge their religious functions, *unveiled.* In fact, it was the custom for all women to attend the sacred rites in the temples with heads uncovered. All this, however, was directly the reverse among the Jews and Jewish converts. Consequently, when the practice arose, it was (as deviating from what had been hitherto the custom) sure to be imputed by the heathens to immodest feeling, especially since, in the heathen temples, the women being (there alone) unveiled, led to that familiarity between the sexes, which often produced very improper results. Hence it is strictly forbidden. The Apostle, however, insists first on the argument as regards the dishonour done to the husband, by thus seemingly disavowing his authority. And he *contrasts* the case of covering the head during public worship, as regarded the women and the men respectively. Upon the whole, it must be borne in mind, that all that is here said has respect only to those times, places, and opinions, where the customs were directly the reverse of our own. And accordingly it is of no further importance to us than as furnishing us with a *principle* of universal application — namely, that Christians must not, in externals, rashly recede from decorum; that in things indifferent they should use the same manners and customs as their contemporaries and fellow-countrymen; so that whatever may be *accounted* as base must be abstained from, though it may in itself have nothing wrong, in order to avoid all suspicion or offence: and, above all, that in public assemblies for religious worship, persons of both sexes should assume such dress and demeanour, as are, according to the custom of the country, thought decorous and suitable to their respective relations to each other, and to the common Head of the Church; "so that all things may be done decently and in order."

— Κεφαλὴ is here for κύριος, as in Achmet cited by Wolf. Dr. Burton regards the order of the sentence as inverted. It ought, he thinks, to be: κεφαλὴ γυναικὸς ὁ ἀνήρ· κεφαλὴ τοῦ ἀνδρὸς ὁ Χριστός· κεφαλὴ τοῦ Χριστοῦ ὁ Θεός. *Ought*, however, is an inappropriate term. It *might* have been so written; but it is quite as correct, and more *natural* as it is. Had St. Paul indeed, written the sentence with rhetorical exactness, he would probably have employed the particles of comparison ὡς and οὕτως, and framed it thus: ὡς παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστός ἐστι, οὕτως κεφαλὴ γυναικὸς ὁ ἀνήρ· καὶ ὡς κεφαλὴ γυναικὸς ὁ ἀνὴρ, οὕτως Χριστοῦ ὁ Θεός. It is well observed by Dr. Burton, that κεφαλὴ γυναικὸς ὁ ἀνὴρ would have been enough for the argument: but that St. Paul adds the analogy of order and subordination in the church.

The best Commentators, ancient and modern, are generally agreed that Christ is here represented as subordinate to God, considered as *Mediator;* in which relation he received his kingdom from Him (see xv. 27. John xvii. 2. Heb. ii. 8.); though Mr. Holden is of opinion that "there is *also* a reference to Christ's subordination to the Father, even in his nature, as deriving his essence and perfections by an eternal generation from the Father." Yet how one can be engrafted on the other, it is not easy to see. And, after all, it may be best to suppose, with Theodoret, Ambrose, and Heydenr., that there is simply a reference to the *human* nature of Christ. So Ambrose refers the expression "ad assumptam carnem, quia Divinitas, utpote creatrix, caput est creaturæ."

4. On the sense of προφητεύειν in this and the next verse, Commentators are not agreed. Some, as T. Aquinas, Beza, Calvin, Paræus, and Dr. Burton, take it to signify *to interpret Scripture under Divine inspiration.* Others (as Est, Wells, and Bp. Pearce), *to teach, and communicate by inspiration the doctrines of revelation.* Since, however, the word is in the next verse applied to *women* (who it appears from xiv. 34. sq. were not permitted to teach and preach in public), most Commentators for the last century, to avoid this difficulty, have adopted the interpretation of Menoch. and Mede; *to sing sacred hymns under the impulse of the Holy Spirit.* But such a sense of the word is unauthorized. The *first* mentioned sense is liable to the same objection as the second; though, in fact, that would seem to hold equally against *every* possible one; for the Apostle says in the same Chapter, v. 14., that "it is a shame for a woman to *speak* in the Church." Bp. Pearce, however, maintains that *teaching* is consistent with both the above passages; since here it is teaching *by divine inspiration;* (a circumstance quite extraordinary) which is not the case in those passages; for (continues he) "when St. Paul imposes silence on women in the Church, he means silence not in opposition to any gift of the Spirit; but to the desire, which those who had *not* the Spirit might have, of instructing others, or being themselves instructed in Christian knowledge." I see not, however, why he should confine the sense to *teaching.* It may, I think, denote every *other* sort of speaking, under *divine inspiration,* to edification, exhortation, and instruction, in addition to that of *praying* just before mentioned; all equally fulfilling the prophecy of Joel ii. 23. applied by St. Paul, Acts ii. 17., to the times of the Gospel, namely, that their *daughters should prophesy.* This view is much confirmed by Heydenr., who understands προφ. here "de actu sacro singulari, ad singulos singulasque duntaxat charismatibus extraordinariis præditos et instructos pertinente."

e Num. 5. 18. Deut. 22. 5. τὴν κεφαλὴν ἑαυτῆς· ἓν γάρ ἐστι καὶ τὸ αὐτὸ τῇ ἐξυρημένῃ. [c] εἰ γὰρ οὐ 6
κατακαλύπτεται γυνή, καὶ κειράσθω· εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρα-
d Gen. 1. 26, 27. & 5. 1. & 9. 6. σθαι ἢ ξυρᾶσθαι, κατακαλυπτέσθω. [d] Ἀνὴρ μὲν γὰρ οὐκ ὀφείλει κατα- 7
καλύπτεσθαι τὴν κεφαλὴν, εἰκὼν καὶ δόξα Θεοῦ ὑπάρχων· γυνὴ δὲ
e Gen. 2. 18, 21, 22. δόξα ἀνδρός ἐστιν. [e] οὐ γάρ ἐστιν ἀνὴρ ἐκ γυναικὸς, ἀλλὰ γυνὴ ἐξ 8
ἀνδρός· καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ 9
τὸν ἄνδρα· διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς, 10

At κατὰ κεφαλῆς sub. τι, scil. κάλυμμα, which is *expressed* in a passage of Plutarch cited by Krause. As to the sense of τὴν κεφαλὴν in this and the next verse, Commentators are divided in opinion, whether the word should be taken in its *figurative* sense, as just before, or in its *natural* one. One thing seems certain, that as there are two propositions affirmed, of the *man*, and of the *woman*, in the same terms, it would be harsh to interpret one in the *natural*, and the other in the *figurative* sense. Nay thus the import of κεφαλὴ might be thrice changed in the compass of three short verses; which would be very harsh. And as in the case of the *woman* the natural sense is plainly alluded to in the words following, and therefore cannot be *excluded;* so also it cannot well be excluded in the case of the *man*. And yet the context (at v. 3.) strongly supports the *metaphorical* sense; which, indeed, is the most *important*, and was probably most in the mind of the Apostle. So Heydenr. assigns as the sense: "Christus viri, vir mulieris dominus est; dominum ergo suum, Christum, vir, si caput operiat; dominum suum maritum, si retegat caput, dedecorat mulier." See also Calvin. In order to remove the above difficulty, it should seem best to suppose, with Heydenr., that there is intended a *union* of the two senses, *per amphiboliam*, either, as he supposes, by engrafting the *metaphorical* sense on the natural, or (which, I think, is preferable) by understanding the metaphorical sense to be the *principal*, and the natural the *subordinate*, or under sense, in the case of the woman. And thus there may also be supposed a double sense of καταισχύνει, *per Dilogiam;* denoting, in the former case, 1. to *insult*, or *disparage*, namely, by contravening the intentions of the Great Head of the Church, or disobeying her head: 2. to disgrace or dishonour namely, by acting out of character, and violating common propriety. Now, in the case of the *man*, to carry the symbol of subjection (i. e. having the head covered up in public) was tantamount to acting like a woman, and consequently disgracing his dignity as a man. In the case of the *woman*, the Apostle (to represent the dishonour in the strongest point of view) says, it is one and the same thing (i. e. as bad) as if her head were *shaven;* for that is the force of the idiom καὶ κειράσθω, "let her even be shorn," i. e. she may *as well* be shorn; which, it has been fully shown, was regarded as the greatest possible disfigurement and disgrace to a woman; and was only adopted in extreme grief, or inflicted, as a mark of infamy, on adulteresses or harlots.

7 — 12. The scope of this portion is further to illustrate the impropriety of such an abandonment of the veil (or rather coif, i. e. head-covering), as being alike a dishonouring of the man, and a disgracing of the woman. For that notwithstanding the woman enjoys the same dignity in things pertaining to religion; yet nature herself requires that the superiority should be conceded to the man in *domestic* and *civil* affairs; and the Law of God, by its injunctions, confirms those dictates. See more in Heydenr. First, the Apostle, at v. 7., draws a *contrast* between the man and the woman, as to the use of head-covering in public. The *man* (he says) ought *not* to employ it, as being εἰκὼν καὶ δόξα Θεοῦ, the *image* of God, as holding, in delegation from Him, the governance of all creatures (Gen. i. 26, 27. Ps. viii. 4 — 6. Wisd. ix. 2.), including *woman*. Man is thus considered as a type of God, just as a viceroy was called εἰκὼν τοῦ βασίλεως, a ray from his brightness, and shining (like the moon) with borrowed light. In this is implied the duty of consulting the glory of God, by not abandoning the place of dignity assigned by God. As to the *woman*, the *contrary* is meant to be asserted of her. And the sense, if expressed at full length, would be: γυνὴ [ὀφείλει κατακαλύπτεσθαι ὅτι] δόξα ἀνδρός ἐστιν. The woman is said to be δόξα ἀνδρὸς in the same sense as the man is δόξα Θεοῦ, and with the same additional meaning by implication; i. e. she was created out of him, and for his use, and therefore ought not only to be subject to him, but should so act as to contribute to his credit and honour. See 2 Cor. viii. 23. 1 Thess. ii. 20.

8, 9. Here are shown the *grounds* of this inferiority, 1. in respect of *nature*, by the woman having been formed from the man; (Gen. ii. 18 — 21.) 2. In *posteriority* of creation; 3. in *purpose* of creation, namely, to be a helpmeet for him. Now *subserviency* implies inferiority.

10. ἐξουσίαν ἔχειν — ἀγγέλους.] There are few passages that have so perplexed the Commentators as the present. The difficulty centres in the meaning of the terms ἐξουσίαν and ἀγγέλους, which, though in themselves plain, yet seem to yield, according to their ordinary import, no very apposite sense. The former is by almost all Commentators explained to mean a *veil*. But, from the context, and from its being at v. 15. interchanged with περιβόλαιον, it should rather seem to mean a *kerchief* (couvre-chef). So Theophyl. κάλυμμα. Ἐξουσία is plainly the *name* of the article of dress in question (of which mention is made in Ruth iii. 15. Is. iii. 23. Comp. v. 7.), and is best left untranslated. — i. e. *Exousia*. Of this use of the word (exceedingly rare) *one* example has been adduced by Olearius, from Callistratus, who uses the expression ἐξουσία τριχώματος to denote a kind of *topping*, composed of braids of hair. So also the Latin *Imperium* is used in the later writers. *Why* it was so called, has been not a little disputed. That the point should be involved in obscurity, is no wonder, considering that the *ratio appellationis*, in names of things is often a matter of the greatest uncertainty. The term evidently denotes *power*, or *authority;* but with what *reference* Expositors are not agreed. The ancient

11 διὰ τοὺς ἀγγέλους. Πλὴν οὔτε ἀνὴρ χωρὶς γυναικὸς, οὔτε γυνὴ χωρὶς
12 ἀνδρὸς, ἐν Κυρίῳ· ὥσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρὸς, οὕτω καὶ ὁ
13 ἀνὴρ διὰ τῆς γυναικός· τὰ δὲ πάντα ἐκ τοῦ Θεοῦ. Ἐν ὑμῖν αὐτοῖς

and most modern ones suppose it to have been so called, as being emblematical of the authority of the husband over the wife: while many recent Expositors have adopted the opinion of Salmasius and others, that it is so called, not with reference to the authority of the husband over the wife, but of the married woman over the maiden. Yet, notwithstanding that there is much to countenance this opinion, it must, I think, be abandoned; the other view being far more suitable to the context and the scope of the Apostle's argumentation. Thus the sense is, "For that reason (i. e. in acknowledgment of the superiority of the husband, whose delegated authority she holds) the wife ought to have on her head an *Exousia*." This article of dress consisted of a piece of cloth of a square form thrown over the head and tied under the chin: of which the most exact representation I have seen is in an ancient family picture in the possession of my excellent friend, Sir Frederic Fowke, Bart., of Lowesby Hall, Leicestershire.

It still remains, however, to consider the sense of the following words, διὰ τοὺς ἀγγέλους, which have been thought to involve even more difficulty than the former. Most Commentators, adopting the usual signification of ἄγγελος, take the sense to be, "through reverence of the Angels;" who, according to what we read in various parts of Scripture, were ministering spirits attendant on the house of God, and symbols of his presence. To others, indeed, this has appeared so little satisfactory, that they have sought out such a signification of ἄγγελος, as, however rare in itself, might yield a more suitable sense. Thus some of the recent Commentators understand it of *spies, sent* by the heathen to watch for and report any improprieties, that might occur at the Christian assemblies. A method of exposition liable to insuperable objections, stated by me in Recens. Synop. Other interpretations have been adopted, which it is not necessary to notice, and conjectures proposed of the most improbable kind. Were any *conjecture* allowable in a case where the MSS. all unite in the present reading, I should venture to propose ἐγγελῶντας, meaning such persons of the heathens as being permitted to attend at the Christian places of worship, would be likely to *notice* and *ridicule* any such impropriety as that in question. The abbreviation for ωντας might easily be confounded with ους. This conjecture, however, has no support from MS. *authority*. And to suppose, with Dr. Owen and Abp. Newc. (what had also occurred to myself), that the words διὰ τοὺς ἀγγέλους are a *marginal gloss*, is running counter to all the MSS., and indeed violating probability itself; for the words would, in effect, be no *gloss* at all. They might rather be a *marginal remark*, introduced from the ancient Scholiasts. But the number and extreme antiquity of our MSS., which all unite in the present reading, forbid this notion. Upon the whole, as we are not authorized to deviate from the received *reading*, — so, I apprehend, it involves no such difficulty as to make us abandon the usual *interpretation*. As to what is urged by Pearce and Newc., that "a just and sufficient reason having been assigned before, we can scarcely suppose that a new and less cogent one would be subjoined" — this is surely being too hypercritical, not to say disrespectful to the sacred writer. And certainly there is no reason why the Apostle should not strengthen his injunction by the addition of a consideration which, though less powerful, yet was likely to have material force, — though it would be rather in the way of *appeal to their feelings* than of *argument*. As an illustration of which, it may be sufficient to notice another similar passage of the Apostle at 1 Tim. v. 21. Διαμαρτύρομαί σε ἐνώπιον τοῦ Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ, καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα, &c. In the present instance, where *propriety* and *decorum* were more particularly concerned, none surely could be fitter objects by whom to make the appeal, than those "ministering spirits, sent forth to minister unto those who shall be heirs of salvation" (see iv. 9.), and who, by their peculiar characteristics of *purity, humility* (see Is. vi. 2.), and *preservation* of that *subordination*, in which we have reason to suppose the various orders are placed, would feel peculiarly grieved (from the interest which they take in the concerns of *men*, considered as the *lower family* of God, see iv. 9.), at any such violation of the customary forms of propriety and decorum as might bring scandal on the Christian name. On the subject of the presence of Angels in places of Divine worship, the following examples and illustrations (selected out of a great number adduced by the Commentators) are important in defending the usual interpretation. Ps. cxxxviii. 1. Sept. ἐναντίον ἀγγέλων ψαλῶ σοι. (Compare also v. 2.) Philo de amore reckons among the auditors of the hymns sung at the Temple τοὺς ἀγγέλους λειτουργοὺς, ἐφόρους κατὰ τὴν σοφῶν ἐμπειρίαν, θεασαμένους μή τι τῆς ὠδῆς ἐκμελές (i. e. out of tune, inharmonious, incongruous). So also, in the most ancient Liturgies and the Const. Apost. viii. 4. angels are supposed to be present at Divine worship, especially on solemn occasions, — either as joining in the services, or as being witnesses to what takes place, and also, as we read in Origen C. Cels. L. v. p. 233., in order that they may convey the prayers of the just to the throne of God.

11, 12. The sense of these verses is well expressed by Bp. Middl. thus: Notwithstanding, (such is the ordinance of God) neither is any man brought into being without the intervention of a woman, nor any woman without that of a man; for as (v. 12.) the woman (i. e. women generally) is originally from the man, so the man (i. e. men generally) is brought into being by the intervention of the woman (i. e. women): these and all other things are ordained by the wisdom of God. It is well remarked by Calvin: "Hoc additum est, partim ad cohibendos viros, ne mulieribus insultent: partim ad consolandas mulieres, ne ægre ferant subjectionem. Hac, inquit, lege sexus virilis eminet supra muliebrem, ut mutua benevolentia inter se conjuncti esse debeant: neque enim alter potest altero carere." The words τὰ δὲ πάντα ἐκ τοῦ Θεοῦ scil. ἐστι are meant for *both* sexes, denoting that all these matters were ordained to *be* as they *are*, by the providence of God.

13. The Apostle here adds *another proof* of

κρίνατε· πρέπον ἐστὶ γυναῖκα ἀκατακάλυπτον τῷ Θεῷ προσεύχεσθαι;
ἢ οὐδὲ αὐτὴ ἡ φύσις διδάσκει ὑμᾶς, ὅτι ἀνὴρ μὲν ἐὰν κομᾷ, ἀτιμία 14
αὐτῷ ἐστι· γυνὴ δὲ ἐὰν κομᾷ, δόξα αὐτῇ ἐστιν; ὅτι ἡ κόμη ἀντὶ 15
[f] 1 Tim. 6. 4. περιβολαίου δέδοται αὐτῇ. [f] Εἰ δέ τις δοκεῖ φιλόνεικος εἶναι· — ἡμεῖς 16
τοιαύτην συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησίαι τοῦ Θεοῦ.
Τοῦτο δὲ παραγγέλλων οὐκ ἐπαινῶ, ὅτι οὐκ εἰς τὸ κρεῖττον, ἀλλ' 17
[g] Supra 1. 10, 11, 12. εἰς τὸ ἧττον συνέρχεσθε. [g] Πρῶτον μὲν γάρ, συνερχομένων ὑμῶν ἐν 18
[h] Matt. 18. 7. Acts 20. 30. 1 John 2. 19. [τῇ] ἐκκλησίᾳ, ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν, καὶ μέρος τι πι-
στεύω· [h] δεῖ γὰρ καὶ αἱρέσεις ἐν ὑμῖν εἶναι, ἵνα οἱ δόκιμοι φανεροὶ 19

the impropriety of the thing in question, deduced from the *natural feelings of good sense and decorum.* For ἡ φύσις is best explained of an "instinctive and natural perception of what is right or wrong;" though some interpret it of *use* and *custom;* which, indeed, merges into the foregoing, since use is second nature. On the custom of men's wearing their hair long, and the origin, and cause of it, see Recens. Synop. Δόξα αὐτῇ ἐ., "it is an ornament to her, and becomes her." Ἀντὶ περιβ, "as a sort of natural covering, or veil."

16. δοκεῖ φιλ. εἶναι.] This is well explained by Luth., Casaub., Grot., and Wets., "thinks good;" i. e. "is pleased, to be contentious or disputatious [on this matter]." After εἶναι there seems to be a clause omitted, — namely, φιλόνεικος ἔστω· τοῦτο μόνον λέξομαι.

— ἡμεῖς τοιαύτην — Θεοῦ.] "Such a custom is neither tolerated by us Apostles, nor in use in the churches of God generally." "Thus (observes Abp. Newc.) to the contentious he speaks with authority; to others, with deference."

17—22. The Apostle now brings forward another exception to the general commendation which he had bestowed on them, as to attention to his directions and ordinances: and that was in the celebration of public worship, and especially the Lord's Supper. He complains of their great divisions and factions, — and, as consequent thereupon, their irregularities in the celebration of the Lord's Supper; which were so great as almost to utterly pervert the purpose of its institution: in order to remedy these, he reminds them of its first institution and purpose.

17. τοῦτο παρ. οὐκ ἐπ., &c.] The full sense is: "While I am giving you this direction, I cannot but take occasion to censure you, on the ground that," &c. In οὐκ ἐπ. there is an elegant *meiosis,* of which examples are adduced by Raphel and Wets. from Aristoph., Plato, and Xenoph. See more in my Note on Thucyd. v. 105. The εἰς denotes not *purpose,* but *result:* which was not edification, but the reverse.

18. συνερχομένων — ἐκκλησίᾳ.] Expositors are not agreed whether ἐκκλησίᾳ means *ecclesiâ,* or *cœtu,* i. e. *assembly.* The former interpretation is maintained by Grot., Est., Fuller, and Mede. But the arguments they urge (some of them inconclusive) only prove that the word *may* have that sense; not that it *must.* Nay, the comparison with v. 20. leads to the *contrary* conclusion, There is more reason to suppose (with Camer., Pisc., Wolf, and most of the *recent* Commentators,) that the expression means "cœtu [sacro]," *conventu, assembly.* A sense more suitable to the Apostle's argument; which is to warn them against dissensions in an assembly met together for the worship of God. Besides, συνερχ. ἐν ἐκκλησίᾳ here cannot well differ in sense from the repetition of the same thing, συνερχ. εἰς τὸ αὐτὸ at v. 20, which can only be understood of the *assembly.* Not to say, that there is some reason to doubt (with Dr. Burton) whether the word ἐκκλησία had acquired the sense *Church* (as of a building) so *early.* And although it would seem, by the antithesis, to have that sense at v. 22, yet even there it may only denote an *assembly meeting in a particular place,* i. e. a sense midway between *cœtus* and *ecclesia.* The *Article,* indeed, here might seem to decide in favour of *ecclesia:* but it is not found in many of the best MSS. and the Ed. Princ., and was thrown out by Matthæi, Griesb., Knapp., Tittm., Vat., and Lachm., — very properly; for it was more likely to be *inserted,* by those who wished to make the sense *ecclesia* certain, than *cancelled* by those who sought to confirm the sense *assembly.* That the later Fathers (especially the Latin ones) should have adopted the sense *ecclesia,* would cause the Article to be inserted. And the circumstance of the Vulgate having *in ecclesia,* would tend the same way; considering what an effect the *Vulgate* had on the Greek text of the MSS. of the Western and African families.

19. δεῖ γὰρ, &c.] Here δεῖ (like the expression ἀνάγκη at Matt. xviii. 7. and xxiv. 6.) does not import *absolute* necessity, but, as Bp. Pearce explains, "such as arises from the tendency of several causes to effect it;" or, as Theophyl. says, "it expresses what *must* take place, while men continue to be men;" q. d. It cannot but be, from the passions of men, that divisions will occur. "In this observation (says Bp. Warburton, Works, vol. x. p. 113.) the Apostle hints at one condition of the *moral world,* inseparable, as it is at present constituted, from its existence, — a mixture of truth and falsehood, analogous to things salutary and noxious in the *natural.* But, in both worlds, the good produced by this mixture is so eminent as fully to support the trite observation, that *evil was suffered for the sake of a greater good:* a species of which is here mentioned, the *manifestation* of *the approved.*" He then shows at large the *nature* and the *end* of that manifestation, — its benefits to the *approved* themselves, and to the *Church* at large; evincing that thus the *evil of heresies,* by the gracious disposition of things, is turned to *good,* and heresy, by a contrary exertion, made to produce *faith and charity;* and thus God's general providence, in permitting evil to exist for the sake of good, and in bringing good out of evil, is amply vindicated. Ἵνα is here by many of the best Commentators, ancient and modern, supposed to have, not the *causal,* but the *eventual* force; q. d. whence it

20 γένωνται ἐν ὑμῖν. Συνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτό, οὐκ ἔστι Κυ-
21 ριακὸν δεῖπνον φαγεῖν· ἕκαστος γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει ἐν
22 τῷ φαγεῖν· καὶ ὃς μὲν πεινᾷ, ὃς δὲ μεθύει. [i] Μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; ἢ τῆς ἐκκλησίας τοῦ Θεοῦ καταφρονεῖτε, καὶ καταισχύνετε τοὺς μὴ ἔχοντας; Τί ὑμῖν εἴπω; ἐπαινέσω
23 ὑμᾶς ἐν τούτῳ; οὐκ ἐπαινῶ. [k] Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ Κυρίου, ὃ καὶ παρέδωκα ὑμῖν· ὅτι ὁ Κύριος Ἰησοῦς, ἐν τῇ νυκτὶ ᾗ παρεδίδοτο,

i James 2. 6.

k Infra 15. 3. Matt. 26. 26. Mark 14. 22. Luke 22. 19.

will come to pass, that they who are approved will be made manifest. Yet this is somewhat straining the sense; and it is better to consider ἵνα as adverting to the *purpose* of God in permitting this mixture of truth and falsehood in the moral world.

20. Distinctius indicatur, quâ de causâ et quâ ratione non in melius, sed in deterius conveniant. (Heydenr.) On the expression συνερχ. ἐπὶ τὸ αὐτό, see Note at Acts ii.

— Κυριακὸν δεῖπνον.] On the sense of this expression some difference of opinion exists. By modern Commentators it is usually supposed to denote the *Eucharist*. And so Theodoret interprets. The ancient Commentators in general, and, of the modern ones, the Roman Catholic Expositors almost universally, and some eminent Protestant ones (as Grot., Michælis, Markl., and Bp. Middl.,) suppose it to mean "a (or "the") Lord's-day meal;" understanding it of the Agapæ, or feasts of charity, which then preceded the Sacrament of the Lord's Supper. And certainly δεῖπνον is frequently used in the sense *convivium*: and we find Tertullian (cited by Heydenr.) calling the *Agapæ* a *convivium dominicum*. Besides, as Heydenr. remarks, it is clear from the whole context that the Apostle in this passage had in mind the Agapæ; since the abuses he censures are such as do not well apply to the Eucharist, but rather to the Agapæ. And yet, as Heydenr. admits, it can as little be denied that the Apostle had in view, at the same time, the *Eucharist*, which was added to the Agapæ as a *post-cœnum*. For the abuses that prevailed at the Agapæ, are chiefly censured on the ground that they made Christians unfit for the worthy celebration of the holy Sacrament, and indeed involved contempt and desecration of that sacred rite; as the Apostle sets forth at large in a representation of the true nature and purpose of the Sacrament of the Lord's Supper. It is therefore best to suppose (with Heydenr.) that the Apostle has reference to the whole of that Lord's-day solemnity, which was composed of *both Agapa and Eucharist*, in imitation of Christ's last repast with his disciples, which consisted of both the ordinary supper, and, after it, the Lord's Supper, then instituted and celebrated for the first time. Hence it is highly probable that in the Apostolic age these Agapæ took place *before* the celebration of the Eucharist; though in after ages the *reverse* became customary, as we may suppose, from the abuse of the Agapæ.

21. The Apostle here contrasts what the Feast *was* with what it ought to be. Τὸ ἴδιον δεῖπνον προλαμβ. The ancient and almost all modern Commentators, take προλ. to mean "eateth before others." Mackn. and Dr. Burton, however, explain it, "takes his own supper before the Lord's Supper:" which *might*, as far as *the words themselves* go, be admitted, were it not for the ἐν τῷ φαγεῖν united with προλ. as if to *qualify* it. But *that* demands the first-mentioned sense; which also is far more agreeable to the context. Τὸ ἴδιον δεῖπνον denotes the supper which each one had brought as his own contribution to the common meal. Προλ., *antecapit*, has reference to the *eagerness* with which each one (of the richer sort, we may presume) snatched up the food he had brought, and filled himself therewith, before the poorer class could well touch it; which would cause *them* (who had brought little or nothing with them) to fare very scantily. And as *this* (which is to be understood of the *Agapa preceding* the Lord's Supper) was not an ordinary *meal*, it was a violation of *propriety* as well as *Christian charity* so to act; for though each brought his own supper, yet when it had been thrown into the common stock, it ceased to be his own. Thus the plenty of some shamed the want of others; which occasioned heart-burnings, and so defeated the very end of the solemnity. It is rightly remarked by the ancient Commentators, that the *ratio oppositi* requires the word to be interpreted only of *satiety* in both drinking and eating. We need not suppose any *drunkenness* or *gluttony*. See Note on John ii. 10. The fault with which they are charged is *sensuality* and *selfishness* at a meal united with the Eucharistical feast; and formed on such principles of Christian charity and brotherly communion, as would be a proper introduction to it; and ought, therefore, in spirituality, to be assimilated to it.

22. τῆς ἐκκλ. τοῦ Θεοῦ] "the congregation assembled to worship God." Τοὺς μὴ ἔχοντας. Sub. φαγεῖν; i. e. those who had brought scanty provision, and who would thus be inhumanly put to shame; for, if they must struggle with want, they ought to be left to bear it *at home*, not *shamed with it* by rude comparison with the plenty of their richer brethren; for (as an heathen Poet feelingly observes), "Nil habet infelix paupertas durius in se, Quam quod *ridiculos* homines *facit!*"

23. To further show how unseemly and censurable was the abuse in question, the Apostle lays before them the whole history of the institution of the Lord's Supper; that they might the better understand the purpose of Him who instituted it, and thus more clearly see, that by such conduct that purpose was entirely frustrated.

I have in Rec. Synop. shown that παρέλαβον, &c., cannot be understood of *tradition* derived from the other Apostles; nor be supposed to denote merely, that the Eucharist is not the invention of himself or any man, but a Divine ordinance; but that the context, and the parallel passages at 1 Cor. xv. 3. Gal. i. 11 & 12, and 2 Cor. xii. 1, admit no other sense but the following:—"The institution which I am now about to treat on, is what I myself received from the *immediate and personal communication of the Lord* himself,—and, according to the express injunction therein contained, is appointed for your observance. It is not, therefore, of my own devising, nor that

ἔλαβεν ἄρτον, καὶ εὐχαριστήσας ἔκλασε καὶ εἶπε· [Λάβετε, φάγετε·] 24
τοῦτό μου ἐστὶ τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλώμενον· τοῦτο ποιεῖτε εἰς
τὴν ἐμὴν ἀνάμνησιν. Ὡσαύτως καὶ τὸ ποτήριον, μετὰ τὸ δειπνῆσαι, 25
λέγων· Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι·
l John 14. 3. Acts 1. 11. τοῦτο ποιεῖτε ὁσάκις ἂν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν. [l] ὁσάκις γὰρ 26
ἂν ἐσθίητε τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον τοῦτο πίνητε, τὸν θάνα-
m Num. 9. 13. John 6. 51, 63, 64. & 13. 27. infra 10. 21. n Gal. 6. 4. 2 Cor. 13. 5. τον τοῦ Κυρίου καταγγέλλετε, ἄχρις οὗ ἂν ἔλθῃ. [m] Ὥστε ὃς ἂν ἐσθίῃ 27
τὸν ἄρτον τοῦτον ἢ πίνῃ τὸ ποτήριον τοῦ Κυρίου ἀναξίως, ἔνοχος ἔσται
τοῦ σώματος καὶ αἵματος τοῦ Κυρίου. [n] Δοκιμαζέτω δὲ ἄνθρωπος 28
ἑαυτόν· καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω καὶ ἐκ τοῦ ποτήριου πινέτω·
ὁ γὰρ ἐσθίων καὶ πίνων ἀναξίως, κρίμα ἑαυτῷ ἐσθίει καὶ πίνει, μὴ 29
διακρίνων τὸ σῶμα τοῦ Κυρίου. Διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς 30

of any man, but Divinely instituted, and consequently imperatively binding on all Christians." Παρεδίδοτο is rendered by most recent Interpreters, "was delivered up." But though that be the proper sense of the word, yet it is only with the adjunct εἰς τινα or τινας, or εἰς φυλακήν: and as treachery was combined with the delivering up of Christ, and seems by the context to have been in the mind of the Apostle, there is no reason to abandon the common interpretation.

24. εὐχαριστήσας, &c.] On this, and especially on the ἐστι, *(signifies)* see Note on x. 16. Matt. xxvi. 26. Luke xxii. 19 & 20. The words Λάβετε, φάγετε are omitted in several MSS. of the Western recension, the Italic, Copt., and Sahidic Versions, and some Fathers; and are cancelled by Griesb. and others. And indeed we may imagine more reasons why the words should have been *inserted* than *ejected*. But as the present account bears a strong similarity to that of St. *Luke*, in whom the words are not found, may we not suspect that the early critics omitted the words, to purposely make that correspondence the stronger? Besides the MSS. in question are all of the *altered* sort, and not many in number. That the words are contained in the Peschito Syriac, is a proof of their high antiquity. As to what some urge, that the Apostle did not intend a statement of the *exact words* of our Lord, it is a mere gratuitous assumption.

Κλώμενον signifies, by a *significatio prægnans*, "broken and given." Εἰς τὴν ἐμὴν ἀνάμνησιν, "in commemoration of my sacrifice, and the benefits thereby imparted to all Christians."

26. καταγγέλλετε.] There is here a sign. prægn., "ye proclaim and commemorate." At ἄχρις οὗ ἂν ἔλθῃ there seems an omission of a clause, q. d. "[And this you are to continue to do] till he come."

27. ὥστε] "this being the case," i. e. such being the intent of the Lord's Supper. The best Commentators are agreed that the ἢ is for καί. Ἀναξίως must not be construed with Κυρίου (as some recent Commentators contend), but be taken *absolutely*, in the sense "in a manner unworthy of and unsuitable to the purposes for which this right was instituted."

— ἔνοχος ἔσται — Κυρίου.] The sense is, "he will be guilty with respect to the body," i. e. guilty of profaning the symbols of the body and blood of Christ, and consequently will be amenable to the punishment due to such an irreverence, and abuse of the highest of the means of grace. So, in a kindred passage of James ii. 10., γέγονε πάντων (scil. νόμων) ἔνοχος.

28. δοκιμαζέτω.] Let him examine himself, whether he eats it as he ought to eat the representation of the Lord's body, and see whether he hath the dispositions which the participation in so holy a rite demands; whether he feels a suitable gratitude for the sacrifice it commemorates, and is firmly resolved to observe the injunctions of its Founder; otherwise it will be taken not only ineffectually, but ἀναξίως, and therefore *guiltily*.

— καὶ οὕτως] "and [having] thus [examined himself];" or, *tum demum*. So Chrys. τότε.

29. κρίμα] for κατάκριμα, *condemnation*, and consequently punishment, by the infliction of some bodily infirmity, sickness, or death. Ἔνοχος ἔσται τοῦ σώμ. &c.; to further explain which the words μὴ διακρίνων τὸ σῶμα τοῦ Κυρίου are added, which the best Commentators interpret, "not distinguishing between the sacramental elements and symbols of the Lord's body, from the food used at an ordinary meal;" thus making the eucharist no more edifying than a common meal, by neglecting to properly estimate the sacrifice of the Lord typified in this holy rite. Ernesti, in his Opusc. Theolog. p. 136, remarks, that this use of διακρ. is derived from the *distinguishing* of meats according to the Mosaic law, in which persons are said not to distinguish meats, who eat alike of meats pure and unclean, or forbidden, without distinction, regarding the profane and forbidden as lawful and permitted.

30. διὰ τοῦτο] i. e. because of their partaking of the sacrament unworthily. For almost all Expositors, ancient and modern, are agreed that the Apostle means to make his warning of future punishment for such abuse the more effectual, by adverting to what had already taken place, in the sickness and mortality which had been inflicted. Ἀσθενεῖς and ἀῤῥωστοι are nearly synonymous terms; but the latter the stronger, and exegetical of the former. As κοιμᾶσθαι is almost always used in the N. T. of the death of the *righteous*, we may presume that the Apostle has reference to those who, although they had been visited with the temporal punishment of death, yet had, before they died, made their peace with God, by sincere repentance. Or we may suppose (with Scott) that the Apostle *charitably* takes it for granted.

Notwithstanding the presumptuous attempts of certain foreign Commentators to explain away

31 καὶ ἄῤῥωστοι, καὶ κοιμῶνται ἱκανοί. [o] εἰ γὰρ ἑαυτοὺς διεκρίνομεν, οὐκ [o] Psal. 32. 5. Prov. 18. 17.
32 ἂν ἐκρινόμεθα· [p] κρινόμενοι δὲ ὑπὸ τοῦ Κυρίου παιδευόμεθα, ἵνα μὴ [p] Heb. 12. 5, 10.
33 σὺν τῷ κόσμῳ κατακριθῶμεν. Ὥστε, ἀδελφοί μου, συνερχόμενοι εἰς
34 τὸ φαγεῖν, ἀλλήλους ἐκδέχεσθε· εἰ δέ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω·
ἵνα μὴ εἰς κρίμα συνέρχησθε. τὰ δὲ λοιπὰ ὡς ἂν ἔλθω διατάξομαι.
1 XII. ΠΕΡΙ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς ἀγνοεῖν. [q] Supra 6. 11. Eph. 2. 11, 12. 1 Thess. 1. 9.
2 [q] Οἴδατε ὅτι ἔθνη ἦτε, πρὸς τὰ εἴδωλα τὰ ἄφωνα ὡς ἂν ἤγεσθε ἀπα-
3 γόμενοι. [r] διὸ γνωρίζω ὑμῖν, ὅτι οὐδεὶς ἐν Πνεύματι Θεοῦ λαλῶν, [r] Mark 9. 39. John 13. 13. supra 8. 6. 2 Cor. 3. 5.

the reality of the judicial inflictions of temporal punishments, they must certainly be considered as proceeding from *God*, and as altogether supernatural (similar to others mentioned at Acts v. 5. 1 Cor. v. 5. 2 Cor. x. 8. xiii. 2. 1 John v. 16. James v. 14, 15. Rev. ii. 22.); being intended to preserve the purity of Christianity, and vindicate the authority of the Apostles. These were probably confined to the Apostolic age, or perhaps a short period after it.

31. εἰ γὰρ ἑαυτοὺς διεκ. &c.] These words are exegetical of the preceding; and the sense is, "if we would so judge and discern ourselves," as before mentioned, viz. whether we receive the Lord's Supper worthily or not, "we should not be adjudged to suffer such punishments as those just adverted to."

32. κρινόμενοι δὲ — κατακριθῶμεν.] This seems added to *console* those who were suffering under sickness so inflicted, and at the same time to impart serious admonition as to the *use* to be made of this correction from the Lord. The full sense is: "But when we are so judged and visited by the Lord, we are not *capriciously tormented*, but *disciplined*, like scholars at the hands of a master, for our good ultimate reformation, in order that we may not be finally *condemned* with the impenitent and unbelieving world."

33. συνερχόμενοι εἰς τὸ φαγεῖν] scil. εἰς τὸ Κυριακὸν δεῖπνον, to the Agapa, and the Lord's Supper which followed it. Ἀλλήλ. ἐκδέχ. The older Commentators in general regard this as equivalent to μὴ προλαμβάνετε, wait for each other. But the recent ones are generally agreed that it signifies, "receive each other, with the hospitality of private guests," implying a cordial community between the rich and the poor. Either sense is agreeable to the context; but since the latter is founded on a signification found nowhere in the Scriptures, whereas the former perpetually occurs, there seems no good reason to desert the ancient and usual interpretation.

34. εἰ δέ τις πεινᾷ, &c.] The sense seems to be: "If any one be so hard to be satisfied, that he cannot sufficiently gratify his appetite at the Agapa, let him take an *antepast* at home; and not make a feast, meant for religious purposes, subservient to the mere gratification of sensual appetite; lest he should so act as to incur condemnation and punishment."

— τὰ λοιπὰ] i. e. "What else requires to be set in order;" viz. in this and other parts of Ecclesiastical discipline.

XII. This and the next two Chapters treat of the nature and use of the SPIRITUAL GIFTS. In Chap. xii. St. Paul shows that all those gifts were alike imparted by the Holy Ghost, and all were for the use of the Church; and therefore that no one should value himself upon his gift, so far as to contemn another who had an inferior one. In Chap. xiii. he recommends love as a higher perfection than all the gifts of the Holy Ghost put together, because all those gifts must cease here, but love will remain for ever in heaven. In Chap. xiv. he gives particular rules about the use of their gifts in public assemblies. (Bp. Pearce.)

1. περὶ τῶν πνευματικῶν.] There is here an ellipsis, on which the Commentators, ancient and modern, are not agreed; some supplying ἀνθρώπων, but most χαρισμάτων. *Either* is suitable to what follows; (for the Apostle proceeds to treat fully of both spiritual gifts, and spiritual persons). But the latter is perhaps more so, and is confirmed by xiv. 1. and Rom. i. 11, and therefore seems to deserve the preference. The Corinthians, it seems, had disputed concerning the relative excellence and dignity of these gifts, and had applied to the Apostle to decide the preference.

Οὐ θέλω ὑμᾶς ἀγνοεῖν is a formula (occurring also at x. 1.), requesting serious attention and implicit credit.

2. οἴδατε ὅτι — ἀπαγόμενοι.] These words are *not*, as Rosenm. imagines, parenthetical; but meant to suggest the necessity of being well informed on this important subject; since they have now no longer the excuse of being immersed in the ignorance of heathen idolatry. There seems to be an emphasis on ὅτι ἔθνη ἦτε; q. d. but are *now* converted to the worship of the one true God. Τὰ εἴδωλα τὰ ἄφωνα; i. e. mere stocks and stones; q. d. (as Newc. explains) "unable *themselves* to speak, much less to inspire *you* with the gift of tongues, or of prophesying." Ἀπάγεσθαι is a strong term denoting being hurried away by a force which cannot be resisted: and here it refers to the blind infatuation, by which the heathens were lead away into idolatry and vice, like brute beasts that have no understanding. This is especially alluded to in ὡς ἂν ἤγεσθε, "as ye might be led;" viz. by custom, example, or inclination, just as it might happen.

3. διὸ] "for which purpose," — namely, that ye may not be thus ignorant, but have the requisite information. Γνωρίζω, "I give you this rule, to enable you to distinguish concerning spiritual things and persons." The first οὐδεὶς must be understood chiefly of the *Jews*, who pretended to the Holy Spirit, and yet denied the Messiahship of Jesus. The phrases λέγει ἀνάθεμα Ἰησοῦν, and εἰπεῖν Κύριον Ἰησοῦν, are to be explained, with reference to each other, of *utter rejection*, and of *cordial acceptance* of the Gospel. To advert to their more primary sense, λέγειν ἀνάθεμά τινα signifies "to call any one abominable and fit to be put away from the earth." On the term ἀνάθεμα, see Note on Rom. ix. 3. Εἰπεῖν Κύριον Ἰησοῦν imports "to acknowledge constantly, publicly, and sincerely the Messiahship of Jesus, and thoroughly embrace his religion." Ἐν Πνεύματι ἁγίῳ must,

λέγει ἀνάθεμα Ἰησοῦν· καὶ οὐδεὶς δύναται εἰπεῖν Κύριον Ἰησοῦν, εἰ
μὴ ἐν Πνεύματι ἁγίῳ. [4] Διαιρέσεις δὲ χαρισμάτων εἰσὶ, τὸ δὲ αὐτὸ 4
Πνεῦμα· [5] καὶ διαιρέσεις διακονιῶν εἰσι, καὶ ὁ αὐτὸς Κύριος· [6] καὶ 5
διαιρέσεις ἐνεργημάτων εἰσὶν, ὁ δὲ αὐτὸς [ἐστι] Θεὸς ὁ ἐνεργῶν τὰ 6
πάντα ἐν πᾶσιν. [7] Ἑκάστῳ δὲ δίδοται ἡ φανέρωσις τοῦ Πνεύματος 7

s Rom. 12. 6. Eph. 4. 4. Heb. 2. 4. 1 Pet. 4. 10.
t Eph. 4. 11.
u Eph. 1. 23.

from the context, mean "by the inspiration of the Holy Spirit."

The best comment on this passage may be found in a kindred one at 1 John iv. 1—3, where is mentioned a similar mode of distinguishing true from false Christians. St. Paul means, that no one can solemnly disavow all belief in the divine mission of Jesus, and have the gifts of the Holy Spirit, however he may *pretend* to them: and, on the other hand, that there is no one who makes that confession sincerely and heartily, but must have the Holy Spirit, in some degree or other.

4—12. The Apostle now proceeds to *enumerate* the *various gifts* of different Christian teachers; and that for the purpose of showing that no one of them is to be despised, nor any one to be extolled above the rest.

I have in Recens. Synop. evinced how utterly inadmissible is that mode of interpretation, which has been so prevalent among the Foreign Commentators for the last half century, by which (for the purpose of removing certain difficulties) the χαρίσματα here mentioned are supposed to have been merely *natural endowments*, improved by use and art. For, while I readily acknowledge the *difficulty* of determining the *exact import*, and defining the *limits* of the several χαρίσματα, yet I maintain there is not the less reason to suppose them to have been, more or less, supernatural. And, although some of them may seem to imply *human agency*, yet that is not inconsistent with there being also Supernatural gifts; since, in all such cases, the coöperation of the human ἐνεργούμενος with the Divine ἐνεργῶν is perfectly agreeable to the analogy of the Gospel system. The first occurring and most important term Πνεῦμα must be interpreted of the *Holy* Spirit, I mean, in the *personal* sense; since *personal* agency is as much implied here as in the next two clauses. It is manifest that there is here alike a distinct recognition of the *three* persons of the Godhead: for the terms prove not only the *personality* of the Holy Spirit, but his *Deity;* as Bp. Middl. evinces in the following able observations:—"The concluding clause ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσι must be understood as applicable alike to the Three Persons; else the two preceding verses would be defective, and only the last complete. It is the same Spirit—who does what? and the same Lord—who does what? ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν. The personality of the Spirit is also clearly asserted v. 11, where it is said to *distribute gifts according to his pleasure*, which is the attribute not only of a Person, but of a Being, who is omnipotent. The Spirit is there said to work πάντα ταῦτα, plainly comprehending all the miraculous powers enumerated from vv. 7 to 11 inclusive, among which are χαρίσματα, spoken of in v. 4, and ἐνεργήματα in v. 6. It appears, therefore, that *all* the miraculous powers mentioned 4, 5, 6, are in v. 11. ascribed to the influence of the Spirit, who is thereby made solely to be the *cause* of *effects* above severally ascribed to the *Spirit*, to the *Lord*, and to *God;* and, consequently, that He is identified with the other two Persons." So also Bp. Sanderson, in his third Sermon ad Clerum, p. 42. well observes, that "that *variety* of gifts which in v. 4. is said to proceed from the *same Spirit*, is said likewise in v. 5. to proceed from *the same Lord;* and in v. 6. to proceed from the *same God:* and this only the Holy *Ghost*. And again (continues he) at v. 11., the Apostle ascribes to this Spirit the collation and distribution of such gifts, according to the *free power* of his own will and pleasure; which free power belongs to none but God alone. Which yet ought not to be so understood of the Spirit, as if the *Father* and *the Son* had no fellowship in this business. For all the actions and operations of the *Divine Persons* are the joint works of the whole *three Persons*. And perhaps here the three words, *Spirit*, *Lord*, and *God*, are all used to intimate that these spiritual gifts proceed equally and undividedly from the whole three persons, as from one entire, indivisible, co-essential Agent. It is in condescension to human dulness that these great and common works of power are sometimes appropriated to some one Person of the Trinity, after a more special manner than to the rest."

—διαιρέσεις δὲ χαρισμάτων.] This is put for διαφορά ἐστι χαρίσματα. The word χάρισμα signifies any thing which κεχάρισται, has been freely bestowed, at the pleasure of the donor. In the N. T. χάρισμα is confined to God's *gifts*, as ἐνέργημα is to God's *operations*. Thus it is suggested that these are *not* mere natural endowments of mind, or acquired talents, but powers and faculties conferred by Divine influence. With respect to the three terms here employed, (namely, χαρισμάτων, διακονιῶν, and ἐνεργημάτων), they are generally regarded as synonymous. And such they, in one sense, are; being, as Chrys. says, ὀνομάτων διαφοραὶ μόνον, ἐπεὶ πράγματα τὰ αὐτά. The difference, I conceive, refers only to the *various* particular *views* under which the gifts, taken generally, may be considered. They were all χαρίσματα, as being *freely* bestowed (1 Cor. ii. 12.); they were ἐνεργήματα, inasmuch as the gifts, considered as *powers* or faculties, were *worked in men*, by the energy of God, through the Holy Ghost. They were likewise Διακονίαι, as being connected, more or less, with *offices*, of various kinds, belonging to the persons who held the Gifts; *Apostles*, *Prophets*, *Teachers*, Workers of healing miraculously, Speakers with and Interpreters of tongues supernaturally. The term διακ. is used perhaps to intimate, that the possession of the Gifts, or faculties, carried with it an obligation on the possessors to diligently *exert* them in the discharge of their particular functions. These *offices* are adverted to at vv. 7—11., and especially at vv. 28—31. The term διακονίαι, however, is chiefly applicable to those χαρίσματα, like the ἀντιλήψεις and κυβερνήσεις, where the *office* seems more prominent than the spiritual aid by which it was properly discharged; especially as the term διάκονοι was very early applied to those who discharged such office. See Note on v. 30.

7. ἑκάστῳ—συμφέρον.] The sense is, "But to

8 πρὸς τὸ συμφέρον. ᾧ μὲν γὰρ διὰ τοῦ Πνεύματος δίδοται λόγος
9 σοφίας, ἄλλῳ δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ Πνεῦμα· ἑτέρῳ δὲ
πίστις ἐν τῷ αὐτῷ Πνεύματι· ἄλλῳ δὲ χαρίσματα ἰαμάτων ἐν τῷ αὐ-
10 τῷ Πνεύματι· [x] ἄλλῳ δὲ ἐνεργήματα δυνάμεων· ἄλλῳ δὲ προφητεία, [x] Acts 2. 4. & 10. 46.
ἄλλῳ δὲ διακρίσεις πνευμάτων· ἑτέρῳ δὲ γένη γλωσσῶν, ἄλλῳ δὲ ἑρμη-

each [in particular] is given the manifestation of the Spirit [vouchsafed to him], and that for usefulness (namely, to the Church at large) [not for ostentation or lucre's sake," to himself.] Φανέρωσις τοῦ Πνεύμ. is for φαν. χαρίσματός τινος τοῦ Πνεύμ. So Heydenr. well explains it "illud quo vis divina conspicua est; dona quibus impertiendis manifestatur Spiritus Divini virtus et gratia." "Thus the χάρισμα was (as Bp. Sanderson observes) a manifestation of the Spirit, just as every other sensible *effect* is a manifestation of its proper *cause*."

8. The Apostle now proceeds to notice the different gifts *separately*. And here we enter upon a subject of the most difficult nature, and on which a wide difference of opinion exists. That it should be a most arduous task to settle the exact nature, and mark the discrimination of these χαρίσματα, is not surprising, since, as Paræus remarks, "we have lost the *things* which those *terms* were intended to denote." On this subject the earlier modern Commentators (with the exception of Grot. and Lightf.) are but indifferent guides. In later times more has been accomplished by Vitr., Whit., Locke, Dodr., and especially by Lord Barrington, Bp. Horsley, Dr. Hales, Mr. Towns., Prof. Heydenr., and myself in Rec. Syn.: but still the subject is involved in no little obscurity. The great error which runs through most of the disquisitions of the above learned persons is, that of supposing far more of *regularity of plan* in what the Apostle says, here and at vv. 28—31., than what, I suspect, he intended. Thus when Mr. Townsend lays before his readers a *Table* composed of *three Lists* of the χαρίσματα, and marks their correspondence, he is obliged to rest much on guess and hypothesis; and to resort to very bold suppositions. *Here*, at least, vv. 9, 10, 11, the Apostle, I apprehend, did not intend any *regular list* of the χαρίσματα; but only meant to adduce, by way of example, *instances* of *diversity* in those gifts, even where there seemed such a *coincidence* as might mark them out as belonging to the *same class*. It is, I should think, equally certain, that no regular list was intended at v. 29, 30. At v. 28. there is indeed more appearance of a regular list; yet even that, it seems, was not meant to be *complete*, since there is no mention made of the διακρίσεις πνευμάτων and the ἑρμηνεία γλωσσῶν, adverted to at v. 10. Such being the case, it is necessary to proceed with the greatest caution, and to, as little as possible, *take for granted* what cannot be *proved*. As to the passage before us, vv. 9, 10, 11, it should seem that the Gifts are, with the exception of πίστις (which is placed alone, as being the *fundamental principle* on which all the others were exercised) *distributed into* PAIRS. And to advert to the *first* of these, λόγος σοφίας and λόγος γνώσεως, the distinction, which is implied, has been variously explained. The ancient Commentators, in general, supposed the former to denote the faculty of *speaking and teaching;* the latter the mere *knowledge* of the Gospel, without the faculty of communicating that knowledge to others. But thus the word λόγος would, in the latter case, be useless. Not to say, that it is only those *higher endowments*, and those by which Christians could be useful to the Church, that are here meant. I *prefer* the explanation of Heydenr., who takes λόγος σοφίας of the gift of "teaching and preaching, in a popular way, the fundamental truths of Christianity;" and λόγος γνώσεως "de facultate, ingeniosioribus res *altioris indaginis*, doctrinas *sublimiores* atque arcanas, sermone politiori coloribusque rhetoricis ornato tradendi." And there is something to countenance this in the use of γνῶσις by the earlier Fathers. But how uncertain this interpretation is, may be imagined from the fact, that another class of Expositors entirely *reverse* the sense; understanding the γνωσ. of *elementary* and *fundamental*, and the σοφίας, of more *recondite* doctrines and instructions. To me it appears that λόγος σοφίας and λόγος γνώσεως are simply meant to point at the *qualities* requisite for the discharge of those *functions* connected with the *Spiritual gifts* corresponding to the terms in question; and, of course, must refer alone to the preaching and teaching, as carried on by the Ἀπόστολοι, προφῆται, and διδάσκαλοι. Thus the λόγος σοφίας (especially as it comes first) seems to have reference to the *Apostles;* the λόγος γνώσεως, to the *Prophets* and *Teachers*. Or the former may refer to the *Prophetæ;* the latter, to the *didascali*. The above view is supported by the opinion of Lord Barrington, Bp. Horsley, Dr. Hales, and Mr. Townsend.

Πίστις may be taken as above suggested. Or if we suppose it to refer to the *Gifts* which involved the exercise of supernatural powers, it may (as Chrys. and Heydenr. suppose) denote the *fiducia*, or *confident reliance* on Divine aid, which was always indispensable to the working of miracles, even by the Apostles. See Matt. xvii. 20. xxi. 21. Luke xvii. 5; 6. Mark iv. 40. and Notes. Thus the χαρίσματα and the ἐνεργήματα may, with Heydenr., be regarded as the *effects* of this faith. Between the χαρίσματα ἰαμ. and the ἐνεργ. δυνάμεων it has been thought difficult to mark the distinction; the gift of *miraculous* healing (which must here be meant) being itself an ἐνέργημα δυνάμεως. To avoid this, some, as Mackn. and Heydenr., explain ἐνεργ. of an *in*-working of miracles, i. e. enabling others to work them. An interpretation, however, philologically weak, and destitute of all foundation either in reason, or analogy, or support from the records of Ecclesiastical history. We may rather suppose, that the Apostle has reference to *miraculous powers* in general. The terms are, indeed, (what were allowable, from their forming a *pair*), *transposed*, as we find from v. 28. and v. 29., in both which places, ἐνεργ. δυν. is placed before the χαρ. ἰαμ., and that as proceeding from *genus* to *species*. The προφητεία has no reference to the προφῆται of v. 28, 29., but denoted the gift of preaching the truths of the Gospel by inspiration. With this is classed as a cognate gift the διακρίσεις πνευμάτων, the faculty mostly, though not always (as Mr.

y John 3. 8.
Rom. 12. 3, 6.
supra 7. 7.
2 Cor. 10. 13.
Eph. 4. 7.
Heb. 2. 4.
z Rom. 12. 4, 5.
Eph. 4. 4, 16.
a John 6. 63.
Rom. 6. 5.
Eph. 2. 11, 15, 16.
Gal. 3. 28.
Col. 3. 11.

νεία γλωσσῶν. [y] Πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ Πνεῦμα 11
διαιροῦν ἰδίᾳ ἑκάστῳ καθὼς βούλεται. [z] Καθάπερ γὰρ τὸ σῶμα ἕν 12
ἐστι, καὶ μέλη ἔχει πολλά, πάντα δὲ τὰ μέλη τοῦ σώματος [τοῦ ἑνὸς],
πολλὰ ὄντα, ἕν ἐστι σῶμα· οὕτω καὶ ὁ Χριστός. [a] Καὶ γὰρ ἐν ἑνὶ 13
Πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν· εἴτε Ἰουδαῖοι εἴτε
Ἕλληνες, εἴτε δοῦλοι εἴτε ἐλεύθεροι· καὶ πάντες εἰς ἓν Πνεῦμα ἐποτί-
σθημεν. Καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἓν μέλος, ἀλλὰ πολλά. ἐὰν εἴπῃ 14
ὁ πούς· Ὅτι οὐκ εἰμὶ χεὶρ, οὐκ εἰμὶ ἐκ τοῦ σώματος· οὐ παρὰ τοῦτο 15
οὐκ ἔστιν ἐκ τοῦ σώματος. καὶ ἐὰν εἴπῃ τὸ ὦς· Ὅτι οὐκ εἰμὶ ὀφθαλ- 16
μὸς, οὐκ εἰμὶ ἐκ τοῦ σώματος· οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώ-
ματος. Εἰ ὅλον τὸ σῶμα ὀφθαλμὸς, ποῦ ἡ ἀκοή; εἰ ὅλον ἀκοὴ, ποῦ 17
ἡ ὄσφρησις; Νυνὶ δὲ ὁ Θεὸς ἔθετο τὰ μέλη, ἓν ἕκαστον αὐτῶν, ἐν 18
τῷ σώματι καθὼς ἠθέλησεν. Εἰ δὲ ἦν τὰ πάντα ἓν μέλος, ποῦ τὸ 19
σῶμα; νῦν δὲ πολλὰ μὲν μέλη, ἓν δὲ σῶμα. οὐ δύναται δὲ ὁ ὀφθαλ- 20
μὸς εἰπεῖν τῇ χειρί· Χρείαν σου οὐκ ἔχω· ἢ πάλιν ἡ κεφαλὴ τοῖς 21

Towns. imagines), imparted to the Prophets,—namely, that of determining (as Chrys. and other ancient Commentators suppose), on the pretensions to the gift of prophesy and teaching, and indeed of spiritual gifts in general; and sometimes (as we find from xiv. 29.), on the mode of exercising even acknowledged gifts. The last mentioned pair of gifts (so placed, doubtless, to intimate the inferior estimation in which the Apostle held them) are the *faculty of speaking* in various sorts of languages never previously learnt (on which see Ernesti's Dissert. on the gift of tongues in his Opusc. Theolog. pp. 457—476.), and the *interpretation* (doubtless in the vernacular tongue), of what was uttered by the persons endued with the gift of tongues. These two gifts did not necessarily go together (the latter with the former); though (as we may infer from xiv. 5. 15.), they sometimes did.

11. πάντα δὲ ταῦτα — βούλεται.] Render: "Now that one and the same Spirit inworketh all these [diversities of gifts], dividing and distributing to each [of the persons favoured with them] separately his own gift, as he pleaseth." At ἰδίᾳ sub. μερίδι. It is very rarely found without some corresponding term; but an example occurs in Thucyd. ii. 13.

12. καθάπερ γὰρ, &c.] Under a metaphor derived from the mutual dependence of the various parts of the human body, the Apostle (as at Rom. xii. 4, 5.) inculcates the lesson, that all the members of the Christian body (i. e. all true Christians) should so act as to form one united whole, each mutually contributing to the common benefit of the Church. Render: "For as the body is but one, and [yet] hath many members, and all the members of this one body, many as they are, are but *one body*, so also is Christ (i. e. his Church) but one." Τοῦ ἑνὸς is not found in some MSS. and Versions, and is considered as an interpolation by Mill and Beng. It has, indeed, the appearance of coming from the margin; but its omission may have arisen from carelessness, it not seeming necessary to the sense.

13. καὶ γὰρ ἐν ἑνὶ Πνεύματι — ἐποτίσθημεν.] Most recent foreign Commentators understand this of the communication of the χαρίσματα. And to this the ἐποτίσθημεν is not unsuitable; while the sense arising is specious. But this method requires ἓν Πνεῦμα to be read in the place of εἰς ἓν Πν., and then yields a sense not so natural as that arising from the interpretation adopted by almost all Commentators, ancient and modern, who here suppose an allusion to the two Sacraments. "By being *baptized* (say they) we are all made members of the body of Christ, and united one to another under Him, our head; and thus, whether we be Jews or Gentiles, bond or free, we are all one in Christ, who, by baptism, have been admitted into his Church; and this union of ours one with another is testified and declared by our communion at the Lord's table, which is here called *a drinking into one spirit;* referring to the sacramental cup."

14. In this and the next two verses the parallel is further developed and illustrated. Of καὶ γὰρ τὸ σῶμα — πολλὰ the sense is, "It is not one member, however important, which constitutes the body, but all together:" an argument often employed by orators to excite large bodies of men to unanimity and concord. The Apostle had probably in mind the well-known apologue in Æsop, which was probably derived (together with most of his others) from the *East*, that ever fertile source of fable.

15. οὐ παρὰ τοῦτο — σώματος] "it does not on this account form no part of the body." Such is the sense, according to the punctuation which I have adopted, with several eminent Editors and Translators, and as is required by the *proprietas linguæ*. Those who adopt the *interrogation* are obliged to sink the second οὐ by calling in the rule, that two negatives make an affirmative; which principle will not apply in a construction like the present.

18. νυνὶ δὲ, &c.] The sense is: "But as they are now constituted, God hath placed the members each of them in the body in that situation, and for that office which it hath pleased him."

19. εἰ δὲ ἦν, &c.] "But if all the members were one member, where would be the body?" q. d. there would be no *body*.

21. οὐ δύναται] i. e. cannot, consistently with fitness and propriety, and therefore *ought* not.

22 ποσί· Χρείαν ὑμῶν οὐκ ἔχω. Ἀλλὰ πολλῷ μᾶλλον τὰ δοκοῦντα μέλη
23 τοῦ σώματος ἀσθενέστερα ὑπάρχειν ἀναγκαῖά ἐστι· καὶ ἃ δοκοῦμεν
ἀτιμότερα εἶναι τοῦ σώματος, τούτοις τιμὴν περισσοτέραν περιτίθεμεν·
24 καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην περισσοτέραν ἔχει. τὰ δὲ εὐσχή-
μονα ἡμῶν οὐ χρείαν ἔχει. Ἀλλ' ὁ Θεὸς συνεκέρασε τὸ σῶμα, τῷ
25 ὑστεροῦντι περισσοτέραν δοὺς τιμήν, ἵνα μὴ ᾖ σχίσμα ἐν τῷ σώματι,
26 ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη. καὶ εἴτε πάσχει ἓν
μέλος, συμπάσχει πάντα τὰ μέλη· εἴτε δοξάζεται ἓν μέλος, συγχαίρει
27 πάντα τὰ μέλη. [b] Ὑμεῖς δέ ἐστε σῶμα Χριστοῦ καὶ μέλη ἐκ μέρους.
28 [c] Καὶ οὓς μὲν ἔθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ, πρῶτον ἀποστόλους,
δεύτερον προφήτας, τρίτον διδασκάλους, ἔπειτα δυνάμεις, εἶτα χαρίσματα
29 ἰαμάτων, ἀντιλήψεις, κυβερνήσεις, γένη γλωσσῶν. Μὴ πάντες ἀπόστο-
λοι; μὴ πάντες προφῆται; μὴ πάντες διδάσκαλοι; μὴ πάντες δυνά-
30 μεις; μὴ πάντες χαρίσματα ἔχουσιν ἰαμάτων; μὴ πάντες γλώσσαις
31 λαλοῦσι; μὴ πάντες διερμηνεύουσι; [d] Ζηλοῦτε δὲ τὰ χαρίσματα τὰ

b Rom. 12. 5. Eph. 1. 23. & 4. 12.
& 5. 23, 30. Col. 1. 24.
c Rom. 12. 8. Eph. 4. 11. & 2. 20.
d Infra 14. 1.

22. ἀσθενέστερα.] It is not agreed whether this refers to the *eyes*, or the *brains*, or the *lungs* and *intestines*. But there is no reason why it should not have reference to *all* such parts as are at once delicate, and yet indispensable to the functions of the whole body.

23. ἀτιμότερα.] By this is meant the lower parts of the trunk of the body, especially (as Abp. Newc. explains) "the ducts by which nature throws off what is redundant." Περισσ. τιμ. signifies, as Grot. shows, the more studiously clothing and cherishing them with raiment. The words καὶ τὰ ἀσχήμονα, &c. form a sort of parallelism on the former, to introduce the paronomasia between ἀσχ. and εὐσχ. This sense of εὐσχ. is illustrated by Krause from Diod. Sic. p. 54. τὰ πρόβατα τοῖς ἐρίοις τὴν σκέπην ἅμα καὶ εὐσχημοσύνην περιποιεῖ.

24. οὐ χρείαν ἔχει.] Sub. ἵνα αὐτοῖς τιμὴν περισσ. περιτίθεμεν. By the εὐσχήμονα, St. Paul adverts to the *face*, hands, &c.

— ἀλλ' ὁ Θεὸς — τιμήν.] Render: "But God hath attempered [the parts of] the body, by assigning more abundant honour to any meaner part." By συνεκέρασε is meant "hath attempered and adjusted the respective advantages of the various members, so as to form a just compound of the whole."

25. σχίσμα] "division, separation," by which the members would want mutual aid.

26. δοξάζεται.] This must be interpreted agreeably to the antithetical πάσχει, and the synonymous συγχαίρει; and the sense is, "receives attention," is made much of.

27. The Apostle now *applies* this apt similitude to the case he intended to illustrate; q. d. "what I have been saying holds good of you."

28. ἔθετο] "constituted;" a sense sometimes occurring in the Classical writers. On the various names of offices in this verse, see Notes supra, vv. 8, 9, 10. It is observable that *here* (not as there) the Gifts are arranged in the order of their *dignity*. Δυνάμεις is equivalent to the ἐνεργήματα δυνάμεων at v. 10, meaning the *persons* having those powers. Ἀντιλήψεις and κυβερνήσεις are terms which are not found either at v. 8, 9, 10, or at vv. 29, 30, but are here inserted, the present being more in the form of a regular list. As to ἀντιλήψεις, the most probable of the many opinions as to the office which it designates is, that it is equivalent to the διάκονοι, or persons who attended to the sick, poor, and destitute, and probably had other duties not always the same. The term κυβερνήσεις (which is also exceedingly disputed) seems to be best explained, by the ancient Commentators, to mean those who had the government of a Church, and the management of its affairs (as an Ecclesiastical body); an office formed on that of the *Ruler of the Synagogue* among the Jews, and which afterwards merged in the office of the Presbyter, the προεστῶτες πρεσβύτεροι of 1 Tim. v. 17. The above view is confirmed by what is said at a similar passage of Rom. xii. 7, 8, where, after the same comparison as occurs at vv. 12—17, the Apostle argues from thence as to the *use* of the various χαρίσματα, to which he then refers, but in a general way: εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλήσει· ὁ μεταδιδοὺς, ἐν ἁπλότητι· ὁ προϊστάμενος, ἐν σπουδῇ· ὁ ἐλεῶν, ἐν ἱλαρότητι, where προφ. and διακονία are, I think, meant to refer to the *grand Division* of the gifts (by which are to be understood the gifts of all those *under* the rank of Apostles) into *preaching*, or *teaching* and *ministration*, διακονία, or οἰκονομία. Then, in what follows, he means to refer to the distribution of the former into *preaching* and *instructing* (answering to the προφητεία and the διδασκαλία here) for the ὁ παρακαλῶν. The μεταδιδοὺς and the ὁ ἐλεῶν seem to correspond to the ἀντιλήψεις here; and the ὁ προϊστάμενος, to the κυβερνήσεις here. (See the Notes on that passage.)

Finally, the γένη γλωσσῶν must, from a comparison of v. 10. and v. 30., be supposed to include the ἑρμηνεία γλωσσῶν. Nay, some Versions and Fathers *subjoin* ἑρμηνεία γλωσσῶν, which Heydenr. positively maintains to have been lost in the Greek text, by reason of the repetition of the word γλωσσῶν. But it is far more probable that the words should have been *supplied* (as seeming necessary to complete the list) in the Versions and Fathers, than that they should have been lost, from *such* a cause, in all the MSS.

31. ζηλοῦτε δὲ — κρείττονα.] Some Commentators, ancient and modern, take ζηλ. as in the *Indicative*, and regard the sentence as interrogative. But the difficulty which has induced them to

κρείττονα· καὶ ἔτι καθ᾽ ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι. XIII. Ἐὰν 1
ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ
ἔχω, γέγονα χαλκὸς ἠχῶν ἢ κύμβαλον ἀλαλάζον. [e] Καὶ ἐὰν ἔχω προ- 2
φητείαν, καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν· καὶ ἐὰν
ἔχω πᾶσαν τὴν πίστιν, ὥστε ὄρη μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐδέν
εἰμι. Καὶ ἐὰν ψωμίσω πάντα τὰ ὑπάρχοντά μου, καὶ ἐὰν παραδῶ τὸ 3

e Matt. 7. 22. & 17. 20. & 21. 21. Mark. 11. 23. Luke 17. 6. Rom. 12. 7. supra 12. 8, 9.

abandon the common interpretation (by which ζηλ. is taken as in the Imperative), will entirely vanish on recollecting that ζηλ. is a word of middle signification. Now if the term be taken in a *good* sense (of which see examples in Rec. Syn.), the Apostle will *not*, as has been thought, "thus unsay what he has before been saying." The sense intended by the Apostle seems to be as follows: "Have *all* the higher gifts? No; but all (you say) earnestly *desire* them. Be it so. Seek after them by prayer unto God, ye that have the lesser." The Imperative has often this sense of *per me licet*. The καί following is for καί τοι, *sed tamen*. Δείκνυμι, "I am showing," i. e. going to show you. Ὁδόν, "a method of attaining what you aim at," namely, by the cultivation of love, or universal benevolence. Καθ᾽ ὑπερβολήν is an adverbial phrase, here used for an adjective, as often in the Classical writers.

XIII. 1. This verse ought not to have been separated from the last verse of the preceding Chapter; since it is closely connected with it. In order to fully expose the error of the Corinthians, in overvaluing and priding themselves on Spiritual gifts, without due regard to ordinary usefulness, as regarded their Christian brethren, the Apostle now declares the most illustrious of them to be *as nothing* compared with *Love;* meaning to show by the strongest instances *imaginable*, that nothing could prove a man a true believer, who was destitute of *this*. The Apostle speaks in the *first* person per κοίνωσιν, to avoid giving offence.

—ἐὰν ταῖς γλώσσαις, &c.] q. d. "if we could speak the language of every nation, nay, even that of angels." It is not necessary to debate (as do the old Commentators) whether the Angels have a language or not. It was sufficient for the Apostle to *suppose* this; especially as that was the opinion of his countrymen; some of whom even thought that certain of their Rabbins had attained a *knowledge* of it, which they supposed was the key to all mysteries.

—ἀγάπην] meaning "Love to God, and to man for God's sake." Γέγονα is best rendered by Wakef., "I am." This idiom of the Pret. mid. for the Present is frequent. By the χαλκὸς is meant some *brazen wind instrument:* and the epithet ἠχῶν suggests the idea of a *trumpet;* especially as *æs* is so used in the Latin. But probably St. Paul meant another brazen wind instrument, like our *horn*, mentioned in Virg. Æn. iii. 140. On the κύμβαλον see Lampe and Ellis *de Cymbalis*, from which it appears that this was a hollow brazen plate, which, being struck against another such plate, emitted a very acute and sonorous *clangor:* and therefore the term should be rendered, not *tinkling* (which would only suit the κώδων or *tintinnabulum*) but *clangorous*.

The true key to the interpretation of this verse is to keep in view, that the Apostle is here adverting to the highest of those spiritual gifts before mentioned, which the persons whom he was addressing could aim at,—namely, that of the προφῆται, or the διδάσκαλοι of the highest class—those possessed of the λόγος σοφίας, or the λόγος γνώσεως. The πίστις is the same as that at xii. 9. (where see Note), but is supposed to be of the most exalted kind. Ὥστε ὄρη μεθ. is an hyperbolical expression, founded on that of our Lord at Matt. xxi. 21, 22. and elsewhere. Οὐδέν εἰμι, "I am nobody," i. e. I am entitled to no distinction on that account.

3. Ψωμίσω πάντα τὰ ὑπάρχ. μ.] In order to perceive the full import of this passage, it is necessary to advert to the scope of the Apostle in the whole Chapter. He is here exerting himself to lessen the too great anxiety of the generality of the Corinthian Christians for the χαρίσματα above mentioned; and, in order to do this the more effectually, he brings forward a certain *principle*, which, he says, is of more value than them all, namely, ἀγάπη; by which, I conceive, he means real and heartfelt *love towards God, and towards man*. Not love towards *God* only, as shown in external forms and outward professions of zeal; nay, even laying down one's life for the Gospel's sake; *but internal and heartfelt love towards God*, as separate from all motives of vanity, self-interest, obstinacy, or fanaticism; also *love to man*, both for the *sake of man*, and also *in order to please God;* not in externals only, or for our *own sake*, to gratify our own vanity and to gain popularity, but internally and heartily. This opinion of the *love of God* being here intended to be united with that of man, is supported by the view taken by Doddr. and Scott, the former of whom defines this ἀγάπη to be "such a love to the whole church and the whole world as arises from principles of true piety, and ultimately *centres in God*." And Mr. Scott, speaking of what the Apostle *primarily* intended, evidently perceived that something *further* was meant by him; and he gives a very edifying Note on the subject

In the words ἐὰν ψωμίσω, &c., and ἐὰν παραδῶ, &c., the Apostle appears to have intended to give an *example* of two of the most remarkable of those *external marks of religion*, in its principal parts, love to God and to man; and thus to show that if even *these* be of no worth, it must *à fortiori* be true of *others*. Ψωμίζειν signifies properly to break into bits (ψωμοί), and, by implication, to distribute them, to feed any one therewith; in which sense it often occurs in the O. T. and the later Classical writers. Here, however, there is allusion to the *mode* in which such exalted charity was then usually evinced,—namely, by dealing out food in ψώμια at the gate of the house. So Is. lviii. 7. "Is it not to deal thy bread to the hungry?" There may be an allusion to the ἀντιλήψεις or the ὁ ἐλεῶν of Rom. xii.

The next words ἐὰν παραδῶ—καυθήσωμαι should be rendered, "though I deliver up or yield," &c. So the Syr. and Vulgate Versions, and

4 σῶμά μου ἵνα καυθήσωμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι. [f] Ἡ
ἀγάπη μακροθυμεῖ, χρηστεύεται· ἡ ἀγάπη οὐ ζηλοῖ. ἡ ἀγάπη οὐ
5 περπερεύεται, οὐ φυσιοῦται, [g] οὐκ ἀσχημονεῖ· οὐ ζητεῖ τὰ ἑαυτῆς, οὐ
6 παροξύνεται, οὐ λογίζεται τὸ κακόν· [h] οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγ-
7 χαίρει δὲ τῇ ἀληθείᾳ· [i] πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει,

[f] Prov. 10. 12. 1 Pet. 4. 8.
[g] Supra 10. 21. Phil. 2. 4.
[h] Psal. 10. 3. & 15. 4. & 49. 19.
[i] Rom. 1. 32. Prov. 10. 12.

Doddr. There is, I conceive, an allusion to what is said at Dan. iii. 28. of Shadrach, Meshach, and Abednego, that they "*yielded up their bodies to be burned*, that they might not serve any god except their own God." Now *this* example belongs to the *other* branch of the ἀγάπη, namely, *love to God;* and this, as before, is represented in its most striking point of view,—by supposing the very laying down one's life, by martyrdom, in the most excruciating tortures, to bear testimony to the truth of our religion. That this *may* be done from fanaticism, obstinacy, vainglory, and such other carnal and *selfish motives*, the records of history amply prove. Of this a striking example is found in a passage of the Acta Martyr. cited by Heydenr., where mention is made of one Sapricius, who went to the stake refusing to forgive or be reconciled to an old friend with whom he had been lately at enmity, and who humbly entreated his pardon and forgiveness.

—οὐδὲν ὠφελοῦμαι] i. e. I am nothing the nearer to salvation; the thing being done for my *own* sake, not God's.

4. Having said thus much in recommendation of this divine principle of Love (finely termed by Milton, "the golden key, which opes the palace of eternity"), the Apostle proceeds to *describe* it; and that (remarks Scott) "as a man would *gold*, by showing its *effects* and abstract properties, and the *marks* by which it may be distinguished." To make what he says the more impressive, he *personifies* the principle, by using language suited to a person endued with it. And although these characteristics are mostly such as appertain to that virtue as it regards *men;* yet they are all of such a nature as originate in, and are inseparable from, the ἀγάπη as it regards *God*.

—μακροθυμεῖ, χρηστεύεται.] Μακροθ. denotes *lenity*, as opposed to passion and revenge: and χρηστ. *gentleness*, as opposed to severity and misanthropy. Οὐ ζηλοῖ seems meant to check the *envy* with which the possessors of the higher χαρίσματα were viewed by those who had the lesser, or none at all. On the sense of περπερεύεται Commentators are not agreed. Most ancient and many modern ones (especially the more recent) explain it (by a reference to its derivation from the old Latin *perperus* and the Æolic πέρπερος), "to act precipitately and rashly;" a signification confirmed and illustrated by Wets. with numerous examples from the Classical writers, and which has much to recommend it. See Recens. Synop. It is, however, scarcely agreeable to the context. Hence we may rather adopt the sense assigned by some ancient and several eminent modern Commentators (as Heins., Wolf., Fessel, Fabric., Valck., Rosenm., and Ernesti), "vaunteth not itself," for ἀλαζονεύεται a signification of the word found in Polyb., Marc. Anton., and Cicero. Heydenr., however, thinks the Apostle means to censure the *vain loquacity* of the Corinthians, in the use of the gift of tongues for ostentation only. And he renders: "Non *blatuit* amor, vana verba non facit, non est vaniloquas." At all events, there can be little doubt but that περπερεύεται denotes pride as shown in words. Accordingly φυσιοῦται may refer to the *carriage* and *bearing*, to denote pride and haughtiness on account of certain external advantages.

5. οὐκ ἀσχημονεῖ.] On the sense of this term, the Expositions are very various and unsatisfactory. The earlier moderns take the sense to be, "non agit inverecundè," "doth not behave itself unseemly;" while most of the recent Commentators explain it (with Grot.) "avoids whatever in the opinion of men may be base or unseemly." The former interpretation is the simpler and more natural, and may very well *include* the latter. The word is properly a dramatic one, and was used of an actor who did not support the σχῆμα or deportment suitable to his assumed character. The meaning then seems to be, "avoids all conduct which may be indecorous, or, in common estimation, unbecoming the professors of pure religion." This, I apprehend, was in the mind of St. Clement, 1 Epistle to the Corinthians, v. 7. seqq. where, in a passage founded on this of St. Paul, he says: οὐδὲν βάναυσον, base (as connected with selfishness), ἐν ἀγάπῃ. When Clement adds οὐδὲν ὑπερήφανον, he had, no doubt, in mind the οὐ φυσιοῦται of the present passage. The Apostle seems in ἀρχ. to allude both to the incestuous person, and to those who attended at the idol-feasts.

—οὐ ζητεῖ τὰ ἑαυτῆς.] Here ἑαυτῆς is emphatic, implying an ellipsis of μόνον: and the sense seems to be, "does not seek her own interest exclusively, without caring for the good of others;" "*is not selfish.*"

—οὐ παροξύνεται.] Some limitation may seem necessary, and with that view our Common Version inserts *easily*. Doddr. and Newc., however, rather suppose some *stronger* sense intended than being *provoked;* namely, is "not hurried into high irritation, exasperation, or outrageous anger?" But as there is evidently a limitation to be made in the *words* immediately *preceding*, there is surely no reason why there should not in this. It seems to have reference to the provocation occasioned by attempts made to overreach.

—οὐ λογίζεται τὸ κακόν.] Some ancient Commentators explain this, "thinketh no evil;" i. e. is not prone to suspect it. That signification, however, though suitable to the context, is destitute of proof; and it is better, with most ancients and the best moderns, to render "imputeth not evil or injury," literally, does not enter it into a note-book, for future revenge. It may, however, simply mean μνησικακεῖν.

6. τῇ ἀληθείᾳ] i. e. true and sincere *virtue*, as opposed to the ἀδικία just before, which is a general term to denote *iniquity* of every kind. So John iii. 21. ὁ ποιῶν τὴν ἀλήθειαν. Thus the sense is, "rejoices not in the *vices*, but in the *virtues* of men."

7. στέγει.] This is by most ancient and many modern Commentators explained "*beareth.*" But that sense would be superfluous, as being expressed in the ὑπομένει just after: and the best

πάντα ὑπομένει. Ἡ ἀγάπη οὐδέποτε ἐκπίπτει. εἴτε δὲ προφητεῖαι, 8
καταργηθήσονται· εἴτε γλῶσσαι, παύσονται· εἴτε γνῶσις, καταργηθή-
σεται. ἐκ μέρους γὰρ γινώσκομεν, καὶ ἐκ μέρους προφητεύομεν· ὅταν 9
δὲ ἔλθῃ τὸ τέλειον, τότε τὸ ἐκ μέρους καταργηθήσεται. Ὅτε ἤμην 10
νήπιος, ὡς νήπιος ἐλάλουν, ὡς νήπιος ἐφρόνουν, ὡς νήπιος ἐλογιζόμην· 11
ὅτε δὲ γέγονα ἀνήρ, κατήργηκα τὰ τοῦ νηπίου. [k] Βλέπομεν γὰρ ἄρτι 12
διʼ ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον· ἄρτι
γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην.
Νυνὶ δὲ μένει πίστις, ἐλπὶς, ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τούτων 13
ἡ ἀγάπη.

k 2 Cor. 3. 18. & 5. 7. Phil. 3. 12. 1 John 3. 2.

Commentators (supported by the authority of St. Clement in his first Epistle to the Corinthians) are agreed in interpreting it *tegit, reticet,* "covereth, suppresseth the faults and infirmities of others:" a sense of the word occurring in Eccles. viii. 20. οὐ συνήσεται λόγον στέξαι. and sometimes in the Classical writers. See also 1 Pet. iv. 8. James v. 20. and compare Prov. x. 20. The πάντα, however, must here be taken with due restriction, according to circumstances, on which see Recens. Synop. The πάντα πιστεύει and πάντα ἐλπίζει denote such a spirit of candour, as is disposed to believe and hope the best of others, as far as facts and circumstances permit.

8. ἐκπίπτει] "is never to cease, or be out of use," but will be practised in a future state. The εἴτε, &c., is generally taken to mean, "Whatever portion of these spiritual gifts be possessed by any one." But the sense seems rather to be, "Whatever spiritual gifts of this kind there may be," meaning all imaginable ones, and in every conceivable degree. Nor does the εἴτε, as would seem by our common Version, imply *doubt;* but when followed, as here, by a repetition of the same in the apodosis, it may be said to have merely a *comprehensive* force, and the import of εἰ here is exactly that which it has in εἴτις, *whosoever;* an idiom occurring frequently in the N. T. Render literally, "whatsoever gifts of prophecy there may be." Καταργ. I would interpret, with Newc., "shall be done away," namely, by being no longer of use. Γνῶσις here simply denotes the spiritual gift so called.

9, 10. Here the Apostle states the *reason* why these and such like spiritual gifts will cease and be done away; namely, because they will be partly *useless,* and partly *imperfect,* and to be *superseded* by the perfect knowledge to be enjoyed in heaven.

10. ἐκ μέρους.] It is meant, that the endowments and the use of these spiritual gifts are alike imperfect, as compared with that degree of both which is imaginable, or with the complete discoveries of another world.

11. This truth the Apostle now *illustrates* by two similitudes, one taken from the state of boyhood as compared to manhood; the other from the view of objects through a dim and obscure medium.

—ὡς νήπιος ἐφρ.] Was affected as a child, had the dispositions, feelings, and understanding of a child. Ὡς νήπ. ἐλόγ., i. e. reasoned about things with a childish ignorance and misapprehension. Τὰ τοῦ νηπίου, denote the toys, the trifles, and frivolities of that age. Wets. compares Xenoph. Cyrop. viii. ἐγὼ γὰρ παῖς τε ὤν, τὰ ἐν παισὶ νομιζόμενα καλὰ δοκῶ κεκαρπῶσθαι· ἐπεὶ δὲ ἥβησα, τὰ ἐν νεανίσκοις· τέλειος τε ἀνὴρ γενόμενος, τὰ ἐν ἀνδράσι. I would add Philostr. Vit. Ap. i. 17. p. 22. See also Horat. Carm. iv. 10. 7. The *application* (left to be supplied) is: "Such will be the attainments in knowledge of the heavenly state, as compared with that supplied by the most exalted spiritual gifts."

12. βλέπομεν — αἰνίγματι.] The cause of that obscurity which envelopes this passage, is, that the Apostle intermingles the natural and the metaphorical, the thing itself with that with which it is compared. Thus βλέπομεν properly belongs to the latter, but it is used for γινώσκομεν; and ἐν αἰνίγματι, which properly belongs to the former, and for which one would have expected ἀνυδρῶς, is used of the latter. Ἐν αἰνίγ. denotes, as Hesych. explains, ἐν παρεικασίᾳ, "by guess," as in attempting to solve a riddle. The ἐσόπτρου is to be understood (with Rosenm., Elsn., Pearce, Wets., and most Commentators since their time), of some of those transparent substances, which the ancients, in the then imperfect state of the arts, used in their windows; such as thin plates of horn, transparent stone, ill-prepared glass, and such like; through which they saw, indeed, the objects without, but obscurely.

Πρόσωπον πρὸς πρόσωπον is an expression found in Judg. vi. 22., and signifying what is seen on the closest inspection. Καθὼς καὶ ἐπεγνώσθην, "as we also are known by God," (i. e. thoroughly and completely) even of that God who "spieth out all our ways:" nor is there a thought in our hearts but He "knoweth it altogether."

13. νυνὶ δὲ μένει — ἀγάπη.] I have in Rec. Syn. pointed out the misapprehension of the sense of this v. by many modern Commentators, especially the recent foreign ones; and have shown that its import was well discerned by the ancients, and of the moderns, partly by Whitby, Pearce, and Mackn., and completely by Doddr. and Scott. The difficulty, I conceive, hinges on this — that the Apostle has omitted to mention the *cause* of the superiority; though he *hints* at it in the words νυνὶ μένει; namely, since the πίστις and ἐλπὶς only remain in use *now,* in this world only; the ἀγάπη will *also* be exercised in *another world,* and to all eternity. The sense, then, may be thus expressed: "Now Faith, Hope, and Love, these three together, exist in the present scene *only;* but in the future world Faith and Hope will be done away, and therefore the greatest of these is Love," meaning universal benevolence, as it is rightly explained in an able Sermon on this text by Bp. Warburton, vol. x. p. 252. It is, however, contended by Bp. Bull, Harm. Apost., p. 11., that St. Paul's meaning was not that the superiority was due to Love solely on account of

1 XIV. [1] ΔΙΩΚΕΤΕ τὴν ἀγάπην· ζηλοῦτε δὲ τὰ πνευματικά, μᾶλ- [l] Supra 12. 31.
2 λον δὲ ἵνα προφητεύητε. [m] Ὁ γὰρ λαλῶν γλώσσῃ, οὐκ ἀνθρώποις [m] Acts 2. 4. & 10. 46.
λαλεῖ, ἀλλὰ τῷ Θεῷ· οὐδεὶς γὰρ ἀκούει, πνεύματι δὲ λαλεῖ μυστήρια·
3 ὁ δὲ προφητεύων ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ παράκλησιν καὶ παρα-
4 μυθίαν. Ὁ λαλῶν γλώσσῃ ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων ἐκ-
5 κλησίαν οἰκοδομεῖ. Θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ
ἵνα προφητεύητε· μείζων γὰρ ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις,
6 ἐκτὸς εἰ μὴ διερμηνεύῃ, ἵνα ἡ ἐκκλησία οἰκοδομὴν λάβῃ. Νυνὶ δέ,
ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελήσω, ἐὰν
μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει, ἢ ἐν γνώσει, ἢ ἐν προφητείᾳ, ἢ ἐν

its *duration* in another life, but also because in this present life it is, as the Apostle admits at v. 2., far more *useful* and *excellent*.

XIV. 1. διώκετε τὴν ἀγάπην] "studiously, then, endeavour to acquire this love." Here we have a venatory metaphor. Ζηλ. δὲ, &c., "but [at the same time] be earnestly desirous of spiritual gifts." The Imper. has here, as often, a *preceptive* force. Μᾶλλον δὲ ἵνα προφ., rather, however, that ye have that of prophecy. See Note on xii. 28.

2. ὁ λαλῶν γλώσσῃ.] This is equivalent to the γένη γλωσσῶν at xii. 10. 28. where see Notes.

From what follows a case is contemplated, which would often occur, — that the language so spoken was unknown to the bulk of the congregation, the gift being exercised only as an evidence of the divine origin of the Christian religion; in which case it was directed that there should be an interpreter.

— οὐκ ἀνθρ. λαλεῖ] i. e. "he, as it were, addresses not men; It is as if he addressed them not;" for, as the Apostle adds, no one (nemo fere, next to none) understands him. Ἀλλὰ τῷ Θεῷ, "but God [only]."

— πνεύματι δὲ λαλεῖ μυστ.] On the exact sense here some difference of opinion exists. The ancient Expositors generally, and almost all the modern ones, suppose it to mean, "although, by the impulse of the Holy Spirit, he speaketh mysteries." But thus πν. will not yield any sense of importance; and the interpretation is forbidden by the doctrine of the Greek Article. It is, therefore, better (with Est., Vorst., Abp. Newc., and Bps. Middl. and Pearce) to take it in the sense *animo;* rendering, with Casaub., "Quippe cum nemo intelligat; sed animo loquitur arcana;" for, as observes Casaub., it being the use of speech "ut animi sensa declararet aliis; qui ita loquitur ut alii non intelligant, is *animo* magis quam *ore* loquitur."

3. Most of the older Commentators, following the Vulg., regard οἰκοδομὴν, παράκλησιν, and παραμυθίαν as dependent upon εἰς understood. This, however, is too arbitrary, and makes the sense less direct. It is better with the Syriac, and most of the recent Commentators, to regard the words as governed of λαλεῖ; q. d. "speaketh edification;" i. e. what may fill their minds with instruction, exhortation, and consolation; make them wiser, better, and happier.

4. ἑαυτὸν] scil. μόνον, i. e. by the confirmation of his *faith;* for to speak thus must to himself be an undeniable proof of his being divinely inspired.

5. θέλω δέ.] Render, "vellem," "I could wish you." Ἐκτὸς εἰ μὴ is thought to be a pleonastic form; but perhaps it is meant to be more strongly exceptive than εἰ μὴ above. Εἰ μὴ διερμηνεύῃ, sub. τις, i. e. if there be no interpreter at hand. Thus it will *not* be, as Dr. Mackn. supposes, at variance with v. 28. Besides, this is required by the *spirit* of v. 13.

6. By way of illustrating the subject, the Apostle puts the case, — that if *he*, for instance, (meaning, per κοίνωσιν, any one of the persons who possessed the above mentioned χαρίσματα) should visit them, and should merely display the gift of tongues, — what would his visit benefit them? Not at all; unless, he adds, I should address you ἢ ἐν ἀποκαλύψει — ἐν διδαχῇ, which words, indeed, have given rise to much discussion. Now in all these forms of expression, the ἐν is by Heydenr. supposed to denote the *object* of the speaking in question. But it rather, I think, marks the *manner;* though indeed the two senses merge into each other; q. d. in the exercise of, so as to exercise. It is, however, of more consequence to advert to the meaning of ἀποκαλύψει, γνώσει, προφητείᾳ, and διδαχῇ, on which Expositors are much divided in opinion. Some take them all for Accusatives with εἰς, in the sense, "so as to explain and make known to you my meaning, either in the way of *prophecy*, or *teaching* in general." A mode of interpretation harsh and inadmissible. The general sense seems plainly this — that the use of the gift of tongues would be unprofitable, unless it were accompanied with some other gifts, which might contribute, in some way or other (see v. 3.), to the edification of the hearers. That the Apostle has reference to the Spiritual gifts above described, is the opinion of the best Commentators, and seems certain. The reference in προφητείᾳ and διδαχῇ is plainly to the προφῆται and διδάσκαλοι. But that in ἀποκ. and γνώσει is not a little obscure. If there be (*by anticlimax*) a *descent* from superior to inferior gifts, then ἐν ἀποκαλύψει would seem, as Mackn. and others suppose, to have reference to *Apostles*. So Gal. i. 12. ἐδιδάχθην δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ. And at 2 Cor. xii. 1, 7. St. Paul speaks of the abundance of the revelations made to him by the Lord.

Thus the ἀποκάλυψις (scil. τῶν μυστηρίων) here would correspond to the λόγος σοφίας supra xii. 8. Such is the view of the sense adopted by Mackn., who understands γνώσει of the λόγος σοφίας, the gift of a *superior* Prophet: and, again, προφ., of the gift of an *inferior* prophet; διδασκ., that of an *ordinary* pastor. Yet all this is surely too hypothetical. That ἀποκ. does not necessarily imply the revelation peculiar to an *Apostle*, is clear from v. 26. ἀποκάλυψιν ἔχει, where it is considered as

διδαχῇ; Ὅμως τὰ ἄψυχα φωνὴν διδόντα, εἴτε αὐλὸς, εἴτε κιθάρα, ἐὰν 7
διαστολὴν τοῖς φθόγγοις μὴ δῷ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ
κιθαριζόμενον; καὶ γὰρ ἐὰν ἄδηλον φωνὴν σάλπιγξ δῷ, τίς παρασκευ- 8
άσεται εἰς πόλεμον; Οὕτω καὶ ὑμεῖς διὰ τῆς γλώσσης ἐὰν μὴ εὔσημον 9
λόγον δῶτε, πῶς γνωσθήσεται τὸ λαλούμενον; ἔσεσθε γὰρ εἰς ἀέρα
λαλοῦντες. Τοσαῦτα, εἰ τύχοι, γένη φωνῶν ἐστιν ἐν κόσμῳ, καὶ οὐδὲν 10
αὐτῶν ἄφωνον. Ἐὰν οὖν μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ 11

one of the *ordinary* gifts, and (as I have there shown) probably attached to the προφητεία. So Theophyl. on v. 25. says: Ἰδοὺ γὰρ ἡ ἀποκάλυψις εἶδος ἓν προφητείας. As to Macknight's distinction between *superior* and *inferior* Prophets, it is wholly fancied, and has nothing in the N. T. to countenance it; and, indeed, was only suggested by mistakingly supposing the λόγος σοφίας and the λόγος γνώσεως to themselves denote *specific* Gifts; which has been already shown to be groundless. In short, I am persuaded that ἐν ἀποκ. and ἐν γνώσει here have no reference to any Spiritual gifts, but only denote the *effects* and *results* of certain correspondent spiritual gifts; and, in the present case, those of the προφῆται and the διδάσκαλοι. Thus ἀποκαλ. will denote the revelation of high doctrines propounded by the *Prophets;* and γνῶσιν, the ordinary knowledge of the fundamental truths of the Gospel imparted by the *Teachers.* This is perfectly agreeable to the scope of the passage, as above pointed out; for the Apostle means to advert especially to those Gifts that had most *utility*, and those assuredly were the προφητεία and the διδασκαλία. Thus at v. 1. the Apostle prefers it to all other gifts, on the score of high usefulness.

7. ὅμως.] Illustratur exemplo, quantopere pro re supervacanea atque inutili sint habendi sermones linguâ peregrinâ confecti absque interpretatione. (Heydenr.) Thus the sense of ὅμως seems plainly to be (as the best Commentators suppose) *similiter*, for ὁμοίως (as in Gal. iii. 15.), of which signification sufficient examples are adduced by Kypke. Heydenr., indeed, renders it *atqui, quinetiam.* That signification, however, is destitute of authority; while the other is required by the connection.

— ἄψυχα.] Supply ὄργανα. Φωνὴν is for ἦχον, or φθόγγον, and is a term applicable both to wind and to stringed instruments.

— ἐὰν διαστολὴν τοῖς φθόγγοις μὴ δῷ] "unless they give a distinction in the sounds," or rather "*to* the sounds," or notes, as Pierce and Mackn. render. It should seem that the Apostle is not (as many suppose) speaking of the *intonation* necessary to the distinction of one note or tone from another; for that would be little pertinent to his argument; which does not respect one who can speak *no* language (as the words so interpreted would suggest), but one who uses a language that is not understood by his hearers. Yet neither can I agree with Rosenm. and Krause, that he is speaking of the *laws* of *harmony and melody:* for that will as little suit the argument. In fact, as Calvin says, "non est subtilius disputandum; quia Paulus id tantum sumpsit, quod vulgo percipitur." Yet he must certainly advert to something which strikes the *senses* of the vulgar. And that I am inclined to think is the *style*, or peculiar *characteristic* of any tune, which the ancients denoted by the term *mode;* using it, in some measure, as we do *key.* This, I would observe, is confirmed by the expression just after, ἄδηλον φωνήν; for without attending to the distinction of *tones* or *notes*, the performer surely could not be said to *play* on the instrument *at all.* There is evidently an allusion to those various and strongly marked *characteristics*, which among the ancients distinguished different kinds of music, whether *sacred, domestic, dramatic,* or *military;* insomuch that any person, with a tolerable ear, could tell to what class to refer any composition which he heard. Whereas if those characteristics were not observed in the air, he would not know what the tune was meant to be; whether, as we should say, a *March* or a *Waltz.* This, then, seems to be what the Apostle means; as is plain from the words following, which contain *another* illustration of the same kind, but more perspicuous, and serving to explain the preceding.

8. καὶ γὰρ ἐὰν ἄδ. &c.] The Apostle here adverts to a use of musical tunes, in which their distinction was *especially* necessary, viz. for military purposes. Now the military wind instruments of the ancients were not used merely for the purpose of *directing the steps in marching;* but also for the purpose of signifying to the soldiers, as it were *by signals*, what they were to do; whether to advance, or retreat, take up arms, or go to quarters: in fact, they performed all that is now done by our trumpets or bugles.

— ἐὰν ἄδηλον φωνὴν σάλπ. δῷ] q. d. if the trumpeter sound his instrument without proper attention to this distinction of tunes, and thereby make the signals in question indistinct; not distinguishing between that which sounds *to arms*, and that which signifies a *retreat*, or other military evolutions, no one will know what to do. So Polyb. xxx. οἱ μὲν αὐληταὶ φυσῶντες ἀδιάφωνα.

9. διὰ τῆς γλώσσης] "by the tongue," meaning the organ of *speech*, as opposed to the musical instruments just spoken of. Εἰς ἀέρα λαλεῖν is a proverbial expression, to denote speaking in vain, like *ventis verba profundere* in Latin, and a similar one in our own language.

10. Here is another illustration by example; in which we must attend to the elliptical and idiomatical cast of the words. I have in Recens. Syncp. shown that the true ellipsis is, not ὅσα ἀνδρῶν, which would lead to a wrong sense, but ὅσα ἂν θέλοιτε: and that at εἰ τύχοι must be repeated τοσαῦτα. Thus the sense is: "There are (we will suppose) as many kinds of tongues in the world as ye choose, if so many there should be." The sense of οὐδὲν ἄφωνόν ἐστι is "none formed of inarticulate sounds," but is adapted to be significant to the persons who use it.

11. ἐὰν οὖν μὴ εἰδῶ, &c.] Render: "Now, unless I know the meaning of the language [which may be addressed to me] ἔσομαι τῷ λαλοῦντι βαρβ. &c., I shall be, with respect to the speaker of it, a foreigner; and the speaker will be, with respect

12 λαλοῦντι βάρβαρος· καὶ ὁ λαλῶν, ἐν ἐμοὶ βάρβαρος. Οὕτω καὶ ὑμεῖς,
ἐπεὶ ζηλωταί ἐστε πνευμάτων, πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε
13 ἵνα περισσεύητε. Διόπερ ὁ λαλῶν γλώσσῃ προσευχέσθω ἵνα διερμηνεύῃ.
14 ἐὰν γὰρ προσεύχωμαι γλώσσῃ, τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς
15 μου ἄκαρπός ἐστι. [n] Τί οὖν ἐστι; Προσεύξομαι τῷ πνεύματι, προσεύ- n Eph. 5. 19. Col. 3. 16.
ξομαι δὲ καὶ τῷ νοί· ψαλῶ τῷ πνεύματι, ψαλῶ δὲ καὶ τῷ νοί.
16 Ἐπεὶ, ἐὰν εὐλογήσῃς τῷ πνεύματι, ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου

to me, a foreigner." On this sense of βάρβαρος, i. e. one who speaks a language he understands not, see Note on Acts xxviii. 2. and Rom. i. 14., and my Note on Thucyd. iii. 66. The above signification of ἐν is Hebraic. A Classical writer would either have used ἐπὶ, or dropped the preposition. So in a kindred passage of Diog. Laert., of which I have not noted the page. Anacharsis says of the Greeks. ἐμοὶ δὲ πάντες Ἕλληνες σκυθίζουσι.

12. οὕτω καὶ ὑμεῖς.] This must be taken, not with the preceding, but with the following words, and construed with ζητεῖτε. The οὕτω may be rendered, with Wakef., *So then*, or *wherefore*. The full force of οὕτω will be perceived by supplying the ellipsis, as follows: "Thus also (to apply this to your case), since you are anxious for, &c., strive, &c." Ζηλωτὴς is here taken as at xii. 31. and xiv. 1. Πνευμάτων is for πνευματικῶν (scil. χαρισμάτων) abstract for concrete, which occurs at xiv. 1. In the next words there is a transposition, for ζητεῖτε ἵνα περισσεύητε πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας, 'endeavour to abound, or be zealous of abounding in them' &c. The reason for the transposition seems to have been that οἰκοδομὴ was the principal thing meant to be enforced, and is therefore put *first*.

13. προσευχέσθω ἵνα διερμ.] On the sense of these words Commentators considerably differ in opinion. Some (as Mackn. and Dr. Burton) take it to be: "Let him [so] pray, that [another] may interpret his prayers." But this introducing a word which has nothing corresponding to it in the original, so as to quite change the sense of the passage, cannot be tolerated. Most eminent modern Commentators assign this as the sense: "Let him [so] pray, as that he may, or in such a manner that he may (by the words used in his prayer, or by explaining it in a known language) interpret and impart to others, what the afflatus has imparted to him; and not, out of vain ostentation, utter it in a tongue unknown." But that sense cannot be extracted from the words without much violence, and would suppose the sacred writer to express himself most enigmatically. The most simple, and, it should seem, the true interpretation is that of the ancient and some modern Expositors, who assign the following sense: "Let him pray that he may *likewise* be enabled to interpret [what he says]." See xii. 10. and Notes. This view, as Heydenr. observes, is most agreeable to the words following, which contain a *reason*, for the above.

14. Here the Apostle excites them to aim at *higher gifts* than speaking with tongues, by pointing out the inefficiency of that gift to general edification. The pronoun *I* denotes, per μετασχηματισμὸν, any person having the gift of tongues. Hence it is plain that τὸ πνεῦμά μου cannot mean the *Holy Spirit*, as many Commentators suppose; nor, as others explain, "my spiritual gift." The true interpretation is doubtless that of the ancients and most moderns for the last century, "my mind." Render: "If I pray in a foreign language (without interpreting my words) my *mind* prayeth, but my meaning (i. e. the *meaning* or *purport* of my prayer) produces no benefit to others."

15. τί οὖν ἐστι;] Sub. πρακτέον, as Rom. iii. 9. vi. 15. The *answer* to the question is made (agreeably to the μετασχηματισμὸς) in the *first* person. The exact sense, however, is disputed. Some ancient, and almost all the early modern Expositors (together with Hamm., Whit., Rosenm., Krause, and Iaspis) suppose the sense to be this: "The best to be done is to ask God to be endued with the faculty of divinely-inspired prayer in a foreign language; not with the spirit and soul alone, and to our own edification only, but τῷ νοΐ, with *meaning*, so as to be understood by others also," i. e. that we may have, too, the gift of *interpretation*, as well as tongues. This sense of νοΐ is required by the context. See v. 19. But how προσευχ. can be thought to contain any such sense as that here ascribed to it, however agreeable to the context, I see not. The general sense intended, allowing for the μετασχηματισμὸς, seems to be simply this: "We must, then, so pray with the Spirit, that others, as well as ourselves, may understand the meaning of our prayers." Thus νοΐ (as Heydenr. observes) is for τῷ νοΐ τῶν ἄλλων, i. e. εἰς τὸ νοεῖσθαι ὑπ' ἄλλων, ἵνα τοὺς ἄλλους κατηχήσω. And he adduces an example of a *vox intelligentiæ* being used transitively of that which others may understand, i. e. be permitted to understand, from Nehem. viii. 9. 1 Chron. xxv. 7. 8. The above view of the sense I find supported by the authority of Theodoret, as follows: πνεῦμα τὸ χάρισμα καλεῖ· νοῦν δὲ τὴν σαφήνειαν τῶν λεγομένων. Λέγει δὲ ὅτι προσήκει τὸν ἑτέρᾳ γλώττῃ διαλεγόμενον, εἴτε ἐπὶ ψαλμῳδίας, εἴτε ἐπὶ προσευχῆς, εἴτε ἐπὶ διδασκαλίας, ἢ αὐτὸν ἑρμηνεύειν εἰς ὠφέλειαν τῶν ἀκουόντων· ἢ ἕτερον τοῦτο ποιεῖν δυνάμενον συνεργὸν τῆς διδασκαλίας λαμβάνειν. If this be not admitted, we may, with Theophyl., suppose τί οὖν ἐστι to mean, "What, then, is to be asked for?" And then, with several of the most ancient MSS., reading προσεύξωμαι, and supposing an ellip. of ἵνα, the sense will be, "that I may be enabled to pray with the Spirit," &c. Ψαλῶ may here, as in a kindred passage at James v. 13, be understood not necessarily of a *hymn* actually *sung*, but of a composition, perhaps half prose and half poetry, *recited*. This at least would seem to be the case from the passage of James, where see Note. See also Col. iii. 16. and Note.

16. ἐπεὶ, ἐὰν εὐλ.] Ἐπεὶ here signifies "since, in *that* case" (viz. that *other* case); as also in Rom. iii. 6. xi. 6. 1 Cor. v. 10. vii. 14. xv. 29. Heb. ix. 26. x. 2. and sometimes in the Classical writers. Ἐὰν εὐλογ., "if, or when, thou givest [God] thanks." Τῷ πνεύματι, in the spirit, "with thy mind [only]," i. e. to thyself only.

— τοῦ ἰδιώτου.] I have in the Note on Acts iv

πῶς ἐρεῖ τὸ ἀμὴν ἐπὶ τῇ σῇ εὐχαριστίᾳ, ἐπειδὴ τί λέγεις οὐκ οἶδε;
σὺ μὲν γὰρ καλῶς εὐχαριστεῖς, ἀλλ᾽ ὁ ἕτερος οὐκ οἰκοδομεῖται. Εὐχα- 17
ριστῶ τῷ Θεῷ [μου], πάντων ὑμῶν μᾶλλον γλώσσαις λαλῶν. ἀλλ᾽ ἐν 18
ἐκκλησίᾳ θέλω πέντε λόγους διὰ τοῦ νοός μου λαλῆσαι, ἵνα καὶ ἄλλους 19
κατηχήσω, ἢ μυρίους λόγους ἐν γλώσσῃ. [o] Ἀδελφοί, μὴ παιδία γίνεσθε 20
ταῖς φρεσίν· ἀλλὰ τῇ κακίᾳ νηπιάζετε, ταῖς δὲ φρεσὶ τέλειοι γίνεσθε.
[p] Ἐν τῷ νόμῳ γέγραπται· Ὅτι ἐν ἑτερογλώσσοις, καὶ ἐν 21
χείλεσιν ἑτέροις, λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ᾽
οὕτως εἰσακούσονταί μου, λέγει Κύριος. Ὥστε αἱ γλῶσσαι 22
εἰς σημεῖον εἰσὶν οὐ τοῖς πιστεύουσιν, ἀλλὰ τοῖς ἀπίστοις· ἡ δὲ προ-
φητεία οὐ τοῖς ἀπίστοις, ἀλλὰ τοῖς πιστεύουσιν. Ἐὰν οὖν συνέλθῃ ἡ 23

o Psal. 131. 2. Matt. 11. 25. & 18. 3. & 19. 14. Eph. 4. 14. Heb. 5. 12. 1 Pet. 2. 2.
p Deut. 28. 49. Isa. 28. 11, 12.

13, and in Recens. Synop. in loc., shown that ἰδιώτης denotes a private person, as opposed to one in any office. Hence the sense assigned here by most Commentators, "one of the laity," might be admitted, if the context, &c. allowed it. But as that requires some more *special* sense, and the distinction between Clergy and Laity was probably not yet made, I would, as the context requires, interpret it, with Chrys. and Heydenr., "one who occupies the situation of an uninspired person, one not endued with the gift of tongues." The *Article* here denotes the *genus* of persons so circumstanced. Ἀναπ. τόπον is not a mere Hebraism; but the metaphor is common to both ancient and modern languages. The word ἀμὴν is properly an adjective signifying *true*, and, as such, was used as well in *solemn asseverations* (when ἐστι was left to be understood), as after any *prayer*, which involved either *asseveration* (as when the praises of God were pronounced), or *supplication*, when his aid was sought; which required the ellipsis ἔστω. The τὸ at ἀμὴν ought to be expressed, since it denotes what was *customary*. Εὐχαριστία is equivalent to εὐλογία, both being general terms to denote prayer and praise.

18. εὐχαριστ., &c.] This is (as Chrys. observes,) introduced (like the καθὼς just before) to show that he does not *depreciate* the gift, because he possesses it not. The μου is not found in several ancient MSS. and Versions, and some Fathers, and is cancelled by Griesb. and Tittm. But the same phrase occurs at Phil. i. 3, and Philem. 4.; and it is less likely that it should have been *interpolated* here from those passages, than have been *thrown out* by the early Critics, as savouring of inelegance. Λαλῶν is for ὅτι λαλῶ, being so expressed, somewhat inaccurately, to avoid egotism.

19. In πέντε λ. there is an idiom, common to all languages, by which a *small certain* number is put for a *very few*. And the same, mutatis mutandis, may be said of μυρίους. Διὰ τοῦ ν. μου (or, as is read in many MSS., Versions, and Fathers, τῷ νοῖ μου) is by the best Commentators shown to mean "ex mentis meæ sensu." See Note supra v. 15. The *next* words are exegetical of the preceding.

20. After pointing out the true nature and comparative value of the gift of tongues, the Apostle endeavours to repress in them a too great anxiety for its possession — by showing that to wish for it without regard to the advantage thence resulting, were even *puerile*. And then using a delicate turn, suggested by the word παιδίον, he adds: ἀλλὰ τῇ κακίᾳ νηπ., of which the sense is, "but as respects vice, be even infantile." Theodoret excellently paraphrases thus: Μὴ ἀντιστρέψητε τὴν τάξιν ("do not invert the order of nature") μηδὲ τῶν παιδίων τὴν ἄνοιαν, ἀλλὰ ἀκακίαν ζηλώσατε· τῶν δὲ τελείων μὴ τὴν πονηρίαν, ἀλλὰ τὴν ἀγχίνοιαν ἔχετε. This childlike simplicity our Lord himself often earnestly enjoined. (See Matth. x. 16.) And with good reason; since it is closely connected with virtues even of the highest kind. Thus it is finely remarked by Thucyd. i. 83. init. καὶ τὸ εὔηθες, οὗ τὸ γενναῖον πλεῖστον μετέχει.

—ταῖς δὲ φρεσὶ τέλ. γίνεσθε] "but as to prudence and judgment, in approving those things which are excellent, be *grown-up persons*, and attain to something of the maturity of your Christian profession." This sense of τέλειος occurs in Eph. iv. 13. and Heb. v. 14. and elsewhere in the best writers.

21. ἐν ἑτερογλώσσοις.] The passage alluded to is Is. xxviii. 11 & 12, which (as well as the kindred one of Jerem. v. 15.) may be regarded as predictive of the gift of tongues. Or (to use the words of Scott) "while it seems *primarily* to have related to the languages of those foreign nations by whom God intended to execute vengeance on Israel, it might also denote that he would instruct them by persons endued with the gift of tongues, to convince them that those persons taught the true religion." The words here quoted differ considerably from the Sept., but agree in substance with the Hebrew; this being a citation *ad sensum* rather than *ad literam*. In fact, the only material difference is in the substitution of the *first* person for the third, to make the sense more pointed. Λέγει Κύριος are the words of the *Apostle*, and do not profess to be from the Prophet. By νόμος is here, as often, denoted the Old Testament. See John x. 34.

22. In order further to show the inferiority of *tongues* to interpretation, the Apostle adverts to the *chief purpose* which signs were meant to serve; namely, for the conviction of unbelievers, rather than the edification of believers.

—ὥστε αἱ γλῶσσαι, &c.] The sense is: "Wherefore the tongues in question are [meant] to serve for a sign, or mark, by which it may be known that the Christian doctrine is true. Yet these are [intended] not [so much] for believers as unbelievers; whereas the προφητεία, though it is not so much a sign to the unbeliever, yet is especially such to the believer; being a sign and a confirmation of their faith, and an increase of their knowledge."

23. The Apostle further evinces the inferiority of tongues, by showing the *misconstruction* which the use of the gift might occasion to the heathens;

ἐκκλησία ὅλη ἐπὶ τὸ αὐτό, καὶ πάντες γλώσσαις λαλῶσιν, εἰσέλθωσι δὲ
24 ἰδιῶται ἢ ἄπιστοι, οὐκ ἐροῦσιν ὅτι μαίνεσθε; Ἐὰν δὲ πάντες προ-
φητεύωσιν, εἰσέλθῃ δέ τις ἄπιστος, ἢ ἰδιώτης, ἐλέγχεται ὑπὸ πάντων,
25 ἀνακρίνεται ὑπὸ πάντων· [q] [καὶ οὕτω] τὰ κρυπτὰ τῆς καρδίας αὐτοῦ [q] Zach. 8. 23.
φανερὰ γίνεται· καὶ οὕτω πεσὼν ἐπὶ πρόσωπον, προσκυνήσει τῷ Θεῷ,
ἀπαγγέλλων ὅτι ὁ Θεὸς ὄντως ἐν ὑμῖν ἐστι.
26 [r] Τί οὖν ἐστιν, ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος ὑμῶν ψαλμὸν [r] Supra 12. 8, 9, 10.
ἔχει, διδαχὴν ἔχει, γλῶσσαν ἔχει, ἀποκάλυψιν ἔχει, ἑρμηνείαν ἔχει·—

so that, unless employed in conjunction with interpretation, it might tend rather to the injury than the benefit of the Gospel.

The *ἐὰν οὖν* is not *conclusive*, but *transitive*, signifying *now if, if for example*. By *πάντες* I would not understand, with most Expositors, "all together, confuse, tumultuariè;" but simply all the persons present who speak in virtue of a spiritual gift. The *ἰδιῶται* should not, (with some) be taken as supra v. 16. (for that would be unsuitable to what follows), but in the sense, "persons not conversant with Christianity." So Hesych. explains *ἰδιώτας* by *ἀπείρους*. See my Note on Thucyd. vi. 72, 3. *ἰδιώτας, ὡς εἰπεῖν χειροτέχναις*. The Apostle, we may suppose, is here designating such *heathen (strangers)* as might occasionally attend, or be induced to go once or twice, out of curiosity; and this by a tacit allusion to two sorts of persons: 1. those who were well inclined to the Gospel, but uninstructed in its doctrines; 2. such as were disposed to reject it, and went merely from curiosity, or to catch up something to censure or ridicule. This view is supported by the authority of Theodoret, who explains it by *ἀμίητοι*; and also by Heydenr., who takes it to mean "imperiti religionis Christianæ, extranei, de rebus Christianis haud satis edecti." The words following will have no difficulty, if referred to *both*, or to *either* of those classes, as the case may be. The *ἐροῦσιν ὅτι μαίνεσθε* ("they will say you are frantic enthusiasts") is evidently meant for *both*. At v. 24. we have the plural changed into the singular, in order that what has now been said should be referred to either of the above sorts of persons respectively. Ἐλέγχεται is (as the position shows) meant for the *ἄπιστος*, and signifies "he is convicted of error in the notions he had entertained of Christianity, and convinced of his *sin* in opposing God's true Religion; his understanding being convinced, and his conscience awakened." The *ἀνακρίνεται* (which is intended chiefly for the *ἰδιώτης*) seems to mean, "he is put on his examination, is made to discern aright of his condition, as a *poor ignorant sinner* needing the salvation of a Saviour. Ὑπὸ *πάντων*, "by all [the preachers]," each saying something that comes home to his conscience.

25. *τὰ κρυπτὰ—γίνεται.*] This may mean (as Mr. Scott explains) "his secret thoughts are divulged (viz. by being, as it were, *spoken to*. See Heb. iv. 12.), his secret objections answered, his secret sins reproved, and the real state of his heart made known to him." The words *Καὶ οὕτω* before *τὰ κρυπτὰ* are not found in some MSS., Versions, and Fathers, and are cancelled by Griesb. and Tittm. But the words are more likely to have been thrown out, by over-nice Critics, to remove a tautology, than to have been introduced, as they must, through *mistake*, originating in the *καὶ οὕτω* just after. That such a mistake should have crept into nearly *all* the MSS. is very improbable. Besides, the words have great propriety, as serving to mark the *consequence* of the former; self-knowledge being the necessary *consequence* of close self-examination, carried on under the power of an awakened conscience. For although the generality of Expositors understand the *κρυπτὰ — φανερὰ γίνεται* of the *κρυπτὰ* being made known to *others;* yet it should rather seem meant of the *person himself*. A view, I find, supported by the opinion of Calvin. See his admirable note.

The next words describe the *effects* of conviction of sin and compunction;—namely, humble and hearty prayer to God for acceptance, or furtherance in His grace; and an open acknowledgment of the truth of the religion which had before been rejected. The last clause seems meant for the *ἄπιστος* only.

26. Now follows the *conclusion*,—that the value of these *χαρίσματα* is not to be measured by the *nature* of the gift, considered in itself, but by the *mode* and *degree* in which the advantage of others, as well as the possessor, is promoted. On *τί οὖν* see Note supra v. 15. In the words following something seems wanting; to supply which, some suppose an ellip. of *εἰ*; a rather precarious expedient. Others read the words *interrogatively;* which is frigid and inefficient. Others, again, reject both the interrogation and the insertion, and render *ἕκαστος ἔχει* "each is ready and eager to supply." But that is *straining* the sense. There is, in fact, no difficulty, if the words be taken of what is *supposed* to be done; and *εἴτε* or *ἤ* may, with Œcumen., Camer., and Schliting, be *understood*, which is *expressed* in the verse following. Thus the sense of the whole passage will be: "What, then, is to be done [to avoid these evils, and promote the good in view; why this]. Each [we will suppose], i. e. of the *πνευματικοί*, hath some gift or other: either he hath a psalm, or he hath, &c. [Well, be it so, so that all be done unto *edification*]. Keep *that* in view. Let every thing be done unto edification." The *terms* expressing these gifts are to be explained with reference to what the Apostle has before said concerning them. Yet as he here speaks *generally*, and does not use precisely the *same* terms, the Commentators differ in opinion as to the sense, of which see a full discussion in Rec. Syn. Suffice it here to say, that the *ψαλμὸν* seems to have reference to the *ψαλῶ* at v. 15., and probably denotes an extemporaneous and inspired piece of poetry, adapted to be sung to some melody. Διδαχὴ seems to denote the *instruction* of the *διδάσκαλοι* mentioned at xii. 28, 29. The *γλῶσσαν* and *ἑρμ.* must be explained on the same principle. With respect to *ἀποκάλυψιν*, it may, from the general air of the context, be supposed

πάντα πρὸς οἰκοδομὴν γινέσθω. Εἴτε γλώσσῃ τὶς λαλεῖ, κατὰ δύο ἢ 27
τὸ πλεῖστον τρεῖς, καὶ ἀνὰ μέρος· καὶ εἷς διερμηνευέτω. Ἐὰν δὲ μὴ 28
ᾖ διερμηνευτὴς, σιγάτω ἐν ἐκκλησίᾳ· ἑαυτῷ δὲ λαλείτω καὶ τῷ Θεῷ.
Προφῆται δὲ δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν. 29
Ἐὰν δὲ ἄλλῳ ἀποκαλυφθῇ καθημένῳ, ὁ πρῶτος σιγάτω· δύνασθε 30
γὰρ καθ᾽ ἕνα πάντες προφητεύειν, ἵνα πάντες μανθάνωσι καὶ πάντες 31
παρακαλῶνται. Καὶ πνεύματα προφητῶν προφήταις ὑποτάσσεται· 32

to be something brought forward by a προφήτης. See Note supra v. 6.

27. The Apostle now gives some *special* directions, by which the gift of tongues may be exercised to edification. The τις is used (like the French *on*) to denote *several persons* (on which idiom see Matth. Gr. Gr. §. 487.) as in 1 Pet. iv. 11. εἴ τις λαλεῖ. Thus in both passages it is equivalent to εἴτε τινὲς λαλοῦσι γλώσσῃ, and in both we may supply λαλείτωσαν from λαλεῖ. Κατὰ δύο ἢ τρεῖς means "two or three [only] at each time of meeting."

28. ἐὰν δὲ μὴ ᾖ διερμ.] "but if there be no one [present] who has the gift of interpretation," i. e. neither another nor himself. See Chrys., Œcum., and Rosenm. Σιγάτω. scil. ὁ λαλεῖν βουλόμενος. Ἑαυτῷ δὲ λαλείτω is well explained by Chrys., λαλ. κατὰ διάνοιαν, ἢ ῥήμα καὶ ἀψοφητί. By λαλ. τῷ Θεῷ is meant "address God [in *silent* prayer]."

29. δύο ἢ τρεῖς.] Sub. κατὰ, i. e. two or three at one meeting. By οἱ ἄλλοι are meant the *rest* of the prophets; namely, who are not to speak at that meeting. Of διακρ. the sense (as almost all Commentators are agreed) seems to be, "let them decide on what is spoken, whether it be dictated by the Spirit of truth or not;" namely, lest false prophets (of whom St. Paul warns them in his second Epistle, written a year after) should creep in. This office was attached to the *prophetical* one, and was exercised by those who possessed the gift of the διάκρισις πνευμάτων, spoken of at xii. 10., where see Note.

30. ἐὰν δὲ ἄλλῳ—σιγάτω.] The sense (which has been debated) seems to be this: "If any revelation be made [by the Spirit] to another [prophet], let the first [prophet] have done speaking." And in this way the passage is taken by the ancient and early modern Commentators. And in this sense σιγ. occurs in Acts xv. 13., and often in the Classical writers; as Polyb. ix. 13, 2. Several, however, of the modern Commentators (as Grot., Whitby, Locke, Pearce, Doddr., and Mackn.), stumbling at the idea of any one speaking by the Holy Spirit being *silenced*, take σιγάτω in the sense "let him permit the first to come to a conclusion," or, "let him wait till the first has done speaking." But so to strain the plain sense of words is not the way to remove difficulties. Here that may be done without resorting to such means: not, indeed, by *sinking* (with many recent Commentators) *the supernatural* in these *gifts;* but by supposing, that, in the exercise of this ministry, the prophets were so *perpetually* acting under a divine afflatus, or so entirely removed from the operation of their understanding, or the guidance of their own feelings of prudence or propriety, that they might occasionally need the suggestions of their brethren the other prophets, and sometimes to be reminded to come to a conclusion (though we need not suppose an *abrupt* one), when running into undue prolixity; which it is plain from the words following the Apostle had principally in view. Indeed, that those so speaking were not *always* under the actual influence of the Holy Spirit, is, I think, manifest from the direction of the Apostle καὶ οἱ ἄλλοι διακρινέτωσαν. Besides, that a person endued with any spiritual gift had the power, as free agent, of using, or not using it, and might be controlled by authoritative admonition (without any disparagement of the respect due to the Spirit), is clear from this,—that those who possessed the gift of tongues are commanded to be silent when there was no one by to interpret it. All the prophets, I agree with Calvin and Paræus, whether speaking, or sitting in silence, were endued, indeed, with the Holy Spirit; but very differently at different times. But besides that *general* assistance of the Holy Spirit, by which they were enabled to discharge their duty, they were, no doubt, at times sensible of a *special illapse* of the Holy Spirit; which being extraordinary, might, in the case of a silent prophet, demand its requisition to be complied with by a speaking one.

31. δύνασθε γὰρ, &c.] The sense is: "For [thus] ye may all [viz. who are prophets] be enabled to prophesy one after another; so that all may [in their turn] receive or communicate instruction, or admonition."

32. καὶ πνεύματα προφ. προφ. ὑποτάσσεται.] The Commentators are not agreed on the exact sense contained in these words. Some ancient and most of the best modern ones regard this verse as asserting the *possibility* of *obeying the foregoing injunctions;* q. d. The spiritual gifts of the prophets are [not, like the phrenzy of the Heathen priests, beyond their controul, but] subject to the prophets; who may exercise them or *not*, as occasion may require. See Theophyl., Hamm., Whitby, Wolf, Krause, and Heydenr. Bp. Middl., indeed, urges that the propriety of the Article would require τοῖς προφήταις; and he adopts the interpretation of Schulz, Rosenm., and Schleusn.; (which, indeed, had been propounded by Chrys., Theod., Calvin, and Est.) "They who are divinely inspired are bound, at proper seasons, to give place to others who have been gifted with the same inspiration." This interpretation, however, involves no little harshness; it being thus necessary to take πνεύματα προφητῶν for προφ., and to supply τοῖς ἄλλοις. Now this would suppose the sentence to be written most ænigmatically. As to the objection, urged by Bishop Middl., with respect to the absence of the Article τοῖς, it has no force; since, as *both* the nouns, προφητῶν and προφήταις, are without the Article, it cannot be necessary to the latter; especially since what is said may be supposed to be expressed *gnomicè*. Moreover, the *connection*, as regards what *precedes* (πρῶτος σιγάτω), is quite in favour of the first-mentioned interpretation. And as regards what *follows*, no connection is *necessary*, since (though the editors have failed to notice it) the words of v. 32. are *parenthetical;* and the γὰρ

33 [s] οὐ γάρ ἐστιν ἀκαταστασίας ὁ Θεός, ἀλλ᾽ εἰρήνης· ὡς ἐν πάσαις
34 ταῖς ἐκκλησίαις τῶν ἁγίων. [t] Αἱ γυναῖκες ὑμῶν ἐν ταῖς ἐκκλησίαις σι-
γάτωσαν· οὐ γὰρ ἐπιτέτραπται αὐταῖς λαλεῖν, ἀλλ᾽ ὑποτάσσεσθαι,
35 καθὼς καὶ ὁ νόμος λέγει. Εἰ δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ τοὺς
ἰδίους ἄνδρας ἐπερωτάτωσαν· αἰσχρὸν γάρ ἐστι γυναιξὶν ἐν ἐκκλησίᾳ
36 λαλεῖν. Ἢ ἀφ᾽ ὑμῶν ὁ λόγος τοῦ Θεοῦ ἐξῆλθεν; ἢ εἰς ὑμᾶς μόνους
37 κατήντησεν; [u] Εἴ τις δοκεῖ προφήτης εἶναι ἢ πνευματικός, ἐπιγινω-
38 σκέτω ἃ γράφω ὑμῖν, ὅτι [τοῦ] Κυρίου εἰσὶν ἐντολαί· εἰ δέ τις
39 ἀγνοεῖ, ἀγνοείτω. Ὥστε, ἀδελφοί, ζηλοῦτε τὸ προφητεύειν, καὶ τὸ

s Supra 11. 16.
t Gen. 3. 16. supra 11. 3. Eph. 5. 22. Col. 3. 18. 1 Tim. 2. 11, 12. Tit. 2. 5. 1 Pet. 3. 1.
u 2 Cor. 10. 7. 1 John 4. 6.

which commences v. 33. (not well rendered by Mackn. *besides*), has reference to the injunction and the reason for it at vv. 30, 31. q. d. "Let this injunction be observed, for it is the ordinance of that Being who is the author not of confusion, but of peace and order." I have indicated this *hypo-parenthesis* by inclosing the words between two colons. They were meant, I conceive, to anticipate an objection, q. d. "How can it be *proper* for any prophet to be thus silenced; or how he should be *able* to controul the suggestions of the Spirit?" To this the answer is, that the exercise or non-exercise of their spiritual gift was at their own discretion (for such, as Chrys., Theophyl., Est., Whitby, and Mackn. have pointed out, must be the sense of πνευμ.); whence it followed, that whatever impropriety or evils arose from the undue exercise of the gift must be imputed not to the *Spirit*, but to the *Prophet himself;* whose duty it would therefore be to rein in his impetuosity, and yield to another, before he had finished what he intended to say.

33. ἀκαταστασίας.] On the *proper* sense of the word see Luke xxi. 9. It here denotes tumult and confusion, as opposed to εἰρήνη, quietness and order.

The words ὡς ἐν πάσαις — ἁγίων may be rendered: "as is the case in all other congregations of Christians." There is no reason, with many eminent Editors and Expositors from Bp. Pearce downwards, to connect these words with the words following. For thus the gravity and authority of the Apostle's injunction will be injured, and a great irregularity supposed, — namely, that of introducing an inferior reason *first* in the sentence. And what example is there of a sentence so commencing with an ὡς? This seems to have been an expedient resorted to from the connection between these words and the preceding ones, being not very obvious. But why should we not consider this (like very many others in St. Paul's Epistles) as a briefly-worded *clause*, standing in the place of a complete *sentence*, introduced by an illative particle? So Calvin (who rightly makes it refer to all that has been before said on the cultivation of order and peace) expresses the sense thus: "Nihil vobis hactenus præcepi, quod non observatur in omnibus Ecclesiis; atque ita continentur in pace." So also Theodor. (following the exposition of Chrys.) paraphrases: Οὐδὲν καινὸν νομοθετοῦμεν, ἀλλὰ τοὺς τῶν ἐκκλησιῶν ὑμᾶς νόμους, οὓς αὐτὸς τέθεικε τῆς εἰρήνης ὁ πρύτανις. See Luke ii. 14. and John xiv. 27.

34. ἐν ταῖς ἐκκλ. σιγάτωσαν· οὐ γάρ, &c.] This injunction (which, it is almost universally admitted, implies a total prohibition to women to speak at all in the congregation), *seems* to be contradictory to that at xi. 5. To reconcile which with the former, many Commentators suppose that the Apostle *here* refers to voluntary discourse, though even spoken with the ordinary aid of the Holy Spirit; and in ch. xi. to praying and prophesying under the extraordinary influence of the Spirit. According to this, the women were to keep silence, i. e. to refrain from speaking in public in the churches, except when they were influenced by an extraordinary inspiration. See Holden. But to that sense Whitby and Mackn. urge serious objections (which see in Recens. Synop.); and they maintain, that the Apostle *at Ch. xi.* only intended to say how the women should speak *if they spoke at all*, but *here* means absolutely to forbid it. Both solutions of the difficulty, however, are open to objections, and there seems to be no safe mode of removing them, but by supposing the προφ. there to mean some such inferior sort of the προφητεία, perhaps (expounding Scripture), as should not, by its exercise in public, contravene the order in this passage.

35. εἰ δέ τι μαθεῖν, &c.] This is meant to exclude the pretence of speaking for the purpose of interrogation, and for instruction's sake; which, as it would produce disorder, is forbidden.

36. The Apostle fortifies the injunctions contained in this and the two preceding chapters (but chiefly those in the foregoing verses, especially v. 33. which refers to the example of *other* churches) by adverting to a *fact*, — namely, that the Corinthians had no priority of conversion to plead, or any superiority over other Churches, which might give them a privilege to deviate from the general practice; q. d. is your's the mother Church, or the only Church? There is an allusion to Is. ii. 3. The *inference* is, "You must therefore submit to the custom of the generality." Now the mention of these irregularities naturally brings to the Apostle's mind the authors and abettors of them, certain persons who pretended to be endued with the Gift of Prophecy, and other spiritual Gifts.

37. Δοκεῖ is wrongly rendered in our common Version "seemeth to himself;" and still worse by Mackn. and Holden, "is sure;" a sense which the word nowhere bears. The sense is, "is accounted," "is reputed" (as iii. 18. εἴ τις δοκεῖ σοφὸς εἶναι), meaning, "if any one be *really* a prophet." In the words ἐπιγινωσκέτω — ἐντολαὶ there is a frequent Hellenism: and we may render: "let him understand or know that what I write unto you (i. e. my injunctions) are commands of the Lord;" just as what comes from an Ambassador may be said to come from his Sovereign. The τοῦ before Κυρίου is omitted in many of the best MSS. and some Fathers, and not found in the earliest Edd. It is cancelled by Matth., Griesb., Krause, Tittm., and Vater, and is probably an interpolation.

38. ἀγνοεῖ] i. e. professes ignorance, or, as it

λαλεῖν γλώσσαις μὴ κωλύετε. Πάντα εὐσχημόνως καὶ κατὰ τάξιν 40
γινέσθω.

x Gal. i. 11, 12. XV. x ΓΝΩΡΙΖΩ δὲ ὑμῖν, ἀδελφοὶ, τὸ εὐαγγέλιον ὃ εὐηγγελισά- 1

seems, from the antithesis, to mean, "is not disposed to acknowledge them as such." Ἀγνοείτω, i. e., by a popular idiom (being an example of the *permissive* Imperative), "*per me licet*, let him do so, *suo periculo*, I have no more to say to him." Comp. ii. 16.

39, 40. Here the Apostle sums up the whole of what has been before said. Μὴ κωλύετε signifies, "be no hindrance to," "discountenance not." Εὐσχημόνως καὶ κατὰ τάξ., "in a decorous and orderly manner." Εὐσχ. refers to the breaches of Ecclesiastical decorum before adverted to; and κατὰ τάξιν to the violation of order and subordination in the ministrations of the Church, with allusion to which the Apostle enjoined Christians (Eph. v. 21.) ὑποτάσσεσθαι ἀλλήλοις ἐν φόβῳ Θεοῦ. See also Coloss. ii. 5. βλέπων ὑμῶν τὴν τάξιν, which is rightly rendered by Schleus., "videns vestrum ordinem *in dispositione et observatione rituum ecclesiasticorum.*" The various passages of the Classical writers which I have adduced in Recens. Synop. prove that τάξις was applied to discipline and subordination, both political and religious.

XV. After repressing breaches of *decorum*, order, and discipline, the Apostle now proceeds to stop the progress of *heresy;* and especially on that vital doctrine of the Gospel, the RESURRECTION. The Corinthians were tinctured with the Sadducæan spirit of Jewish scepticism, or with the philosophical dogmas of the Grecians; each alike subversive of, or discouraging, all expectation of a resurrection, at least in the sense in which it is here meant by St. Paul, — namely, a resurrection of both soul and body in a future state. There were, it should seem, not a few, both of the Jewish and Gentile Christians, at Corinth, who entertained notions (founded on the dogmas they had held before their conversion) adverse to, at least, a resurrection of the *body;* and who had, in fact, brought with them their old tenets into the Christian Church, and corrupted its doctrines. Now the *Sadducees*, and also the *Epicuræans* and *Stoics*, rejected alike the resurrection of the body and the *soul;* while the Essenes, the Professors of the Oriental philosophy, and the Platonists in general agreed in rejecting a resurrection of the *body;* while all three admitted a resurrection of the *soul*, at least in *words;* though there is great reason to think that the *Philosophers* of that age denied even the resurrection of the *soul*, at least in their *esoteric* discussions. At all events, the various sects of Gentile Philosophers all agreed in rejecting a resurrection of the *body*. Hence the ill reception which St. Paul met with at Athens, from his avowal of this doctrine. It appears, then, that the Corinthian heretics were of two kinds, corresponding to the above two classes; 1. those who rejected a resurrection both of the body and soul; 2. those who disbelieved a resurrection of the *body*, but admitted one of the *soul*. The persons of *this* class, however (namely, the Essenes and the Platonists), rejected a resurrection of the body on different grounds. The latter, taking for granted the absolute *physical identity* of the raised body, with the mortal body before existing, denied the *possibility* of the thing; the former, taking for granted the *moral identity*, — i. e. the being equally frail and corrupt, thought that if it *were possible*, it would be most *undesirable*, and the thing not to be reconciled with the wisdom and benevolence of the Deity. As to the *former* class, those who had been Sadducees or Epicureans, and still clung to the same notion — they endeavoured to justify this departure from what had been revealed by Christ, by taking (as the heathen Philosophers, of the Platonic school, especially, often did) the term ἀνάστασις in a *metaphorical* and allegorical sense, to designate a bidding adieu to ignorance and vice, and embracing light and truth, and practically approving this regeneration by a reformed life. Thus the ἀνάστασις they professed was nearly equivalent to the Stoical ἀναγέννησις, or παλιγγενεσία. Hence they might well maintain (as did Hymenæus and Philetus), that the resurrection (i. e. of the just), if *such* was its nature, was already past. The Sadducæan notion had plainly been borrowed from the Gentile Philosophers, with whose writings the Jews became conversant soon after their return from the Babylonian captivity; and when the necessity of preserving their liberty against the attacks of the neighbouring monarchs of Syria, Persia, and Egypt, compelled them to form connexions with the Gentile nations of the West, especially the Greeks and Romans. But besides the *un*believers and the *half*-believers, in the doctrine of the resurrection, there was a *third* class, composed of those who might be called *weak* believers, inasmuch as, though admitting the doctrine of a resurrection of the *body* as well as soul, yet they felt doubts and scruples as to the *time* when, and the *manner* in which, it would take place; and also whether those found alive at the general resurrection would have need to *die*, or be received into the company of the raised saints and angels, without any such change.

Now to the above *three classes* of persons, the Apostle, I apprehend, is here addressing himself; and, as it should seem, in the natural order, — i. e. of *unbelievers*, *half* (or *mis*)-*believers*, and *doubting* believers as to the doctrine of the resurrection. The *first*, it should seem, he encounters in the first 34 verses; the *second*, from v. 35 — 50, inclusive: the *third* from v. 51 — 57, inclusive. V. 58. contains the *inference* to be drawn from what has been before said, and involves an earnest *exhortation*. To advert to particulars, the errors or doubts of the several classes are encountered and corrected by the discussion of the *three following questions*, 1. Whether *there will be a resurrection of the dead?* This is proved, 1. from Scripture, v. 1 — 4.; 2. from the testimony of eye-witnesses of *Christ's* resurrection, v. 5 — 12. For the connexion of the truth of Christ's resurrection from the dead, with that of the doctrine of the resurrection of the dead, was of the closest nature; so that what proved one must prove the other: and the *possibility* of such a resurrection being shown, all arguments on the score of *impossibility* of the thing, would be completely demolished. 3. He argues the same question *ex absurdo*, i. e. by showing the absurdity of the contrary doctrine — thus: 1. If the dead rise not, *Christ* is not risen (v. 13). 2. It would be absurd to have faith in him, according to the

2 μην ὑμῖν· ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἑστήκατε, [y] δι᾽ οὗ καὶ σώζεσθε· τίνι λόγῳ εὐηγγελισάμην ὑμῖν, εἰ κατέχετε· ἐκτὸς εἰ μὴ εἰκῇ ἐπιστεύ-

[y] Rom. 1. 16. supra 1. 21. Gal. 3. 4.

preaching of the Gospel, if He is not risen. 3. The Apostles, who attest his resurrection, must be false witnesses. 4. The faith of the Corinthians, who believe it, must be vain. 5. All the believers who have died in the faith of Christ, have perished, if Christ be not risen. 6. Believers in Christ are in a more miserable state than any others, if there be no resurrection. 7. Those who are baptized in the faith, that Christ died for them, and rose again, are deceived. 8. The Apostles and Christians in general, who suffer persecution on the ground that after they had suffered awhile here, they shall have a glorious resurrection, are acting a foolish and unprofitable part (v. 30—35.) Now here it may be proper to observe, that there seems great reason to suppose (with Cocceius and Gerdes.) that by ἀνάστασις τῶν νεκρῶν the Apostle here, in his arguments for the resurrection of the soul (especially when he argues ex absurdo), means, in a general sense, not only a resurrection of the body, but the transition of the soul to a state of bliss in heaven. For (as Cocceius and Gerdes. show), the Apostle's arguments at 19—35. would be inconclusive, as based on a *fallacy of consequence*, unless those, whom he is here immediately encountering, denied the resurrection of the *soul* as well as the body; i. e. the doctrine of a future state in general, as did the Sadducees and Epicureans. And consequently ἀναστ. must be taken as at Matt. xxii. 31. Assuredly the strong expression ἀπολέσθαι and others would lose their force; since the reply would have been at hand, that 'the soul might live apart from the body; that thus our better part might ἐνδημῆσαι πρὸς τὸν Κύριον, and consequently our hope would *not* be utterly cut off; though the particles of flesh should not be restored to life: and accordingly there would still remain that anchor of hope for the faithful, that of preserving the *soul* in the blissful communion of Christ, and in the fruition of God himself.' Again, how would it follow, from there being no resurrection of the *body only*, that there would be no such thing as virtue, piety, or faith; since those might nevertheless profit the *soul*. So that supposing an immortality of the *soul only* it would still be the true interest of man to mortify carnal lusts, and to live soberly, righteously, and godly in this present world. Whereas the contrary doctrine, which denied the immortality of the soul, cut at the root of all virtue, and tended to immorality of every kind. We are (as Gerdes. well suggests) carefully to distinguish between the persons here had in view. The persons whom the Apostle addresses, informs, *warns*, and *exhorts*, are different from those against whose heresy and arts of persuasion he *cautions* them. The *latter* he nowhere directly attacks, but confines himself to addressing the *former*. Otherwise, indeed, his arguments would have been invalid (as addressed to Sadducæan Jews, or Atheistical Gentiles): whereas they have their full force, as addressed to persons who acknowledged certain principles, on which the Apostle argues. Hence what is said of the resurrection, is meant of the resurrection of *Christians*, and of the *just* and *pious*, not of the *wicked* (though the Apostle recognizes *both* at Acts xxiv. 15.); *their* resurrection (which, as it appears, will be *after* that of the just) being, in some measure, *implied* in the former, as in the case of the immortality of the soul, in regard to the resurrection of the body. Especially since (as Gerdesius observes) qui distribuenda Deo supremo terrarum orbis Judaici *præmia* asserit, distribuendas quoque *pœnas* negare nullo modo possit?

To pass on to the two other *general heads*, the Apostle at 35—49, or 50, with reference to the *second* class above mentioned (namely, those who disbelieved, or at least doubted of the resurrection of the *body*, but held a resurrection of the *soul*), shows that the resurrection in question will be a resurrection of the *body* as well as soul, and what will be the *nature* of the bodies thus raised, and in what *manner* the whole will be accomplished. Again, at v. 49. or 50—57. inclusive, he adverts to the *third* class, and shows the *time* and *manner* of the resurrection, and what will become of those who are found alive at that period. Finally, he concludes with a most solemn and impressive exhortation, as to the *use* to be made of the doctrine he is now communicating.

1, 2. The difficulty in these verses (which has led to much difference of interpretation) has been partly occasioned by the unusualness of the construction, and partly by the somewhat rare senses in which the words γνωρίζω and λόγῳ are used. As to the *construction*, there need be no doubt that it is, according to a common Grecism, for γνωρίζω τίνι λόγῳ εὐηγγελισάμην τὸ εὐαγγέλιον. So Gal. i. 11. γνωρίζω δὲ ὑμῖν τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ᾽ ἐμοῦ, ὅτι οὐκ ἔστι κατὰ ἄνθρωπον. As to γνωρ., it must, from the context, mean πάλιν γνωρ. or ἀναγν., with reference to the re-communication of knowledge by calling it to remembrance. For the Apostle does not mean to say, that they need to be *taught* it, but only to be *reminded* of it, and kept firm in the belief of the doctrine; q.-d. (in the words of Chrys.) οὐ γὰρ αὐτὸ δεῖσθε τὸ δόγμα μαθεῖν, ἀλλ᾽ ὑπομνησθῆναι καὶ διορθῆναι. See also Theophyl. and Œcumen, and compare a very similar passage at 2 Pet. i. 12. By εὐαγγέλιον are meant the doctrines of the Gospel, especially those of the incarnation and resurrection of Christ, and the like resurrection and redemption of the righteous. See Rom. viii. 11. In ἑστήκατε (which means "ye have persevered and do persevere") there is an *agonistic* metaphor (see Eph. vi. 13.), or an *architectural* one, like ἑδραῖοι γίνεσθε at v. 57., where see Note. On the sense of λόγῳ no little difference of opinion exists. See Poole's Synops. and Heydenr. The latter gives the preference to the signification *method*, *way*. But that sense is ill supported. The word is, I think, best rendered, with Pr. Dobree, *argument*; by which τίνι λόγῳ will be, by Hebraism, for τίνα λόγον. So Dobree explains, "I am putting you in mind of the argument I chiefly used in my preaching." It should rather seem that there is an ellipsis of ἐπὶ, and that λόγῳ is (as Theodoret supposes) for σκόπῳ, *ground*, purpose, purport, subject, or object; with reference to the doctrine of the incarnation and resurrection of Jesus. Σώζεσθε is best explained, with Whitby, "are brought into a state of salvation." See his Note and the Note on Matt. ii. 23. The full sense of εἰ κατέχετε—ἐπιστ. is well expressed by Dobree thus: "[as you will perceive] if you have not forgotten my words: unless, indeed, you were converted from mere

z Ps. 22. 16, 17. Isa. 53. 5. Dan. 9. 24. Hos. 6. 2. Zach. 13. 7. supra 1. 23. & 5. 7. & 15. 1. 1 Pet. 2. 24. a Ps. 16. 10. Isa. 53. 9. Hos. 6. 2. John 1. 17. Matt. 12. 40. b Mark 16. 14. Luke 24. 31. John 20. 19. Acts 10. 41. d Acts 9. 3, 17. & 23. 11. supra 9. 1. 2 Cor. 12. 2. e Acts 8. 3. & 9. 1. & 22. 4. & 26. 9. supra 4. 9. Eph. 3. 7, 8. Gal. 1. 13. 1 Tim. 1. 13.

σατε. [z] Παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον, ὅτι Χρι- 3
στὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, κατὰ τὰς γραφάς. [a] καὶ ὅτι 4
ἐτάφη, καὶ ὅτι ἐγήγερται τῇ τρίτῃ ἡμέρᾳ, κατὰ τὰς γραφάς· [b] καὶ 5
ὅτι ὤφθη Κηφᾷ, εἶτα τοῖς δώδεκα. ἔπειτα ὤφθη ἐπάνω πεντακοσίοις 6
ἀδελφοῖς ἐφάπαξ· ἐξ ὧν οἱ πλείονς μένουσιν ἕως ἄρτι, τινὲς δὲ καὶ
ἐκοιμήθησαν. [ἔπειτα ὤφθη Ἰακώβῳ, εἶτα τοῖς ἀποστόλοις πᾶσιν.] 7
[d] Ἔσχατον δὲ πάντων, ὡσπερεὶ [τῷ] ἐκτρώματι, ὤφθη κἀμοί. [e] ἐγὼ 8 9

caprice." Yet εἰκῇ rather means *sine fructu*, εἰ μὴ ἐπιστ. εἰκῇ being for κενὴ ἡ πίστις ὑμῶν; for the full sense is, as Heydenr. explains, "nisi, obliteratâ resurrectionis J. C. memoriâ, penitus evanuit, atque a fundamentis disjecta est fides vestra, et omnia prius credita conciderunt."

3, 4. "Apertius indicatur, quale fuit Evangelium illud, quod Paulus Corinthiis nunciaverat; q. d. Doctrina palmaria ac principalis, quam, sicut ipse didici eam, ita et docui, fuit hæc, Christum mortuum, sepultum, excitatum denique a mortuis esse, secundum oracula Veteris Test. divina." (Heydenr.)

— ἐν πρώτοις] i. e. among the principal, and cardinal truths of the Gospel, and most necessary to be believed, and forming the foundations of Christian faith; namely, the *passion, death, burial*, and *resurrection* of Christ. The *burial* is mentioned as proving his *death*, just as the appearance to Cephas and the 500 brethren attested his *resurrection*. The ὑπὲρ is *not*, as some consider it, for περί; but should be rendered *on account* of, *for the expiation of*, with allusion to the atonement made for us by Christ suffering in *our stead*. See Rom. iv. 25. Τὰς γραφὰς must (notwithstanding what some recent Commentators allege), in this context, denote such parts of the Scriptures of the Old Testament as have reference to the sufferings, death, and resurrection of Christ; namely, not only the prophecies of the Messiah, but also to the sacrifices, and, in general, the ritual and typical ordinances which prefigured the great Sacrifice.

5. τοῖς δώδεκα.] There were then but *eleven*. But the Apostles were so called, by a figure common to all languages and nations, whereby any *body* of persons, who act as *colleagues*, are called by the number of which the body is *properly* composed, though it may not be *complete at the time*. The reading ἕνδεκα is evidently *ex emendatione*.

6. ἐπάνω.] Supply ἤ. This peculiar use of ἐπάνω for πλεῖον (which seems to have been popular or provincial, not being found in the Classical writers) occurs also in Mark xiv. 5, but with a Genitive. Perhaps, however, it has properly no regimen, but is used parenthetically, like the Latin *plus trecentos*, 300 and more. On the nature of this evidence see Doddr., and also an elaborate Dissertation of G. Olearius de resurrectione Christi, appended to his Obs. Sac. p. 750.

7. This is by Expositors generally supposed to be a transaction (like that in the next verse) not recorded in the Gospels. That principle, however, should not be resorted to unnecessarily; and to suppose the appearance to be the same with that in Galilee, according to the promise in Matt. xxvi. 32, is founded on weak grounds. It is far better to suppose (with Paræus and Gerdes.) that there is an allusion to the last appearance of Christ to his Apostles and disciples generally, recorded at Matt. xxviii. 16. As to the particles εἶτα and ἔπειτα, they must not be *pressed on*, as if the appearances are referred to in exact *chronological* order; for I entirely agree with Bp. Warburton, in his admirable Sermon on v. 17 of this Chapter, that "the Apostle here does not mean to enter into particulars, but introduces his cloud of witnesses, with becoming dignity, *in the gross*." Thus they may be taken merely to mean *porro;* unless, indeed, we suppose, with Heum. (to whose opinion Gerdes. is inclined to assent), that v. 7 has accidentally been put out of its order, and ought to come in before v. 6, thus: Ἔπειτα ὤφθη Ἰακώβῳ, εἶτα τοῖς ἀποστόλοις πᾶσιν, ἔπειτα ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ. Yet for this transposition there is not a particle of *external* evidence: and as to *internal*, it is difficult to imagine how such a *lucidus ordo* should have been perturbed. I am rather inclined to suspect that the words ἔπειτα Ἰακώβῳ, εἶτα τοῖς ἀποστόλοις πᾶσιν came from the margin, where they were the remark of some one who thought proper to record the tradition, found in the Apocryphal Gospel according to the Hebrews, and recorded at large by Jerome, in Catal. Scrip. Eccl. The words cannot, with Heydenr., be referred to the *ascension* of our Lord, because that would have required, not ἀποστόλοις, but ἀδελφοῖς.

8. ὡσπερεὶ τῷ ἐκτρώματι — ἐμοί.] There are two points connected with this passage on which Commentators are divided in opinion: 1. on the *sense* and *ratio* metaphoræ of ἐκτρώματι; 2. on the *force of the Article* here. As to the *former*, ἔκτρωμα (not a pure Attic word, though found occasionally in good authors, as Hippocrates, Aristotle, Plato, and Aristides) has always the sense which Hesych. ascribes to it, ἐκβολὴ γυναικὸς, *an abortion*. With respect to the *ratio metaphoræ*, many eminent Commentators suppose an allusion to the *name* given, as Sueton. Aug. C. 35. tells us, by the Romans to *supernumerary* senators, viz. *abortive*. To this, however, it is objected by Bp. Middl., that thus the comparison would not hold good, since an abortion is brought forth *dead*, and the Apostle was living, both naturally and spiritually. He would therefore take the word to mean a *last-born child*, reference to the common notion of the last-born being the smallest and weakest of the progeny. But for this sense there is no authority; and indeed it would involve a most harsh *catachresis*. We may rather, I conceive, recur to another sense of ἔκτρωμα, which has not, perhaps, been preserved in any author, but which, no doubt, existed, and is recorded in Hesych. and the Glossaria; namely, ἄωρον γέννημα, *a child born before the due time*. So the Latin *abortivus*, though it generally means an *abortion*, yet in Horat. Sat. i. 3. 46. "ut *abortivus* fuit olim Sisyphus" has this very sense. Now such infants are invariably weak and feeble, scarcely deserving

γάρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων· ὃς οὐκ εἰμὶ ἱκανὸς καλεῖσθαι
10 ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ Θεοῦ· [f] χάριτι δὲ Θεοῦ f Rom. 15. 18, 19.
εἰμὶ ὅ εἰμι. Καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη· ἀλλὰ 2 Cor. 11. 23. & 12. 11.
περισσότερον αὐτῶν πάντων ἐκοπίασα·—οὐκ ἐγὼ δέ, ἀλλ' ἡ χάρις τοῦ
11 Θεοῦ ἡ σὺν ἐμοί. Εἴτε οὖν ἐγώ, εἴτε ἐκεῖνοι, οὕτω κηρύσσομεν, καὶ
12 οὕτως ἐπιστεύσατε. Εἰ δὲ Χριστὸς κηρύσσεται, ὅτι ἐκ νεκρῶν ἐγήγερ-
13 ται, πῶς λέγουσί τινες ἐν ὑμῖν, ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν; Εἰ
14 δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγήγερται· εἰ δὲ Χρι-
στὸς οὐκ ἐγήγερται, κενὸν ἄρα τὸ κήρυγμα ἡμῶν, κενὴ δὲ καὶ ἡ πίστις
15 ὑμῶν. [g] Εὑρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ Θεοῦ· ὅτι ἐμαρτυ- g Acts 2. 24, 32.
ρήσαμεν κατὰ τοῦ Θεοῦ, ὅτι ἤγειρε τὸν Χριστὸν, ὃν οὐκ ἤγειρεν, εἴπερ

the name of children; which is, I conceive, what the Apostle means to say of himself, — calling himself so, as being an Apostle not formed and matured by previous preparation and instruction (a view of the sense, I would observe, supported by the authority of Theophyl., Hesych., Newcome, and Wahl.), but *suddenly* called to the office, by an *instantaneous conversion*. It is proper, however, to advert to the force of the *Article* here; though it does not, I think, afford any ground whereon to determine the exact sense intended by the Apostle. According to the *first* and *third* of the foregoing interpretations, the Article seems to have no force; unless we suppose, with Bp. Middl., that it is meant to *apply* the term particularly to the Apostle. So Luke xviii. 13. ἐμοὶ τῷ ἁμαρτωλῷ. If this be thought unsatisfactory, we may suppose, with Dobree, that the τῷ (which is not found in a few MSS.) came from the margin. And it seems not to have been read by Ignatius, who, in his Epistle to the Romans, similarly calls himself the "last of the Preachers," καὶ ἔκτρωμα. Yet it is defended by a similar passage (imitated from the present) of Simeon Styletes in an Epistle to Basil: ἐγὼ (says he) ὁ ταπεινὸς, καὶ εὐτελής· τὸ ἔκτρωμα τῶν μονάχων. To read τῳ (for τινι) with many recent Critics, would introduce an Atticism, such as is nowhere found in the N. T. (which contains scarcely any thing of Atticism) nor in the Sept., nor indeed in any Hellenistic writer. As to ἔκτρωμα (on which the difficulty mainly rests) it must be understood according to one of the two last-mentioned interpretations. But whatever be its exact sense, it is plain that the Apostle calls himself such out of deep humility; for the ὥσπερεὶ is extenuative of the harshness of the *expression*, not of the *thing*.

10. χάριτι δὲ Θεοῦ εἰμὶ ὅ εἰμι] scil. ἀπόστολος. While, however, he, in deep humility, ascribes whatever he is, or has effected, to the free grace of God, yet he gives way to a brief impulse to feel proud of his labours (he notices not his *miracles*) as being greater than those of all the other Apostles, i. e. taken singly, not conjointly. This, however, is speedily checked by the recollection, that he is not the sole doer of the work, but that he needs the coöperation of God's grace. Comp. Phil. ii. 13, 14.

11. εἴτε οὖν ἐγὼ, εἴτε ἐκεῖνοι, &c.] At ἐγὼ repeat ἐκοπίασα from the preceding ἐκοπίασαν, and at ἐκεῖνοι supply ἐκοπίασαν from the context. Also at both ἐγὼ and ἐκεῖνοι repeat περισσότερον. The sense is, "Whether [it be] I or they [who] laboured most, [it matters not]; this doctrine [the death and resurrection of Christ] we all preached, and ye professed your belief of it. And having thus attested your belief thereof, how can ye, consistently, call in question the other doctrine, so closely connected with it, of the resurrection of *man* from the dead.

12. εἰ δὲ Χριστὸς κηρύσσεται, &c.] for εἰ δὲ κηρύσσ. ὅτι Χρ. ἐκ νεκρῶν ἐγ. The sense is: "but if it be publicly maintained or announced by us all, that Christ arose from the dead," &c. Πῶς λέγουσί τινες; "how can some of you maintain?" The argument, as Crell. remarks, being this: "If *Christ* rose, then the resurrection of the dead is not only *possible*, but *actual*." We have here a *conclusion* from the foregoing premises, q. d. Now Christ really and actually rose from the dead, as has been evinced on irrefragable evidence. How, then, can any deny the possibility of a resurrection? For what has once been, may again be. And, è contrario, if a resurrection of the dead were to be supposed to be a vain imagination, not deserving of our belief, our faith in the resurrection of Christ would be destroyed. It is well shown by Gerdes. that in v. 12—19, the Apostle treats of the connection between the resurrection of the *dead* and the resurrection of *Christ*, and the indubitable proof thereof; tacitly rebuking the Corinthians for dulness, in not seeing this, and for too great readiness to lend an ear to the suggestions of deceivers.

14. Here we have *another* inference. Κενὸν is by the ancient and earlier modern, and some recent Expositors, explained *useless*, as not attaining the desired end. Most Expositors, however, from the time of Grot. and Mackn., assign to it the sense false and unfounded. The former interpretation seems preferable; but *both* may be included, the latter as dependent on the former. The sense may be thus expressed: "If Christ had not risen, *our* testimony of his resurrection to life and glory would have been false, and an imposture (see v. 25.), and without any benefit to ourselves, and *your* persuasion of the truth of our report would produce no good to yourselves."

15. εὑρισκόμεθα δὲ καὶ ψευδ.] The sense (as Chrys. shows) is: "Yea, we should [thus] also be made out to be false witnesses concerning God." Κατὰ is by the best Interpreters explained *concerning*; a signification of the word very rare, but which the Apostle chose to employ, probably as wishing to *include* the sense *to the prejudice of*, which *falsification* would occasion; inasmuch as it would almost imply a want of *power* in God to raise the dead; for the Gentile Philosophers *denied* it. So Pliny Hist. Nat. L. ii. C. 7. Revocare defunctos ne Deus quidem potest.

ἄρα νεκροὶ οὐκ ἐγείρονται. Εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χρι- 16
στὸς ἐγήγερται· εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν· 17
ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν· ἄρα καὶ οἱ κοιμηθέντες ἐν Χριστῷ 18
ἀπώλοντο. Εἰ ἐν τῇ ζωῇ ταύτῃ ἠλπικότες ἐσμὲν ἐν Χριστῷ μόνον, 19
ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν. [h] Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ 20

h Acts 26. 23. infra v. 23. Col. 1. 18. 1 Pet. 1. 3. Rev. 1. 5.

16, 17. It is well observed by Theodoret, that here the Apostle πάλιν τοὺς αὐτοὺς ἀνακυκλοῖ λόγους, τοῖς πλείοσι συλλογισμοῖς βεβαιώσασθαι βουλόμενος τὴν περὶ τῆς ἀναστάσεως πίστιν. On the logical form, see Gerdes. It is not, he shows, a mere repetition of the arguments at vv. 13 & 14, but serves for further illustration. For (to use the words of Heydenr.) πίστις does not here, as before, signify *assent* to the testimony of the Apostles, concerning the resurrection of Christ, but that *faith* which the Corinthians had accorded to the whole Christian doctrine: or (if it be thought better to understand τὴν πίστιν *objectivè*) the *doctrine itself* of the Gospel, which would be without any solid foundation, would be of doubtful and ambiguous faith; nay, would be liable to strong suspicion, were the resurrection of Christ taken away, in which we have the plainest demonstration of Gospel truth, and the most certain confirmation of its divine origin." "The Apostle (observes Heydenr.) addresses them by an interchange of Persons, speaking first in the second, then in the third, and lastly in the first per κοίνωσιν. At v. 17, he points out a new absurdity arising from the denial of Christ's resurrection, — that they would be under the penalty of unforgiven sin, which is inconsistent with the very elements of the Christian system. See a masterly Sermon by Bp. Warburton on v. 17, where he shows that this conclusion completes the proof of the miracle of the Resurrection. Here it is proper to bear in mind, that only the *possibility* of a resurrection of the dead, is what is sought hence to be established, not the *fact of an actual resurrection.* The truth of *that* is, as Heydenr. observes, proved in the subsequent verses, by the especial argument, that, according to the Divine decree, all things which had perished by Adam, are to be restored by Christ. On the full sense intended by the Apostle, see Calvin and Scott.

— ἔτι ἐστὲ ἐν ταῖς ἁμ. ὑμ.] The sense here is certainly not that assigned by many recent foreign Commentators, but what the ancient and most modern ones explain it, as follows: "Ye are yet liable to the guilt and penalty of your sins, [notwithstanding you may have repented of them]; evidently pointing to the atonement of Christ: for if Christ be not raised, he has made no atonement for sin."

18. ἄρα καὶ — ἀπώλοντο.] Here another consequence is pointed out, q. d. "It follows, also, that those who have died in [the faith of] Christ, (οἱ νεκροὶ ἐν Χριστῷ, Rev. xiv. 13.) are perished," Such seems to be the real sense of the passage. Though many ancient and some modern Commentators (as Grot., Mackn., and Schleus.) take οἱ κοιμ. ἐν Χρ. to denote those who have suffered death as martyrs for Christ's religion. Ἀπώλοντο, q. d. there is an end of them and all their hopes; all their labour, toil, and suffering for Christ's sake are thrown away and perish; they are disappointed of their hope of salvation, and are no better, in a worldly view, than if they had not encountered them.

19. Here (as Crell. and Calvin remark) we have another argument *ex absurdo:* and in what is said there is (as Crell. observes) an *answer to a tacit objection,* — namely, that the Apostles know there will be no resurrection, but preach the doctrine for present advantage. Now this is shown to involve an absurdity; because, by preaching the doctrine in question, they expose themselves to present evil of every kind; and if there is to be no resurrection of the dead, there will be no future state in which they could enjoy any *reward.* Thus they would act as they do *without any motive.*

— εἰ ἐν τῇ ζωῇ ταύτῃ, &c.] The μόνον must be construed after ζωῇ. By ἡμεῖς is not meant (as Grot., Gerdes., and others suppose), "the Apostles and preachers of the word," at least not those *only,* but also all Christians in that age of persecution. Ἐλεεινότεροι πάντων, "we are of all men the most to be pitied." In what respects they would be such, see Calv., Gerdes., Scott, and Heydenr. "It was (as Doddr. well shows) the *hope of salvation* alone which could counterbalance the many peculiar trials and hardships to which Christians were then subject; without which they would indeed be more miserable than all other men."

20. Having already shown, from the fact of Christ's resurrection, the possibility of *our* resurrection, the Apostle now applies himself to establish *its certainty;* and after having at v. 20. taken for granted, as already *made certain,* the truth of Christ's resurrection, he proceeds to deduce from it some considerations, on which we may ground the most confident reliance of all Christians being raised from the dead. These are deduced, 1. from the close consanguinity, as it were, of Christ, as Head of the Covenant, with faithful Christians, his *members;* insomuch that a close connexion must be supposed between one and the other, however dissimilar may be the *mode,* v. 20—23., inclusive. To use the words of Heydenr.: "He the first born son of the Father, holding a principal place in God's family, went before us to that future life, to be hoped for after death by all his brethren, even the sons of his heavenly Father. Like unto the destination of Him, the first-born, must, by the Divine counsel, be that of the rest of God's children." The Apostle then draws a parallel between our relationship to Adam, and to Christ; and reasons that the *fruits* of each *(death* and *life)* must naturally arise. He also at v. 23. intimates that this connexion of Christ with faithful Christians, as of the *head* and the *members,* suggests naturally the *order* in which this resurrection should take place; and as *Christ's* resurrection was admitted by the persons he is addressing, to have really taken place, so ought that of *his faithful servants* to be confidently expected to follow.

— νυνὶ, &c.] The full sense is: "But as things *now* are [this is *not* the case]; Christ *hath* risen." Ἀπαρχὴ τῶν κεκοιμημένων is for ἀπαρχὴ πρωτότοκος ἐκ τῶν νεκρῶν, as in Col. i. 18. πρωτότοκος ἐκ τῶν νεκρῶν. Rev. i. 6. πρῶτος ἐξ ἀναστάσεως νεκρῶν. See also Acts xxvi. 23. There may also be an

21 νεκρῶν· ἀπαρχὴ τῶν κεκοιμημένων [ἐγένετο]. [i] Ἐπειδὴ γὰρ δι᾽ ἀν-
22 θρώπου ὁ θάνατος, καὶ δι᾽ ἀνθρώπου ἀνάστασις νεκρῶν. ὥσπερ γὰρ
ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτω καὶ ἐν τῷ Χριστῷ πάντες
23 ζωοποιηθήσονται. [k] Ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι· ἀπαρχὴ Χριστὸς,
24 ἔπειτα οἱ Χριστοῦ, ἐν τῇ παρουσίᾳ αὐτοῦ. [l] Εἶτα τὸ τέλος, ὅταν παρ-
αδῷ τὴν βασιλείαν τῷ Θεῷ καὶ Πατρί· ὅταν καταργήσῃ πᾶσαν ἀρ-
25 χὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν. [m] Δεῖ γὰρ αὐτὸν βασιλεύειν,
ἄχρις οὗ ἂν θῇ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς
26 πόδας αὐτοῦ. Ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος· [n] πάν-

i Gen. 2. 17. & 3. 6. Rom. 5. 12, 18. & 6. 23.
k Supra v. 20. 1 Thess. 4. 15, 16, 17.
l Supra 2. 6. m Psal. 110. 1. Acts 2. 34. Eph. 1. 20. Col. 3. 1. Heb. 1. 13. & 10. 13.
n Psal. 8. 6. & 110. 1. Matt. 11. 27. & 28. 18. Eph. 1. 22. Heb. 2. 8.

allusion to the first-fruits of the corn, which was an earnest and pledge of the ensuing harvest, and indeed a *commencement* of it. Jesus Christ was the *first* [to rise] of those who have died and risen again *to die no more*. For those raised by Elijah, Elisha, and our Lord, after being raised from the dead, did return to the grave. Ἐγένετο is not found in several MSS. of the Western recension, some Latin Versions, and some Fathers, and is cancelled by Griesb.; but without reason; for both external and internal evidence are in its favour. See Matthæi.

21, 22. The Apostle here further proves the resurrection of Christ to be the *cause* (as well as the *pledge*) of our resurrection; for since by man (i. e. a human being) sin and death entered into the world; so by Man, by One in human nature, came the resurrection of the dead; and as, in consequence of their relation to Adam, all men are born mortal, and at length die; even so, in and by Christ, shall all be made alive. See Scott. *All* shall be raised by him, the wicked (as Burkitt says) by his power, as their Judge, the *righteous* by virtue of their union with him as their Lord. The meaning here is well expressed by Heydenr. as follows: "Our connection with Adam brought us death, our connection with Christ, life: by the one we became subject to the dominion of death; by the other, being raised from the dead we shall be delivered from that dominion: the evils inflicted on us by the former will be entirely done away by the latter, and the ruin arising from the former, which sticks so close to the nature of all men, will by the latter be completely removed." V. 22. is exegetical of the preceding, and the γὰρ signifies *for example*.

23. "Here we have, as Heydenr. observes, an *answer* to a supposed doubt or question as to the seeming delay, and period allotted to the awful change in question: q. d. a certain order and fixed period of time is appointed of God for this effect; in due order and succession, by certain intervals, must this take place to all, and not before the time appointed must that resurrection be expected." The Apostle then proceeds to show *what* that order will be. It is, indeed, not agreed whether by τάγμα be here meant order of *time*, or of *dignity*. But the *former* sense is preferable; the meaning being "each at the time, and in the manner ordained by God;" namely, that Christ should rise *first*, by *himself*, long before the rest; then, at his second advent, *all true Christians*. Οἱ τοῦ Χριστοῦ; as Gal. v. 24. οἱ τ. Χρ. The Apostle says nothing about those who are *not* Christ's, the *wicked*. Those, we know, will be raised too, and, as it appears, last.

24. εἶτα τὸ τέλος.] Sub. ἔσται. On the exact sense of τέλος Expositors are not agreed. Heydenr. thinks it is to be taken for οἱ ἔσχατοι, (as at v. 23. ἀπαρχὴ is equivalent to ὁ πρῶτος) meaning those who shall rise *last*, i. e. all the rest except Christ's faithful servants: or, at the termination of the period of the resurrection. Yet either interpretation is harsh; and there is no reason to reject the one adopted by the ancient and most modern Expositors by which τέλος is supposed to mean the *end of the world*, or of the *Christian dispensation* (the œconomical or mediatorial kingdom of Christ), or *both*, when Christ shall have gained a complete victory over sin and death, wicked angels and wicked men, and shall resign the government of all things to God the Father, adverted to in the words following, ὅταν παραδῷ τὴν βασιλ. τ. Θ.; which Grot. illustrates from the custom of Presidents, sent by the Roman Emperor to govern provinces; who, at their return, used formally to restore their authority into the hands of their sovereign.

— ὅταν καταργήσῃ — δύναμιν.] Some doubt exists as to the *persons* meant by πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν. Of course, powers *adverse* to Christ must be intended; but not, as some suppose, the *empires and kingdoms of this world*, i. e. human power generally, but with some ancient Expositors (as Chrys. and Theodoret.) and modern ones, as Newc. and Heydenr., by these adverse powers are meant such as yet hinder the consummation of the felicity obtained for us by Christ, and are a hindrance to the Divine counsels for the completion of man's restoration to the favour of God; namely, the kingdom of Satan, ἡ ἐξουσία τοῦ σκότους, Col. i. 13. Eph. vi. 12.; also *sin*, *misery*, and *death*. See also v. 26. The powers who act in league with Satan, to further his purposes, are called ἐξουσία and δύναμις, to suggest their systematic opposition to the kingdom of God and Christ; just as in 2 Thess. ii. 4. the ὁ ἄνθρωπος τῆς ἁμαρτίας (meaning the upholders of sin) are said to be ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον Θεὸν ἢ σέβασμα. The persons are here called an ἀρχὴ, as being a regularly organized body, in opposition to the ἀρχὴ of Christ.

25. δεῖ γὰρ βασιλ.] The δεῖ seems chiefly meant of the necessity of fulfilling the Scriptures, "which cannot be broken." This is clear from the words of David, Ps. cx. 1. then introduced.

26. ἔσχατος — θάνατος.] I would render (with the sanction of some eminent Commentators, ancient and modern, as Chrys., Theod., Gerdes., and Heydenr.), "And, last of all, the enemy *Death* is to be destroyed." Now as all enemies and obstacles are generally encountered in the *order* of *difficulty*, this suggests an idea of Death being the *most formidable* enemy. Thus what is

τα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ. Ὅταν δὲ 27
εἴπῃ ὅτι πάντα ὑποτέτακται, δῆλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ
o Supra 3. 23. & 11. 3. πάντα. ° ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὁ Υἱὸς 28
ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ᾖ ὁ Θεὸς τὰ πάντα
ἐν πᾶσιν. Ἐπεὶ, τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; εἰ 29

said is equivalent to, "He will subject all his enemies,—even, at last, Death, [the greatest.]" Death is here *personified*, though elsewhere more usually represented under the name Ἅιδης, or Samäel, or Asmodeus; the meaning, however, being *the state of* death. The above view of the sense will enable us to explain the next words πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ; which can only be done by supplying a short clause, taken from the preceding, to which the γὰρ has reference; q. d. I say all, since δεῖ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ τίθεσθαι, it is predicted of him, that He [i. e. God] hath put all things (by which is necessarily included all *persons*, all *creatures*, animate as well as inanimate) under his feet." The words of the Psalm were primarily meant of the *first* Adam, as being the representative of the human race; but are here, and in Heb. ii. 6, referred, in their secondary and mystical application, to the *second* Adam, Christ. Indeed, the whole Psalm is referred to the Messiah by our Lord himself, Matt. xxi. 16. Εἴπῃ, sub. ἡ γραφή. At ὅτι ἐκτὸς supply τοῦτό ἐστι. Render, "It is plain that [this must be] with the exception of Him who put all things under him." This sense of ἐκτὸς occurs in Acts xxvi. 22, sometimes in the Sept., and occasionally in the Classical writers.

28. ὅταν δὲ ὑποταγῇ, &c.] Of this obscure and disputed passage, the meaning seems to be this: "and when all things shall be subjected to Him (i. e. the Son), then shall the Son also himself declare himself to be subject to Him that had subjected all things to Him;" meaning (to use the words of Mr. Holden) that when all the designs of the Son's Mediatorial kingdom shall be accomplished, the Son, as *Mediator*, will become subject to the Father, i. e. will resign his mediatorial office to the Father, from whom he received it; that God (meaning the *Godhead*, comprehending Father, Son, and Holy Ghost) may be all in all [to men], i. e. reign without the intervention of a Mediator, which will no longer be necessary. That this passage, when properly understood, gives no support to the Arian and Socinian notions of the Son's nature being inferior to the Father's, has been proved by Paræus and others in the Critici Sacri, as also by Petav., Wolf, Whitby, Doddr., and especially by Gerdes. and Heydenr. "The truth (says Heydenr.) represented under this image is, that the Son of God, as soon as he shall have overcome death, and restored the dead to life immortal, will have discharged the whole office committed to him; and will then, as it were, take leave *(missionem* quasi *petet* a Patre) of that office on earth which he has now completely discharged; having vanquished all adversaries, that power given him by the Father, which he has hitherto employed for their defeat, he will no longer make use of for this effect, nor will it be *necessary* for him any longer to make use of it, since there will be no more enemies to subdue."

Τὰ πάντα ἐν πᾶσιν εἶναι is a phrase denoting to be possessed of complete power, equivalent to ὧν ἐπὶ πάντων, or ἐπάνω πάντων in Rom. ix. 5. See also John iii. 31. Eph. iv. 6. and i. 23. also my Note on Thucyd. viii. 95.

29. ἐπεὶ τί ποιήσουσιν οἱ βαπτ. ὑπὲρ τῶν νεκρῶν;] Here the Apostle resumes the subject he had broken off from at v. 23. At ἐπεὶ there is an ellipsis of ἄλλως, "Since [otherwise, i. e. if that were *not* the case, i. e. if there were no resurrection]." On the sense of the next words, οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν, a great diversity of opinion exists. If we were to judge of the difficulty of the passage from the variety of interpretations (see Poole's Syn., Wolf, Gerdes., and Heydenr.), we should say that this is the most obscure and least understood passage in the N. T. The learning and labour expended on ascertaining the sense has been immense, and the matter contained in the various Dissertations would form a good sized volume. Yet the result of this exertion has been by no means correspondent. In fact, the effect produced on readers of the whole mass would be, that, instead of *imperfectly comprehending* the sense of the passage, they would be quite at a loss to know what judgment to form of it. The main points of dissent in opinion among Interpreters are these: 1. Whether βαπτιζόμενοι is to be taken in a *literal*, or in a *metaphorical* sense. 2. Whether τῶν νεκρῶν is to be understood *literally*, or *figuratively*. 3. What is the force of the ὑπέρ. Now, in every one of these questions, the great fault has been that of devising certain novel and almost unheard of significations; and which, however good in themselves, are not agreeable to the context, and the scope of the Apostle throughout this whole Chapter. As to those interpretations which proceed on taking βαπτιζόμενοι in a *metaphorical* sense, they seem entitled to little attention; and that which explains it "overwhelmed with miseries and calamities," cannot be admitted, for want of the addition of some word or words denoting misery or suffering. There can be no doubt but that the expression is to be taken in the *natural* sense. As to the interpretation of Le Clerc, Ellis, Deyling, Doddr., Newc., and Scott, who take the ὑπὲρ for ἀντὶ, an allusion being supposed to the case of those who, after the martyrdom of Christians, presented themselves for baptism, to supply the place of the martyrs,—that is destitute of Philological proof, and, as involving so very far-fetched an allusion, is not likely to be true. More attention is due to the interpretation of some ancient and many eminent modern Expositors (as Scaliger, Grot., Wall, Augustin, Heydenr., and Crell.), by which an allusion is supposed to the practice (in use, as we learn from Tertullian, Epiphan., and Ambrose, in the first century) of *vicarious baptism;* i. e. of baptizing a living person in the place of, and for the benefit of one who has died unbaptized; just as, by some, the Eucharist was administered to the dead. But no certain proof has been adduced that the practice was prevalent so early as the time when this passage was written, or at Corinth. Nor is it to be believed that the Apostle would, for the sake of so precarious an argument (for the

30 ὅλως νεκροὶ οὐκ ἐγείρονται, τί καὶ βαπτίζονται ὑπὲρ τῶν νεκρῶν; [p] τί
31 καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν; Καθ᾽ ἡμέραν ἀποθνήσκω, νὴ
τὴν ὑμετέραν καύχησιν, ἣν ἔχω ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.
32 [r] Εἰ κατὰ ἄνθρωπον ἐθηριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος; εἰ

[p] Rom. 8. 36. supra 4. 9. [q] 2 Cor. 4. 10, 11. 1 Thess. 2. 19.
[r] Isa. 22. 13. & 56. 12. Wisd. 2. 6.

practice was, doubtless, very rare and secret), countenance so grovelling a superstition, involving a *profanation* of Baptism, as Calvin observes. "Obsecro (continues he) an verisimile est, sacrilegium, quo Baptismus inquinaretur, ac traheretur in abusum prorsus Magicum, Apostolum protulisse vice argumenti, et non saltem uno verbo verbulo notasse vitium." Yet surely the interpretation adopted by that able Expositor, "to be baptized *in articulo mortis*," besides being destitute of Philological proof, is liable, in some degree, to the same objection. And vain is it to urge, with Heydenr., that in such a case the Apostle argues *ex concessis*, and is using an *argumentum ad hominem*. For no other argument so used by St. Paul would have the same consequences. Although, therefore, the interpretation which refers it to *vicarious baptism* does indeed *fit in* with the words as they stand, (rather, perhaps, by a sort of *coincidence* than *agreement*), it cannot, I think, be admitted; since, besides being liable to the foregoing fatal objection, it is little suitable to the context, the sense thence arising, in conjunction with the argument of the context, being not a little frigid. And as to the interpretation of Gerdes., "ut potius (vel ex illorum hominum qui resurrectionem mortuorum negant, sententiâ) ipse ille baptismus sit baptismus pro talibus qui resurrecturi sint nunquam," i. e. "pro *mortuis*;" that sense, however agreeable to the context, cannot be extracted from the words without great violence. The interpretation most likely to be the true one is such as shall depend on no remote or far-fetched allusion; shall be agreeable to the context; and be shown, with some probability, to be inherent in the words themselves. Now this, if I mistake not, will apply to an interpretation *most early* adopted, namely, that of Chrys. and the Greek Commentators, and the generality of Expositors in modern times, including some very eminent names, as Hamm., Burkitt, Wets., and Pyle., who explain: "What will they be doing, i. e. what will they benefit themselves, who are baptized for the sake of, i. e. in hope of, the resurrection of the dead. They will be no better for it, either in this world or the next." The only objection that can be urged to this interpretation is, its supposing the ellipsis of τῆς ἀναστάσεως. But as *that* forms the grand subject of the whole Chapter, there is surely no great harshness in supposing it left to be *understood*. How simple and agreeable to the context is this view of the sense, will appear from an examination of the minute and accurate Analysis of Gerdesius. And that it should be the *general interpretation*, and such as unlettered persons immediately form in their mind (not at all, be it observed, helped out by the *common translation*, that being word for word after the original), is a proof that it cannot be *really*, though it may be *grammatically* harsh. This interpretation, then, in its simplicity carries on it the stamp of truth. There is, with reason, supposed to be an allusion to the confession which preceded the rite of baptism, "I believe in the resurrection of the dead," and the interrogation which succeeded its answer in the affirmative, "Wilt thou be baptized in this faith, i. e. in the hope of a resurrection." There may also be (as the ancient Commentators think) an allusion to the ancient mode of baptism by *immersion;* which, while typifying a death unto sin and a new birth unto righteousness, also had reference to the Christian's communion with his Lord, both in death and resurrection from the dead. See Rom. vi. 4. συνετάφημεν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον, &c. and Col. ii. 12. Certainly, Baptism is (as the best Theologians are agreed), if not a type of the resurrection, yet a *sign* and *seal* of the same. See Paræus, De Dieu, and especially the elaborate disquisition of Gerdes. Finally, the reception of Christian baptism and adoption of the Religion was one with the recognition of a resurrection of the dead; therefore, for any persons professing to be Christians, to *disavow* that doctrine, was gross inconsistency, and must deprive them of all benefit from that Religion. And here, too (as Calvin justly remarks) the Apostle, as before, is arguing *ex absurdo*.

Instead of the second τῶν νεκρῶν, some MSS., two Versions, and certain Fathers have τῶν αὐτῶν, which is approved by Mill and Beng., and edited by Griesb. and others: but without sufficient reason; for the *external* evidence is too weak; and as to *internal*, the new reading has every appearance of an *alteration*, to remove an inelegant repetition. But, in fact, such repetitions as this are often introduced for the sake of *emphasis;* which is indeed, here recognized by Calvin.

30. τί καὶ ἡμεῖς, &c.] By the ἡμεῖς understand "we Apostles," meaning especially himself. The sense is, "Why, too, are we encountering jeopardy every hour?" i. e. upon what other hope than of the resurrection of the dead?

31 καθ᾽ ἡμέραν ἀποθνήσκω.] A strongly figurative phrase, expressive of his being continually in danger of his very life; for there is a climax on the preceding κινδυνεύομεν. Νὴ is a particle of solemn protestation. Of τὴν ὑμετέραν καύχησιν, it is generally agreed that the sense is, "the boasting which I have concerning you," ὑμ. for ἡμῶν, i. e. ὑπὲρ ὑμῶν. By the mention of this the Apostle delicately hints at what is their *duty*.

32. εἰ κατὰ ἀνθ. ἐθηριομάχησα ἐν Ἐφ.] A difference of opinion exists as to the sense of ἐθηριομ., which some take in a *literal*, others in a *metaphorical* sense. The greater part adopt the *former* view, urging that the air of the passage suggests a reference to some *imminent danger*. This, they think, is confirmed by the strong language of the Apostle at 2 Cor. i. 8—10, with respect to some extreme peril at Ephesus: ὥστε ἐξαπορηθῆναι ἡμᾶς τοῦ ζῆν· ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχήκαμεν — ὃς τηλικούτου θανάτου ἐρρύσατο ἡμᾶς, &c. They further urge that Tertullian, Origen, and Cyprian so took the word; and that the fact itself, considering how frequent was this *punishment for alleged treason* in that age, is not improbable. This may readily be admitted; but whether the thing *actually happened* in the case of *Paul*, may be doubted. That it should not have been recorded by St. Luke would seem strange, and not to be paralleled by the omission of the story of the penitent thief in *three* of the Evangelists; though it may be admitted that several

νεκροὶ οὐκ ἐγείρονται, φάγωμεν καὶ πίωμεν, αὔριον γὰρ
ἀποθνήσκομεν. Μὴ πλανᾶσθε· φθείρουσιν ἤθη χρηστὰ ὁμιλίαι 33
κακαί. [s] ἐκνήψατε δικαίως, καὶ μὴ ἁμαρτάνετε· ἀγνωσίαν γὰρ Θεοῦ 34
τινὲς ἔχουσι· πρὸς ἐντροπὴν ὑμῖν λέγω.
[t] Ἀλλ' ἐρεῖ τις· Πῶς ἐγείρονται οἱ νεκροί; ποίῳ δὲ σώματι ἔρχον- 35
ται; [u] Ἄφρον, σὺ ὃ σπείρεις, οὐ ζωοποιεῖται, ἐὰν μὴ ἀποθάνῃ· καὶ 36

Rom. 13. 11. supra 6. 5. Eph. 5. 14.
t Ezek. 37. 3.
u John 12. 24.

important circumstances must have occurred at Ephesus, besides those recorded in Acts xix. As to the *air of the context*, it suggests, I think, *no more* than *extreme peril* of life: for that is all that is meant by the expression καθ' ἡμέραν ἀποθνήσκω; and the language of the passage at 2 Cor. is exactly of the same nature, and amounts to no more. As to Tertull., Origen, and Cyprian recording a tradition, of the Apostle being exposed to wild beasts, the tradition itself might easily arise from no more than taking ἐθηρ. here in a literal sense. That he should have been exposed to wild beasts, involves no improbability; but that such was meant to be *asserted* in the term under consideration, is more than can be proved. If the expression stood alone, there would be less difficulty in admitting that such might be the sense. But the κατ' ἄνθρωπον, with which it is associated, alters the case; since that admits of no sense very suitable to the *literal* import of ἐθηρ.; whereas the acceptation in which it is elsewhere used by the Apostle is such as highly favours the *metaphorical* sense ascribed to ἐθηρ. by some ancient and several eminent modern Commentators (as Beza, Grot., Raphel., Pearce, Schoettg., Doddr., Newc., Wakef., and Rosenm.) who suppose the Apostle to mean only the *imminent peril of life* which he ran (as we find by Acts xix.) from the opposition of ferocious adversaries. And when we consider that such a use of θηριομαχέω was (as is proved by Philological illustrators) usual in that age, being found in Ignat. Epist. to the Romans, C. 5, there is great reason to think that this interpretation is the true one. Κατ' ἄνθρωπον may thus be regarded as an elliptical expression, for ὥστε κατ' ἄνθρωπον λέγειν, or ἵνα κατ' ἄνθρ. λέγω, Anglice, "to employ an usual phrase." To the examples adduced of this figurative use of θηριομαχεῖν I am enabled to add another from Liban. Epist. 606. 1. ἃ ἐποίουν ἂν περὶ Σωκράτην, εἰ κατὰ Σωκράτην ἐγεγόνειν, ὅτε αὐτῷ τὰ θήρια ἐπέκειτο, συκόφανται τρεῖς. So Euripides in his Hel. 980, speaks of struggling with hunger *as with a beast*. See more in the Note on Ephes. vi. 12. The point is, however, after all, one of uncertain determination, and the view of the sense first stated *may* be the true one. *Either* seems preferable to supposing, with Chrys. and Heydenr., that κατὰ ἄνθρ. ἐθηρ. means "quantum ad hominum voluntatem, quod in hominum potestate fuit, cum bestiis pugnavi," meaning that it was their purpose to thrust him into the Circus among the bestiarii, from which peril he was delivered by Divine interposition. A method of interpretation exceedingly harsh.

The words φάγωμεν καὶ πίωμεν, αὔριον γὰρ ἀποθνήσκομεν are derived from Is. xxii. 13. Similar sentiments abound in the Heathen writers.

33. Leaving the *argumentum ex absurdo*, the Apostle now proceeds to *direct exhortation* and *admonition*. Μὴ πλαν. is a form appropriate to *warning*. The words of the admonition are by some supposed to be taken from *Euripides*; by others, from *Menander*. They occur in *both*; the latter probably deriving them from the former. This is not, however, a regular *quotation* (for then the metre would require χρησθ' instead of χρηστά); but had probably grown, by frequent use, into a *popular gnome*. The implied censure was, no doubt, meant for certain teachers, who encouraged, or permitted close intercourse with the Heathens; the same probably who had countenanced attendance at the idol-feasts.

34. The Apostle now presses home his admonition. Ἐκνήφειν properly signifies "to awake from a deep sleep," especially that of drunkenness, as Gen. ix. 24., and elsewhere in the Sept., as also in the Classical writers: but it is also used, in a figurative sense, of awaking from the inebriety of error, and returning to a right mind. See Dr. Parr's Sermon on 1 Cor. xv. 8. At δικαίως many Commentators supply ζήσοντες. But it is better taken for ὡς δικαίως δεῖ, "as it is right you should." And this is supported by the authority of some ancient Versions. Μὴ ἁμαρτ. must, from the context, mean "fall into the errors [which have been above adverted to]." For the same reason, ἀγνωσίαν γὰρ Θεοῦ τινὲς ἔχουσι must denote persons who, upholding baneful errors as to the resurrection, and other fundamental doctrines, show that they know not God aright. The words πρὸς ἐντρ. λέγω are a formula of affectionate expostulation, occurring before at vi. 5.

35. πῶς ἐγείρονται — ἔρχονται;] The Apostle now proceeds to notice two *objections*, which were probably often urged, in the form of *questions*, to the doctrine of the resurrection: for, as Gerdes. shows, the Corinthian adversaries, like cavillers in general, sought to overturn the doctrine of the resurrection by puzzling questions. So here it is objected by way of interrogation, *How can* all the different parts of our bodies, which have been resolved into dust, or apparently annihilated by fire, or devoured by beasts, or have become so mingled with and converted into the nature of other animals, nay, of trees, plants, &c. — how can these, after having been for so many ages thus dissipated, be at length reunited, and coalesce into one body." 2. [If that *be* possible] with *what kind* of body are the dead to rise? These objections the Apostle shows proceed from folly; and he introduces a popular illustration of the doctrine, derived from what subsists in plants. It is plain, however, from the air of the words, that (as Gerdes. shows) the objectors intended, by this moving of questions and starting of difficulties, not so much to ask the *manner* in which the resurrection of the body was to be effected, as (by an idiom common in our own language) civilly to deny its possibility.

36. Here the Apostle *first* proves, in a popular way, the *possibility* of the resurrection, by adverting to a similar process going on in the *vegetable* world; where the same objection to the *possibility* might, *à priori*, be made. Thus he shows that by a parity of reasoning, the body which dies *may* be quickened again; and at v. 42. asserts

37 ὃ σπείρεις, οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις, ἀλλὰ γυμνὸν κόκκον,
38 εἰ τύχοι, σίτου ἢ τινος τῶν λοιπῶν. ὁ δὲ Θεὸς αὐτῷ δίδωσι σῶμα
39 καθὼς ἠθέλησε, καὶ ἑκάστῳ τῶν σπερμάτων τὸ ἴδιον σῶμα. Οὐ πᾶσα
σὰρξ ἡ αὐτὴ σάρξ· ἀλλὰ ἄλλη μὲν σὰρξ ἀνθρώπων, ἄλλη δὲ σὰρξ
40 κτηνῶν, ἄλλη δὲ ἰχθύων, ἄλλη δὲ πτηνῶν. καὶ σώματα ἐπουράνια, καὶ
σώματα ἐπίγεια· ἀλλ᾽ ἑτέρα μὲν ἡ τῶν ἐπουρανίων δόξα, ἑτέρα δὲ ἡ
41 τῶν ἐπιγείων. Ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα
42 ἀστέρων· ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ. Οὕτω καὶ ἡ ἀνάστα-
43 σις τῶν νεκρῶν. σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ. [x] σπεί-
ρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν

x Phil. 3. 21.

that it *is* so. Of course, ἀποθάνῃ is here to be taken, in a popular sense, for "*as it were* dies," namely, by suffering corruption. He adverts to that mysterious process (as little to be accounted for as the resurrection of the body) going on in the buried and rotting grain; whereby the germ, or bud, fed by the corruption of the roots, springs up into new life. The expression ἄφρων must not be too rigidly interpreted, since it may only convey the idea of *inconsiderateness, and want of due thought.* Similar terms employed by our Lord are probably to be taken with a similar limitation of sense. The Apostle's meaning is well expressed by Prof. Dobree as follows: "The living body is, like a seed, organized matter, united with a vital principle: when the body dies, and the seed is sown, the organized matter is thrown off, and replaced by other matter, of different form and properties."

37, 38. In these verses the Apostle adverts to the other objection involved in the words of ver. 35. ποίῳ δὲ σώματι ἔρχονται; And, continuing the same similitude, he shows, that it is not *necessary* that the bodies of the raised should be precisely, and in all respects, the same as when they died; since in like manner, in the case of grain and plants, the body committed to the earth is not the same, but in many respects different, yet *essentially* the same. Thus the objection raised from the dissipation of the particles of the body which has died, loses its force; since it is not necessary to that general identity, that the body raised should be composed of the very same particles; which is inconsistent with what the Apostle subjoins, ἀλλὰ γυμνὸν κόκκον (i. e. the grain apart from the blade and ear, which shall afterwards spring from it); in which expression it seems plainly implied, that the bodies shall differ as the grain and the ear differ, the latter being far more glorious than the former.

—καθὼς ἠθέλησε.] "God (observes Doddridge) is said to give it this body *as he pleases*, because we know not how it is produced: and the Apostle's leading thought is, that it is absurd to argue against a resurrection on a principle which is so palpably false as that must be, which supposes us to *understand* all the process of the divine works." The ἴδιον σῶμα is, I conceive, meant to further explain the σῶμα καθὼς ἠθέλησε, on which the whole sentence seems to turn; q. d. God hath ordained that each particular seed should reproduce, not its *own* body, but one far more glorious, and of a form such as it hath pleased the Almighty to assign to it.

39—44. In this passage the Apostle, proceeding in his confutation of the objections of his adversaries as to the *quality* of the bodies to be raised, employs an *illustration* of what he has been saying, and that by *similitude*. His main purpose is to inculcate, directly and expressly, the important truth, which at v. 37, 38. he had only *intimated*, as it were *by implication*;—namely, that the raised body, though in all essential points the same with the body buried, would be very different and far more excellent. Accordingly the argument is this: that as, throughout the works of the whole creation, whether earthly or heavenly, animate or inanimate, a great difference subsists between the bodies of one class, as compared with those of another class;—and even those of the same class, differing widely—such (v. 42.) will be the case here; *so* will be the difference, at the resurrection, between the bodies which shall arise, as compared with those that were committed to the earth. In the verses following, the *nature* of that difference is pointed out, and the reasons on which it is founded are intimated. It might, indeed, seem that the Apostle has *enlarged more* on the diversity of the various classes of bodies from each other, than was necessary for the purpose of the illustration in question. But it was done for a good reason; for (as Rosenm. justly suggests) "the Apostle means to infer from the vast variety of bodies, yet all bodies, the power of the Deity to produce from a mass of corruption a glorious and immortal body." And surely, as Locke observes, "it is not more incomprehensible, that a glorious immortal body should arise from a mass of corruption, than that all this vast variety of splendid forms should arise from nothing."

As to the precise *nature* of the difference between the earthly and the glorified body, on *this* much has been written, but to little purpose. Indeed, the Apostle's words were not meant to teach us, what perhaps no human language could have made clear. It is sufficient for us to be assured, that the bodies of the righteous will be raised in a spiritualized state, and yet be, in a certain sense, the same with those that were buried.

—οὐ πᾶσα σὰρξ, &c.] Σὰρξ is here used for σῶμα, because, as Heydenr. observes, "corpora animantia *viva* sunt, *sensibilia, animata*, ψυχικὰ, non inanimata, ut plantæ et corpora cœlestia; attamen *mortalia*, non perennia, ut corpora πνευματικὰ, ἄφθαρτα, in resurrectione restituenda." Δόξα here signifies dignity and excellence. Ἐν φθορᾷ and ἐν ἀτιμίᾳ are adjectival phrases, for the adjectives φθαρτὸς and ἄτιμος. It is generally agreed on by the best Expositors that ψυχικὸς here, as being opposed to πνευματικὸς (especially as the expression is used with a reference to the words of Moses respecting the body of Adam, ἐγένετο εἰς ψυχὴν

δυνάμει· σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν. Ἔστι 44
y Gen. 2. 7. Rom. 5. 14. σῶμα ψυχικόν, καὶ ἔστι σῶμα πνευματικόν. [y] οὕτω καὶ γέγραπται· 45
Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν·
ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιοῦν. Ἀλλ' οὐ πρῶτον τὸ πνευμα- 46
z John 3. 13, 31. τικόν, ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν. [z] Ὁ πρῶτος ἄνθρωπος 47
a Gen. 5. 3. John 3. 31. Rom. 8. 29. 2 Cor. 3. 18. & 4. 11. Phil. 3. 21. 1 John 3. 2. ἐκ γῆς, χοϊκός· ὁ δεύτερος ἄνθρωπος, [ὁ Κύριος,] ἐξ οὐρανοῦ. Οἷος 48
ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί· καὶ οἷος ὁ ἐπουράνιος, τοιοῦτοι καὶ
οἱ ἐπουράνιοι· [a] καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, φορέ- 49
b Matt. 16. 17. John 1. 13. supra 6. 13. Gal. 1. 16. σομεν καὶ τὴν εἰκόνα τοῦ ἐπουρανίου. [b] Τοῦτο δέ φημι, ἀδελφοί, ὅτι 50
σὰρξ καὶ αἷμα βασιλείαν Θεοῦ κληρονομῆσαι οὐ δύνανται, οὐδὲ ἡ

ζῶσαν) must signify *animal* (literally that which draws in the breath of life, necessary to the existence of all animal bodies), that which is endued with faculties of sense, and has need of food, drink, and sleep for its support.

44. ἔστι σῶμα ψυχικὸν, &c.] These words are meant to throw light on what has been said at v. 42—44.; but, as there seems something awkward, Gerdes. would suppose a *confusion* in the whole passage; in order to effectually remove which, he recommends a *transposition* of vv. 45, 46. This, he says, will make all plain: which is very true; but it will not justify so great a liberty being taken with the text, without any authority whatever from MSS. or ancient Versions. It is, therefore, better to regard the text as it now stands, as one among the many examples of *Synchysis*, found in St. Paul's writings. *If*, indeed, it be necessary to suppose any such perturbation of the natural order of the matter, as Gerdesius imagines. But that will *not* be necessary, if we suppose, with Photius ap. Œcum. and Heydenr., that the clause ἔστι σῶμα — πνευματικὸν with its *illustration* in v. 45. is interposed between v. 44. and 46. (which verses are closely connected together), to show the meaning intended to be affixed to the words ψυχικὸν and πνευματικόν. In order to complete the sense, we must supply, from the subject matter, the words "to every human being so sown in corruption."

45. οὕτω γέγραπται.] Namely, in Gen. ii. 7.; but the *quotation* terminates at ζῶσαν. Indeed, it is, properly speaking, not a *citation*, but an *application* of the words of Scripture; in which also, for adaptation's sake, πρῶτος and Ἀδὰμ are inserted. To this clause, thus brought forward, the Apostle subjoins an *apodosis*, in the words ὁ ἔσχατος. Ἀδὰμ εἰς πνεῦμα ζωοπ.; which are (as Mackn. observes) formed on our Lord's words at John v. 36. See also v. 21. vi. 23. By ζῶσαν ψυχὴν is properly meant a living sentient creature: but, in the *application* made of the passage by the Apostle, it must mean *more;* namely, a *vital principle*, intended for *immortality*, but lost by sin, and only to be restored by the *last Adam*, the antitype of the first, i. e. Christ, who is elsewhere so called. See Rom. v. 14. and the ample proofs and illustrations from the Rabbinical writers in Schoetgen's Hor. Heb. in loc.

46. ἀλλ' οὐ πρῶτον τὸ πνευμ., &c.] Supply σῶμά ἐστι. These words are to be referred, not to v. 45., which immediately precedes, but to the last words of v. 44. ἔστι σῶμα ψυχικὸν, καὶ ἔστι σῶμα πνευματικὸν, since that might suggest a *question* (or *objection*, here answered by anticipation) why the *spiritualized body* might not have *preceded* the animal body. To which the answer is (by a reference to the Divine decree) that the *animal* must *precede*, the *spiritual follow*. The *reason* for this procedure is suggested in the very nature of the terms themselves ψυχικὸς and πνευματικὸς, which imply that the latter is far more *perfect* than the former. Since it is agreeable to the usual course of God's operations, both in the physical and moral world, that the more perfect should succeed the less perfect, (and not vice versâ) and from the natural to proceed to the supernatural. The Apostle, however, intimates the *reason* for this procedure more clearly in the verses following.

47. ὁ πρῶτος ἄνθρωπος — οὐρανοῦ.] The first and second *man* are here opposed to each other, as at v. 45.; the first and last *Adam:* and as, in the former case, the second *Adam* is Christ, so here the second *man* must be so too. The best Expositors are agreed that ἐξ οὐρανοῦ must refer to the *heavenly original* of Christ; this making him superhuman and *Divine*. See Cameron in Poole's Syn. and Bp. Bull Jud. Eccl. Cathol. v. 5.

Ὁ Κύριος is absent from almost all the uncial MSS., the Vulg. and Italic Versions, and many Fathers, and is cancelled by Griesb. and Tittm. It has, indeed, the appearance of coming from the margin; but there is not sufficient evidence to warrant its being *cancelled*. Its great antiquity is attested by its being found in the Peschito Syriac Version. Of course, the *sense* will remain the same.

48, 49. The full sense here may be expressed in paraphrase as follows: "As [was] the *earthy* [man, Adam] such also are [in origin] those that are earthy (i. e. they live in an animal and corruptible body as he did); and [on the other hand] as in the *heavenly* [man, CHRIST] so are also they that are [to be] heavenly," i. e. to have glorious and immortal bodies. And as we have borne, and do bear (for ἐφορ. may signify both), in our bodies the image (or characteristics) of the earthy [man, Adam; namely, in frailty, sin, sorrow, and death]; so shall we [at the resurrection] bear the stamp of the heavenly [man, Christ]; resembling him in our glorified and immortal frames." The word εἰκὼν is, as Kypke observes, used properly of *statues*, pictures, &c., formed after an *archetype*, and consequently representing it exactly.

50. Thus far the Apostle has shown the *possibility* that God should give us, at the resurrection, bodies very different from our present ones. He now shows the *impossibility* that those bodies should be, like our present ones, of flesh and blood, mortal, frail, and continually changing.

— οὐ δύνανται] i. e. cannot in the nature of things. Κληρον. here signifies simply "possess

51 φθορᾶ τὴν ἀφθαρσίαν κληρονομεῖ. [c] Ἰδοὺ, μυστήριον ὑμῖν λέγω· [c] 1 Thess. 4. 15, 16, 17.
52 Πάντες μὲν οὐ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα, [d] ἐν ἀτόμῳ, [d] Matt. 24. 31. 1 Thess. 4. 16.
ἐν ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι· (σαλπίσει γὰρ, καὶ οἱ

and enjoy." The words οὐδὲ ἡ φθορὰ τὴν ἀφθ. κλ. are exegetical of the preceding: "It is not possible, I say, for those fleshly, corruptible, and mortal frames to enjoy a place fitted for incorruptible and immortal beings."

51—53. Here commences the *third* part of the Discourse, which is more especially intended for those who, while admitting the doctrine of a resurrection of the body, staggered at the *manner*, *time*, and other *circumstances*. The preceding verse seems to have been intended as a connecting link, to unite what is said from v. 34—50. inclusive, to what is said at v. 51—57. Or (as Calvin understands it), having 1st, shown that there will be a resurrection of the dead; and 2dly, pointed out of *what kind* it will be, the Apostle now enters into a more minute description of the *manner* [and that for the sake of those who stumbled at *that* only], which he calls a *mystery*, because it had been hitherto not unfolded in Scripture; and also for the purpose of drawing greater attention to what he is saying.

—ἰδοὺ, μυστήριον ὑμῖν λέγω, &c.] Having sufficiently shown how the objections and cavils of the adversaries were to be removed and refuted, and the belief of the faithful fortified, the Apostle now proceeds to communicate, for their information, some new and most important *mysteries* of the faith; certain *verities* hitherto quite unknown, which could be derived from no other source but a Divine revelation; especially of the *transmutation* and, as it were, *transfiguration* of those faithful servants of Christ, who shall be found alive at the last day, and of the *incorruptibility* and *immortality* to be communicated; intermixing some intimations as to the *manner* and the *order of events* which shall usher in the last great day. The ἰδοὺ has here great force, as calling their attention to what was both *new* and *momentous*, matter at once of *wonder* and of *joy*. Μυστήριον has here a figurative force, which is excellently pointed out by Gerdes., and, from him, more briefly and perspicuously, by Heydenr., as follows: "Nempe rem hactenus incognitam, sponte sua et sine peculiari revelatione divina a nemine cognoscendam, imo excedentem adeo captum nostrum, ut, quamvis divinitus revelatem, mens tamen mortalium et intellectus humanus eam penitus assequi nequeat." The sense may be thus expressed: "We shall *not* indeed *all* of us *die:* but we shall (i. e. must) all be *changed* (i. e. undergo a transmutation, in order to incorruptibility) before we can enter into heaven." The use of the first person *(we)* will not prove that the Apostle thought the day of judgment to be so near at hand, that he and his contemporaries might see it, since (as the best Expositors are agreed) it appears to be used *per κοίνωσιν*; the Apostle here speaking in the person of those alive at the last day; or, at least, meaning thereby to designate such as should be found alive. See Gerdes. Ἀλλάσσεσθαι is here put for μετασχηματίζεσθαι Phil. iii. 21. or μεταμορφοῦσθαι in Matt. xvii. 2. Several various readings are here found; (see Griesb. and Scholz.), yet none that merit any attention; all of them being easily accounted for from the somewhat unusual nature of the phraseology, and a certain degree of *obscurity in the sentiment;* with which, it seems, some were perplexed, and others, presumptuous in their ignorance, set themselves to *alter for the easier;* though greatly to the prejudice of the sense intended by the Apostle, which is most evident both from the context and from the parallel passage at 1 Thess. iv. 15. compared with Acts x. 42. Rom. xiv. 9. The full meaning intended is, as Heydenr. shows: "All must undergo the change necessary to fit them for immortality, both those alive and those dead. The latter, after previous death and corruption, on being again restored to life, shall receive a glorified body; the former without having undergone death and corruption, being alive, shall be so changed, that the mortal body shall be absorbed by an immortal one (2 Cor. v. 4.); and those parts of the body which are incapable of eternal life and heavenly felicity, shall be separated and cast aside; while those, which may furnish the materials of a glorified body, shall remain and be preserved, and assume a form and fashion suited to eternity."

52. The Apostle now indicates the *mode* of this change, as being *most sudden;* for ἐν ἀτόμῳ (scil. χρόνῳ) and ἐν ῥιπῇ were common expressions to denote the shortest conceivable time. Ἐν ἐσχάτῃ σάλπιγγι. To discuss, with some, the *number* of trumpets to be sounded, is, I think, quite irrelevant. Though the opinion that there will be *seven* trumpetings, has some countenance from a passage of Rev. x. 7., where the *seventh* trumpet is the solemn announcement, that the mystery of God is accomplished. Nay, Dr. Tilloch supposes this passage of the Apostle to have an *allusion* to the last of the Apocalyptic trumpets. In which view, however, I cannot acquiesce. There is, I think, plainly an allusion to the custom both of the Jews and Greeks, by which summons to judicature, or other meetings for civil or religious purposes were signified by sound of trumpet; yet I cannot agree with Heydenr., who would resolve *all* into metaphor. We cannot surely venture to infer *less* from the plain words of the Apostle, than that the Almighty will issue his FIAT for the solemn convocation of the dead and living—if not by sound of a trumpet literally (as Calvin thinks is *not* to be understood), yet by some (as Gerdes. says), "signo notorio externo," but of what nature we must not presume to pronounce. If we might suppose, with Gerdes., that the κέλευσμα (or φωνὴ of John v. 25.) would be such as that recorded in Exod. to have accompanied the promulgation of the Law on Mount Sinai, I would venture to suggest that it may be one of those *awful convulsions of nature*, which the interior state of our globe permits us to suppose *might* be such as to make themselves heard throughout nearly the whole world. From the researches of the great naturalist, Humboldt, we know that the sound of the volcanic eruption of Cotopaxi is heard throughout a radius of *twelve hundred* miles. But I desire to pronounce no decided opinion; sensible that, in such a case as this, where no distinct knowledge is intended to be communicated, it is our duty ἐν σοφίᾳ σωφρονεῖν.

—καὶ οἱ νεκροὶ, &c.] In the καὶ there is an implied notion of *instantaneous* performance. See Ps. xxxiii. 9. cxlviii. 5. Judith xvi. 14. Job v. 20.

e 2 Cor. 5. 4.
f Isa. 25. 8. Hos. 13. 14. Heb. 2. 14.
g Rom. 4. 15. & 5. 13. & 7. 5, 13.
h 1 John 5. 5.

νεκροὶ ἐγερθήσονται ἄφθαρτοι, καὶ ἡμεῖς ἀλλαγησόμεθα·) [e] δεῖ γὰρ 53
τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύ-
σασθαι ἀθανασίαν. [f] Ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσηται ἀφθαρ- 54
σίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσηται ἀθανασίαν, τότε γενήσεται ὁ
λόγος ὁ γεγραμμένος· Κατεπόθη ὁ θάνατος εἰς νῖκος.
Ποῦ σου, θάνατε, τὸ κέντρον; ποῦ σου, ᾅδη, τὸ 55
νῖκος; ([g] τὸ δὲ κέντρον τοῦ θανάτου ἡ ἁμαρτία· ἡ δὲ δύναμις 56
τῆς ἁμαρτίας ὁ νόμος.) [h] Τῷ δὲ Θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νῖκος 57

By the ἡμεῖς is meant ἡμεῖς οἱ τότε ζῶντες; the Apostle here, as before, speaking not in his own person, but in that of the persons then alive. Thus Doddr. justly rejects the inference so often drawn from hence (and unwarily conceded by Grot. and Rosenm.), that the Apostle expected he should live till Christ appeared for judgment. Ἀλλαγησόμεθα signifies, "we shall undergo the change in question, receive incorruptible in the place of corruptible bodies." *How* and in what way, and to what degree, it is not for us to speculate, except by adverting, by way of *comparison*, to the change which takes place in the transformation of the *caterpillar* to a butterfly; which has ever been considered an emblem of the immortality of the soul.

53. This is certainly not (as has been generally supposed) a mere repetition for greater effect, of what was said at v. 30.; but as *there* we have the assertion, that this change of corruptible to incorruptible *will* take place, so here we are told that it *must necessarily* take place. I have thought proper to notice this error, chiefly because it has led to another and far more serious one; namely, that of supposing (as many have done) that there is here, in *addition* to what was before said, a *specification of the manner* of the change,—namely, by the corruptible body of those then alive having an incorruptible body (a σῶμα αὐγοειδές), *put over it* as a *garment;* like the doctrine of the Platonic philosophers as to an ὄχημα (so Hierocl. speaks of ὀχήματα πνευματικά), learnedly treated on by Cudworth, Intell. System, iii. 3, 27. p. 1072. A notion which, though it may seem to be somewhat countenanced by 2 Cor. v. 2, 3., rests on no solid foundation, and merely took its rise from the peculiar *metaphor* here employed, formed on a blending of two images. For the best recent Expositors are, with reason, agreed that ἐνδύσασθαι here and at v. 54. only signifies, by a figure taken from putting off one garment and putting on another, to *assume, receive,* as Eph. iv. 24. Col. iii. 10.

54. The Apostle now shows the conformity of this doctrine of the resurrection of the dead with the word of prophecy. On which see the able Dissertation of Gerdesius.

—γενήσεται] "shall be [accomplished]." Ὁ λόγος, the prophecy, namely, of Isaiah xxv. 8. The words agree with the version of Theodotion; though both differ from the Sept. and the Hebrew; agreeing with it, however, in εἰς νῖκος, which is by almost all Commentators taken for εἰς τέλος, i. e. εἰς τὸν αἰῶνα; though Bp. Marsh successfully vindicates our English Translators, who render it "in victory," which, indeed, is confirmed by the Peschito Syriac. Instead of seeking for a Hebraism in νῖκος, he rightly, I think, applies it to κατεπόθη, and translates the passage, "Death is overcome with triumph;" the Hebrew verb signifying, literally, *absorpsit,* and, figuratively, *vicit.*

In the next words the style rises, by a bold personification of Ἅιδης, to the highest pitch; and is expressed in a kind of *song of triumph* for the victory obtained by Christ over Death and the Grave; whatever of bitterness either might heretofore have had, being then removed by Christ. The passage is from Hos. xiii. 14; and the Apostle's words differ only, by the transposition of νῖκος and κέντρον, from the ancient Versions; except that for νῖκος the Sept. has δίκη. But I suspect that to be only a *gloss* on νεῖκος, which reading is found in some of the Fathers, though evidently only an error of the scribes for νῖκος. The *Hebrew,* indeed, differs too materially to admit of any mode of reconciliation. Yet it differs more in *words* than *sense;* so that it was not inapplicable to the Apostle's purpose. The κέντρον is by some supposed to allude to the *dart* which the Jewish writers, and many Classical and modern Poets, depict death as holding. The Greek Commentators, however, and, of the modern ones, Grot., Crell., Vorst., and Kraus. (more rightly, I think,) suppose an allusion to the *sting of serpents,* or scorpions. So Rev. ix. 10. καὶ ἔχουσιν οὐρὰς ὁμοίας σκορπίοις, καὶ κέντρα ἦν ἐν ταῖς οὐραῖς αὐτῶν. This, indeed, is exceedingly confirmed by the next words; for, as Theophyl. remarks, "the *sting* of serpents constitutes *their strength,* and when that is taken away, they cannot hurt, if they would." Thus the sense of the next words is: "It is sin that gives death its chief power over us, and thus occasions its greatest *bitterness.*"

56. The words ἡ δὲ δύναμις τῆς ἁμαρτίας ὁ νόμος may be rendered: "It is the Law which is the strength of sin;" i. e. what causes this power of sin, imparts this power to it. By ὁ νόμος seems to be meant, not *the law of Moses,* (as most Commentators explain,) but, as the Greek Commentators, and of the modern ones, Grot., Crell, &c., understand, *law of every kind, both natural and revealed.* So Rom. v. 13. ἁμαρτία δὲ οὐκ ἐλλογεῖται μὴ ὄντος νόμου. See also Rom. iv. 15. and vii. 9.

57. The Apostle concludes with *thanksgiving* to God, the Author of all good, and an *exhortation* (as in the parallel passage of 1 Thess iv. 13—18.) to be steadfast in the faith of the Gospel; and especially in this important article of the resurrection of the dead. And first with respect to the former, it may, with Gerdes., be regarded as uttered in a sort of *foretaste,* through faith, of that period of glory, when he should join with the heavenly choir in singing ἡ σωτηρία τῷ Θεῷ ἡμῶν, τῷ καθημένῳ ἐπὶ τοῦ θρόνου, καὶ τῷ Ἀρνίῳ! Rev. vii. 10. Of this verse the full sense is ably drawn forth in a masterly Sermon of Cudworth (on this text) appended to his Intellectual System; where he considers this *victory* as a *three-fold* victory, obtained over a three-fold enemy;

58 διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Ὥστε, ἀδελφοί μου ἀγαπητοί,
ἑδραῖοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες ἐν τῷ ἔργῳ τοῦ Κυρίου
πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστι κενὸς ἐν Κυρίῳ.

1 XVI. [i] ΠΕΡΙ δὲ τῆς λογίας τῆς εἰς τοὺς ἁγίους· ὥσπερ διέταξα
2 ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτω καὶ ὑμεῖς ποιήσατε. [k] Κατὰ μίαν
σαββάτων ἕκαστος ὑμῶν παρ' ἑαυτῷ τιθέτω, θησαυρίζων ὅ τι ἂν εὐο-
3 δῶται· ἵνα μὴ ὅταν ἔλθω, τότε λογίαι γίνωνται. [l] Ὅταν δὲ παραγένωμαι,
οὓς ἐὰν δοκιμάσητε, δι' ἐπιστολῶν τούτους πέμψω ἀπενεγκεῖν τὴν χάριν

i Acts 11. 29. Rom. 12. 13. 2 Cor. 8. 4. & 9. 1.
k Acts 20. 7. Rev. 1. 10.
l 2 Cor. 8. 16, 19.

1. over *Sin*, as that which is the *cause* of death; 2. over the *Law*, as that which aggravates the guilt, and exasperates the power of Sin; 3. over *Death*, the fruit and consequence of Sin; and shows that the victory over death is expressed by the resurrection of the body to life and immortality; which, as it was *meritoriously procured* for us by Christ's dying upon the cross, so it will be *really effected* at last by the same Spirit of Christ which gives the victory over sin here. See Rom. viii. 11.

58. The Apostle now concludes his appeal with a noble ἐπιφώνημα, forming, as it were, a *practical corollary* on the foregoing profound ratiocination on the resurrection of the dead, enjoining *three duties;* 1. of *firmness in faith;* 2. *immoveableness in hope;* 3. *proficiency in holiness* and good works of every kind. That the expressions ἑδραῖοι and ἀμετακίνητοι have respectively this reference, would appear from Col. i. 23. εἴγε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ἑδραῖοι καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου οὗ ἠκούσατε. See Gerdes.

They were very properly exhorted to that *firmness* in the faith, demanded by the authority on which the above revelations were made; that *hope*, full of immortality, which must result from a firm faith; and lastly, that zealous performance of all *good works*, which would put to the test the firmness of their faith, and furnish the fairest fruits of its efficacy. So Gerdes. understands the passage. In ἑδραῖοι there seems to be, not (what Gerdes. imagines) an *agonistic*, but an *architectural* metaphor. Thus Simonides, cited by Grot., calls a good man χερσί τε καὶ ποσὶ καὶ νοῷ τετράγωνον, as we say *upright* and *downright*. And So Dr. Young finely expresses the same idea in his noble lines:

> "On reason build *resolve*, that *column* of
> True majesty in man."

The last clause εἰδότες ὅτι ὁ κόπος, &c. has reference to the preceding words περισσεύοντες ἐν τῷ ἔργῳ τοῦ Κυρίου πάντοτε, with allusion to that *recompense* at the resurrection of the just, the *hope* of which would be necessary to animate them to continually abounding in every good work; for, as Dr. South truly remarks, "He who takes away the incitements to duty (in the two *great mainsprings* of action, Hope and Fear) not only *impedes* the *performance* of duty, but hinders its very attempt."

—εἰδότες ὅτι—Κυρίῳ.] Render: "knowing assuredly that your labour is not [i. e. will not be] vain in the sight of the Lord, or as reposed in Him as your trust."

XVI. 1. τῆς λογίας τῆς εἰς τοὺς ἁγ.] i. e. the collection of alms destined for the relief of poor Christians. Such collections for the relief of poor *Jews* of Palestine, had been not unfrequent among the foreign Jews; and had now, it seems, been introduced among the Gentile *Christians*. The reason for which was,—that the Christians of Judæa were, by the arts of Jewish persecution, direct and indirect, brought into great distress. The Article shows that it was well known, and perhaps spoken of in the letter of the Corinthians to St. Paul. The word λογία is nowhere else found in the Scriptural, and very rarely in the Classical writers; and seems to have been confined to the language of common life. It properly signifies a *gleaning*, and then, as here, a *slight gathering*.

2. κατὰ μίαν σαββάτων] "on the first day of the week;" μίαν being used, by Hebraism, for πρώτην, as in Matt. xxviii. 1; and ἡμέραν understood, q. d. "on the first of the days of the week;" from which it is plain that Sunday was then set apart by Christians for religious purposes. Τιθέτω, for καταιθ. Παρ' ἑαυτῷ, "by him." Fr. *chez lui*, "at home." Ὅ τι ἂν εὐοδ. Sub. κατὰ, "according as he has prospered, or prospers." Thus καθ' ὅτι is equivalent to καθώς. So Acts xi. 29. καθὼς ηὐπορεῖτό τις. Εὐοδοῦσθαι signifies properly "to be set right on one's way," and metaphorically "to *prosper*." It is in the Classical writers almost always used of a *thing*, but in the N. T. (as here and Rom. i. 10. 3 John 2.) of a *person*. The collections in question were doubtless directed to be made *weekly*, because every one is more inclined to contribute by little and little, than all at once; and on the *Lord's day*, because a participation in the offices of religion most effectually opens the heart to charity. The propriety of our common version will be evident, and the difficulties started by many Commentators at ἵνα μὴ γίνωνται may be removed, by supposing that the Apostle only meant that there should be no *private and petty gatherings, then first to be made, when he came*, but only one συνεισφορὰ formed, containing all the sums which had been gradually laid up by each in private.

3. οὓς ἐὰν δοκ. δι' ἐπιστ. τούτ. πέμψω.] There has been some doubt as to the *construction*, and, as depending thereupon, the *sense* of the words. Δι' ἐπιστολῶν may be construed either with the *preceding*, or the *following* words. The former method is generally adopted by the older Commentators, and by Pearce and Mackn. But it is liable to serious objections. The latter construction (supported by the *Greek* Commentators and the most eminent modern ones) is preferable. Thus the διὰ will be for ἐν or σὺν, and may be rendered "*charged with*." Ὃν δοκιμάσητε is to be taken as a brief expression, ("whom ye may think proper to choose,") of which examples are found in the Classical writers. Τὴν χάριν ὑμῶν, for ἐλεημοσύνην.

ὑμῶν εἰς Ἱερουσαλήμ· ἐὰν δὲ ᾖ ἄξιον τοῦ κἀμὲ πορεύεσθαι, σὺν ἐμοὶ 4
m Acts 19. 21. 2 Cor. 1. 16. πορεύσονται. [m] Ἐλεύσομαι δὲ πρὸς ὑμᾶς, ὅταν Μακεδονίαν διέλθω· 5
n 2 Cor. 1. 15. Μακεδονίαν γὰρ διέρχομαι· [n] πρὸς ὑμᾶς δὲ, τυχὸν, παραμενῶ, ἢ καὶ 6
o Acts 18. 21. supra 4. 19. James 4. 15. παραχειμάσω, ἵνα ὑμεῖς με προπέμψητε οὗ ἐὰν πορεύωμαι. [o] οὐ θέλω 7
γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν· ἐλπίζω δὲ χρόνον τινὰ ἐπιμεῖναι πρὸς
ὑμᾶς, ἐὰν ὁ Κύριος ἐπιτρέπῃ. Ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς Πεντη- 8
κοστῆς· θύρα γάρ μοι ἀνέῳγε μεγάλη καὶ ἐνεργής, καὶ ἀντικείμενοι 9
πολλοί.

p Supra 4. 17. Phil. 2. 19, 22. 1 Thess. 3. 2. q 1 Tim. 4. 12. [p] Ἐὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφόβως γένηται πρὸς ὑμᾶς· 10
τὸ γὰρ ἔργον Κυρίου ἐργάζεται, ὡς καὶ ἐγώ. [q] μήτις οὖν αὐτὸν ἐξου- 11
θενήσῃ. Προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρός με· ἐκδέ-
χομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν. Περὶ δὲ Ἀπολλὼ τοῦ ἀδελφοῦ, 12
πολλὰ παρεκάλεσα αὐτὸν, ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν·
καὶ πάντως οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ, ἐλεύσεται δὲ ὅταν εὐκαιρήσῃ.

r Eph. 6. 10. Col. 1. 11. [r] Γρηγορεῖτε, στήκετε ἐν τῇ πίστει· ἀνδρίζεσθε, κραταιοῦσθε. πάντα 13
ὑμῶν ἐν ἀγάπῃ γινέσθω. 14

4. ἐὰν δὲ ᾖ ἄξιον.] Sub. τὸ χρῆμα, or πρᾶγμα. At ἄξιον supply τῆς ἐμῆς διακονίας. Theophyl. and Œcum. have well pointed out, that the force of σὺν ἐμοὶ πορεύσονται is, "they shall have my company," I will accompany them. Thus the full sense is this: "If the sum of money collected be considerable enough, or any other occasion require it, I will accompany them."

5. The Apostle fixes the *time* when he shall visit them, viz. on the occasion of his passage through Macedonia. The words ὅταν Μακεδονίαν — διέρχομαι are well rendered by Prof. Scholef., "When I have passed through Macedonia; for I am passing through Macedonia;" the former alteration of the common Version being required by the *proprietas linguæ;* the latter by the geography of Greece. For from the common rendering one would (as Prof. Scholefield observes) suppose that Corinth was in Macedonia, and that St. Paul meant to visit them in his circuit through that country.

6. πρὸς ὑμᾶς δὲ, τυχὸν, παραμενῶ.] "And I shall [in my way] make some stay with you." Ἢ καὶ παραχ. "or even remain for the winter." Τυχὸν is an adverb formed from the second Aorist participle neuter, with an ellipsis of κατὰ τὸ, occurring in Xen. Anab. vi. 1, 12. It exactly corresponds to our *per-haps.* Ἵνα has here the *eventual* sense, denoting simply *result.* This sending, and in some degree, *accompanying* forward the teachers of Christianity, was an established custom in the first ages; and especially when the stay was of any duration; which the Apostle here contemplates. Οὗ ἐὰν πορ., viz. into Judæa, as we find from 2 Cor. i. 16.

7. οὐ θέλω — ἰδεῖν.] This is (as Œcum. says) exegetical of the preceding. The ἄρτι is meant to be *emphatical,* and is not well rendered *now.* At least the full sense is, "now that I have delayed so long."

8. τῆς Πεντηκοστῆς] i. e. "the *time* of Pentecost," with which even the Gentile converts must have been well acquainted. See Note on Acts xxvii. 9.

9. θύρα] i. e. an opportunity for effecting any thing; a sense in which the word was sometimes used by the Classical writers. See Acts xiv. 27. Ἀνέῳγε is for ἀνεῴχθη, which some Atticists thought a solecism, but others tolerated. It only occurs in the later writers. Ἐνεργὴς is well explained by a Glossographer ἑτοίμη πρὸς ἐργασίαν· and may be rendered "*effective.*" So Thucyd. iii. 17. πλεῖστοι δὴ νῆες ἐνεργοὶ ἐγένοντο. In καὶ ἀντικείμ. πολλοὶ the καὶ may be better taken for καίπερ, *although,* than rendered *for.* But it should rather seem that the meaning is not fully evolved, but is to be supplied from what precedes; q. d. "And as there are many adversaries, there is need of my further stay."

10. ἔλθῃ] "should come [unto you]," or be come. It appears from iv. 17. that that was doubtful. Βλέπετε — ὑμᾶς. The sense is: 'Take heed that he may be (i. e. abide) with you without molestation,' namely, that of factious opposition. The words τὸ γὰρ ἔργον — ἐγὼ seem meant to anticipate their undervaluing him on the score of his youth and inferior spiritual gifts; and their general sense is: "He discharges the office of preacher of the Gospel even as I do," i. e. he is as much a divinely commissioned minister of God as myself.

11. μήτις — ἐξουθενήσῃ.] There was, as Theophyl. observes, reason to fear this, since he was *young, alone,* and had the charge of so wealthy and proud a people.

12. At πάντως οὐκ ἦν θέλ. sub. αὐτῷ. The sense is: "But it was not fully his inclination to go *now.*"

13. γρηγορεῖτε — κραταιοῦσθε.] The words *may* be understood of Christian watchfulness generally; but, when taken in connection with what precedes, they must be understood of *steadfastness in the faith,* (στήκετε) watchfulness against the arts of false teachers, (γρηγορεῖτε) and a manly firmness in maintaining what they conscientiously believed to be the truth. On στήκ. ἐν τῇ πίστει, see Note on xv. 58. Ἀνδρ. and κραι. may be *agonistical* metaphors: but it should rather seem that the Apostle had in mind 1 Sam. iv. 9. κραταιοῦσθε καὶ γίνεσθε εἰς ἄνδρας· i. e. by Hebraism γίνεσθε ἄνδρες; with which we may compare the Homeric ἀνέρες ἐστέ. Comp. Eph. vi. 10. Κραι. is a word

15 [s] Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν οἰκίαν Στεφανᾶ, ὅτι [s] Rom. 16. 5. supra 1. 16.
ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας, καὶ εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς·
16 [t] ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς τοιούτοις, καὶ παντὶ τῷ συνεργοῦντι [t] Phil. 2. 29. 1 Thess. 5. 12.
17 καὶ κοπιῶντι. Χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ Φουρτουνάτου [1 Tim. 5. 17. Heb. 13. 17.]
18 καὶ Ἀχαϊκοῦ, ὅτι τὸ ὑμῶν ὑστέρημα οὗτοι ἀνεπλήρωσαν· ἀνέπαυσαν
γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν. ἐπιγινώσκετε οὖν τοὺς τοιούτους.
19 [x] Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας· ἀσπάζονται ὑμᾶς ἐν Κυρίῳ [x] Rom. 16. 5.
πολλὰ Ἀκύλας καὶ Πρίσκιλλα, σὺν τῇ κατ᾽ οἶκον αὐτῶν ἐκκλησίᾳ·
20 [y] ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες. ἀσπάσασθε ἀλλήλους ἐν φιλή- [y] Rom. 15. 16. 2 Cor. 13. 12.
ματι ἁγίῳ. [1 Thess. 5. 26. 1 Pet. 5. 14.]
21 [z] Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου· εἴ τις οὐ φιλεῖ τὸν Κύριον [z] Col. 4. 18. 2 Thess. 3. 17.

not occurring in the Classical writers, although frequent in the LXX., as Ps. xxx. 24. ἀνδρίζεσθε, καὶ κραταιοῦσθω ἡ καρδία ὑμῶν. It is frequently used of perseverance in opinion, or determination. The literal meaning of the word is "to gird up one's loins, or string up one's nerves for any arduous undertaking." The Apostle has especially in view perseverance in sound doctrine; the not being henceforth tossed to and fro with every wind of doctrine. See Note on supra xv. 58. and Eph. iv. 14. The *Asyndeton* imparts peculiar vigour to the expression.

14. πάντα — ἀγάπῃ γινέσθω.] It is worthy of remark, that exhortations to *constancy in doctrine* are often, as here, followed up with an admonition to love, and to "keep the unity of the Spirit in the bond of peace."

15. The construction here is somewhat involved; nor is it to be cleared either by throwing the words, with some, into a *parenthesis;* or with others, by supposing a *transposition.* The present order is very natural, and may be best adjusted by supposing an ellip. of ὅτι, omitted because of the ὅτι just after. It is *expressed* in the Peschito Syriac, "quia nostis quod ipsi sunt primitiæ Achaiæ." Render: "forasmuch as ye know," &c.

— εἰς διακ. τοῖς ἁγ. ἔτ. ἑ.] The sense is: "have devoted themselves to ministering unto the saints." The word διακ. *may* have reference to the offices and duties of *Deacons:* but it should rather seem that it denotes performing the duties of hospitality and general kindness to poor Christians, especially strangers.

16. The ἵνα connects with παρακαλῶ. By τοῖς τοιούτοις is meant 'to them and such like.' Ὑποτάσσ. *may* mean, as many Commentators ancient and modern explain, "show them all due respect and deference." Though, as there seems to be some reference to the preceding ἔταξαν ἑαυτοὺς, (which, by a military metaphor, signifies "they have ranged or set themselves") may rather mean "range yourselves under and coöperate with them in their benevolent designs."

17. ὅτι τὸ ὑμῶν ὑστ. οὗτοι ἀνεπλ.] The sense of these words is somewhat obscure, probably from the *popular* mode of expression. The ancient Interpreters explain it: "They have taken this long journey to act as your representatives." This, however, seems very harsh. Mackn. renders: "they have supplied what was wanting in your letter," viz. (adds Grot.) "by informing me of your disorders." But this the Apostle *could* not mean. I prefer (with Beza, Rosenm., Schleus., and Iaspis) to render: "they have supplied your absence," i. e. supplied the deficiency occasioned by your absence (as in Phil. ii. 30.) or, to use the words of Doddr. in his paraphrase, "have given me, by their converse and friendly offices, that consolation which I might justly have expected from you all, had I enjoyed an opportunity of conversing with you."

18. ἀνέπαυσαν γὰρ — ὑμῶν.] The sense of these words is mistaken by most of the modern Commentators, though well explained by the ancient ones. They are by Chrys. rightly regarded as exegetical of the preceding, τὸ ὑμῶν ὑστ. ἀνεπλ. Ἀνέπαυσαν, "have solaced." A use of the word quite Hellenistic. The real sense of the clause seems to be this: "By thus supplying your absence, they have benefited us *both:*" for *Paul* gained information of the state of those absent, and *they* gained in the counsel afforded to them by the Apostle.

— ἐπιγινώσκετε τ. τ.] i. e. acknowledge and notice such with affection and respect.

19. τῇ κατ᾽ οἶκον αὐτῶν ἐκκλ.] It is strange that some of the best modern Commentators should explain this of all the Christians in their family. See Grot. and Whitby. The most natural and probable sense is that adopted by the Greek Commentators, and of the modern ones, by Mede, Wells, Pearce, Iaspis, and Slade, "the congregation that was accustomed to meet, for divine worship, at their house." And this sense has the advantage of *including the other.* See more in the Note on Rom. xvi. 5.

20. ἀσπάζονται — φιλ. ἁγ.] On this custom, see Note on Rom. xvi. 16. Kraus. appositely cites Justin Martyr Apol. i. 85. ἀλλήλους ἀσπαζόμεθα παυσάμενοι τῶν εὐχῶν.

21. ὁ ἀσπασμὸς — Π.] Schoettg. remarks on the ellipsis, which he supplies thus: "Restat salutatio a me, quæ est adscripta a me ipso, propriâ manu." He adds, that we may suppose this was written by Paul with his own hand, though he had *dictated* the rest to some scribe. The Apostle was accustomed to dictate letters, and at the end add a sentence with his own hand, to prevent fraud. See Rom. xvi. 23. Gal. vi. 11. 2 Thess. iii. 17. Philem. 19. Χειρ is rarely used, as here, for *hand writing;* insomuch that, were there not an example found in *Hyperides,* we might suspect this to be a Latinism.

Ἰησοῦν Χριστόν, ἤτω ἀνάθεμα, μαρὰν ἀθά· ἡ χάρις τοῦ Κυρίου 22
Ἰησοῦ Χριστοῦ μεθ᾽ ὑμῶν· ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν 23
Χριστῷ Ἰησοῦ. ἀμήν. 24

[Πρὸς Κορινθίους πρώτη ἐγράφη ἀπὸ Φιλίππων διὰ Στεφανᾶ, καὶ Φουρτουνάτου, καὶ Ἀχαϊκοῦ, καὶ Τιμοθέου.]

22. ἤτω.] On this form see Win. Gr. § 10. 2, 6. On ἀνάθεμα see Note on xii. 3. Μαρὰν ἀθὰ is a Syro-Chaldee expression, signifying "the Lord is to come," i. e. will come, to take vengeance on the disobedient and vicious. Hence with the words Anathema Maranatha the Jews began their papers of excommunication.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΚΟΡΙΝΘΙΟΥΣ

ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

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1 I. [a] *ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, διὰ θελήματος Θεοῦ,* [a Phil. 1. 1.]
καὶ Τιμόθεος ὁ ἀδελφὸς, τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ,

This second Epistle was written about a year after the first, and as St. Paul was on his progress through Macedonia (see 1 Cor. xvi. 5.) and probably at Philippi, as the subscription attests. This is plain from a consideration of the journeys, and the occurrences which had taken place since his writing the first, on which see Horne's Introd. From ix. 2—4, it appears to have been transmitted to the Corinthians by Titus and his colleagues, who were on the road from Macedonia to Corinth, to finish the collection of the contributions for the relief of the poor Christians in Judæa. The *circumstances* which led to the writing of this second Epistle were, 1. the peculiar state of the Church at Corinth; 2. the alacrity of the Corinthians in contributing to the necessities of the poor Christians in Judæa, and their kind treatment of Titus; both of which required acknowledgments from the Apostle. Having heard that his first Epistle had produced much good among the Corinthians, and considerably broken the faction against him, he wrote this, to *confirm* them in the doctrine he had preached, to vindicate himself against the calumnies of his enemies, and so to pave the way for the *third* visit to them, which he meditated. The scope of the Epistle cannot, however, be well understood without adverting to the partial *failure* of success which his former Epistle had experienced, at least from certain persons, for whom, therefore, a second address seemed necessary. Not a few, it should seem, of the Corinthians even yet adhered to their false teacher or teachers, and even denied the Apostleship of Paul; founding their denial of his claims even on his *manner of address* in his first Epistle. Because, too, he had changed his intention of visiting them (see 2 Cor. i. 15 & 16.) in his way from Ephesus to Macedonia, they charged him with *fickleness* and *irresolution;* with *pride* and *tyranny,* on account of his severity towards the incestuous person; and also with general *arrogance* in his ministry, and a haughtiness of demeanour little suitable to the insignificance of his personal appearance. The chief scope, therefore, of the Epistle is to rebut these charges; wherein he, 1. satisfactorily accounts for his not having come to them so soon as he had proposed. 2. He shows that his sentence against the incestuous person was *not* harsh or severe, but *necessary,* and, as it appears by the effects, *salutary:* accordingly he authorizes them to absolve him from that sentence, and restore him to communion with the Church. 3. He adverts to his great success in preaching the Gospel, and shows that he dwells not upon it for his *own* glory, but for that of the *Gospel,* in preaching which he used all diligence and faithfulness; notwithstanding the sore tribulations it brought upon him, and of which he gives a most affecting detail. 4. He excites them to lead a holy life; and in order thereto, to avoid all communion with idolaters. 5. He desires them to complete their contributions for the poor saints in Judæa. 6. He enters into a long defence of himself against the charge of timidity and personal insignificance. The former he effectually refutes by the severely objurgatory air of his address to the disaffected. See more in Mackn. and Horne's Introd. The most remarkable circumstance in this Epistle is the *confidence* of the Apostle in the goodness of his cause, and the support from above to bear him out in it, though under difficulties of the most formidable kind. See Scott, who shows at large that "a stronger internal testimony, not only to his integrity, but divine inspiration, cannot exist; for had there been any collusion, it is next to impossible but such a conduct must have occasioned a disclosure of it." On the *effects* produced by this Epistle, see Marsh's Michaelis iv. 74. or Horne's Introd. On the chronological difficulty connected with xii. 14. and xiii. 1, 2. see the Notes there. The *genuineness* of this Epistle is so manifest, from the strongest *internal* as well as *external* evidence, that it has never been doubted.

I. In this Chapter, after his usual salutation, he (vv. 1, 2.) blesses God for the consolations

b Rom. 1. 7. 1 Cor. 1. 3. Eph. 1. 2. 1 Pet. 1. 2.
c Eph. 1. 3. 1 Pet. 1. 3.
d Infra 7. 6.
e Col. 1. 24.

σὺν τοῖς ἁγίοις πᾶσι τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ. [b] χάρις ὑμῖν καὶ 2
εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.
[c] Εὐλογητὸς ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ 3
Πατὴρ τῶν οἰκτιρμῶν καὶ Θεὸς πάσης παρακλήσεως, [d] ὁ παρακαλῶν 4
ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν
τοὺς ἐν πάσῃ θλίψει, διὰ τῆς παρακλήσεως ἧς παρακαλούμεθα αὐτοὶ
ὑπὸ τοῦ Θεοῦ. [e] Ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ Χριστοῦ 5
εἰς ἡμᾶς, οὕτω διὰ τοῦ Χριστοῦ περισσεύει καὶ ἡ παράκλησις ἡμῶν.

under tribulation, and the deliverances in dangers vouchsafed to him, and intended both for the comfort of *others* similarly circumstanced, and to *himself* as an earnest of future aid from above. (vv. 3—11.) He rejoices in the testimony of his conscience, and expresses his confidence in their attachment to him, which had induced him to propose again visiting them (12—16); and shows that his deferring this visit did not arise from capricious mutability (vv. 17, 18.): and, after adverting to the stability of God's promises, through Christ, assures them that he had postponed his visit from motives of *lenity;* that the faulty might have time to repent, and that he himself might be spared the pain of using severity, vv. 17—24.

—Παῦλος ἀπόστολος.] See note on 1 Cor. i. 1.

—ὁ ἀδελφός.] Not "a brother," as Doddr. renders; that not being permitted by the *Article,* (especially as it is here used, in a very strong sense, for the possessive pronoun) i. e. either "our brother," meaning fellow Christian, or, what is more apt and suitable to the *intent* of the Apostle (which was to give consequence to the person whom he had sent in some degree as his *legate),* "*my* brother [minister of the Gospel."] See Est., Wolf, Locke, and Mackn.

2. χάρις—Χριστοῦ.] See Rom. i. 7. 1 Cor. i. 3. and Luke xxiv. 36.

3. εὐλογ. ὁ Θεὸς, &c.] Doddr., Mackn., and Newc. translate, "praised be the God and Father of," &c. But there is no sufficient reason to deviate from the common version, "blessed be God, even the Father," &c., which is supported by the authority of the ancient Versions and ancient Commentators, and by the most eminent modern Expositors. See the Notes of Calvin and Whitby. We have here an usual form of thanksgiving, occurring, Doddr. says, in eleven out of the thirteen Epistles of St. Paul. On Πατὴρ τῶν οἰκτιρμῶν, Wets. remarks that the Jews much used the expressions *our Father, our merciful Father,* in their prayers. The expression is not, as most recent Commentators (after Grot.) regard it, a mere Hebraism, by which substantives in the Genitive are put for *adjectives* of like signification. A use, indeed, not confined to the *Hebrew,* being often resorted to as possessing more spirit than the ordinary usage. Thus the import here conveyed is, (as Chrys. and the ancient Commentators point out) "that God is the fountain of mercy, and the spring of comfort."

4. ὁ παρακαλῶν] for παρηγορῶν or παραμυθῶν, as at Acts xvi. 40. xx. 12. and elsewhere. Thus παρακαλεῖν signifies literally to "bid any one take courage," by suggesting to him reasons for hope and confidence. By ἡμεῖς is meant (as the best Expositors are agreed) the *Apostle himself,* who, Theod. thinks, uses the expression ἐθνικῶσθαι out of *modesty.* But though the word must not be *pressed* on, neither must it be thus *explained away.* For, as Calvin well remarks, "ut non sibi vivebat Apostolus, sed Ecclesiæ; ita quidquid gratiarum in ipsum conferebat Deus, non sibi soli datum reputabat, sed quo plus ad alios juvandos haberet facultatis." The παρακλήσεως and παρακαλούμεθα must not be confined to any *one* of the sources of comfort, but be understood generally of *all;* especially of that spiritual support breathed into his soul by the Great Comforter, sent from God, and who *is* God. Now that comfort would be imparted to *others,* both for communicating to them the *grounds* of it, and by inspiring them with the same spirit of devotedness to the Gospel, which filled his own bosom.

5. περισσεύει—εἰς ἡμᾶς] literally, "have occurred to us abundantly." So Rom. v. 15. ἡ χάρις τοῦ Θεοῦ—εἰς τοὺς πολλοὺς ἐπερίσσευσε. The τοῦ just after is added on the authority of several of the most ancient MSS., and after the example of the most eminent Editors. The ὅτι is elliptical; and the sentiment following is expressed with an obscure brevity. It is very well developed by Dr. Burton in the following paraphrase: "We are able to administer comfort to others, because, in proportion to the sufferings which the Gospel of Christ exposes us to, so does the same Gospel supply us with consolations which we are able to administer to others." In τὰ παθ. τοῦ Χριστοῦ the Genitive *may,* with most ancient and earlier modern Expositors, be so taken as to denote the sufferings *endured by Christ,* inasmuch as the sufferings of Christ's *members* for his sake are styled *his sufferings,* as being evils inflicted on his members out of enmity to him, and by reason of their mystical union to him, and the sympathy he has with them in their sufferings; as Rom. viii. 17. It is better, however (with Glass, Est., Menoch., Vorst., and almost all the more recent Expositors), to interpret "the sufferings endured for Christ's sake and for his glory." Of which force of the Genitive examples are not rare. So Eph. iii. 1. ἐγὼ Παῦλος ὁ δέσμιος τοῦ Χριστοῦ Ἰησοῦ. Thus the sense will be, "because, in proportion to the *sufferings* to which the Gospel of Christ abundantly exposes us, so does the same Gospel supply us with abundant *consolation* [which we may administer to others];" which last words, implied from the preceding verse, form the true *vinculum* between this and the next verse, on the connection of which Expositors have been perplexed. The words, then, of v. 6. are meant to *further develop* the above sense. Σωτηρίας ὑμῶν, "for the saving of your souls." In the next words the order varies exceedingly in different Editions and MSS. The textus receptus (derived from the later Editions of Beza and Elzevir) has: Εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως, καὶ σωτηρίας, τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας· καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ

6 [f] Εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας, τῆς [f] Infra 4. 15, 17.
ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων, ὧν καὶ ἡμεῖς πάσχο-
μεν· (καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν·) εἴτε παρακαλούμεθα,
7 ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας. [g] Εἰδότες ὅτι ὥσπερ κοι- [g] 2 Thess. 2. 13. Heb. 6. 9, 10.
8 νωνοί ἐστε τῶν παθημάτων, οὕτω καὶ τῆς παρακλήσεως. [h] Οὐ γὰρ [h] Acts 19. 23, &c. 1 Cor. 15. 32.
θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὑπὲρ τῆς θλίψεως ἡμῶν τῆς γενομένης
ἡμῖν ἐν τῇ Ἀσίᾳ, ὅτι καθ᾽ ὑπερβολὴν ἐβαρήθημεν ὑπὲρ δύναμιν, ὥστε
9 ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν· [i] ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα [i] Jer. 17. 5, 7.

ὑμῶν. Some ancient MSS., as A., C., and ten others, together with the Syr., Cop., Æth., Arm., Vulg., and some Italic Versions have: εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως, τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων, ὧν καὶ ἡμεῖς πάσχομεν· (καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν·) εἰδότες ὅτι, &c. But this, though edited by Griesb., Tittm., and Vat., is founded on slender external evidence, and is by no means strong in *internal;* for it savours of the *alterations* of the early Critics. Greatly preferable is the reading of very many other MSS., several Versions and Fathers, also the Edit. Princ, Erasm. 1, Beza 1, and other early Editions: εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως, καὶ σωτηρίας, τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων, ὧν καὶ ἡμεῖς πάσχομεν· καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας. This reading was preferred by Calvin and Beza, adopted by Wets., and edited by Matth. and Lachmann: and with reason; for the evidence in its favour is exceedingly strong; while that for the common reading is exceedingly weak. The context, too, as Rinck observes, strongly countenances this reading; the general sentiment being this: "Et afflictatio et consolatio mea vobis prodest; illa, quia meo exemplo, ut spero, ad tolerantiam communium malorum incitamini, *hæc*, quia non afflictionis solum sed etiam solatiorum participes estis." The transposition of the clause καὶ ἡ ἐλπὶς — ὑμῶν to the end of the verse was, no doubt, made by those over-nice Critics, who thought it interrupted the antithesis between εἴτε θλιβ., &c. and εἴτε παρακ. This class of Critics were, however, far less bold than those who, besides making use of the same transposition, introduced other alterations, — partly to prevent tautology, and partly to render the interpretation the easier; though, in fact, it yields a very objectionable sense; for, adopting the transposition of the clause τῆς ἐνεργουμένης — πάσχομεν, it is difficult to see how their consolation could be promoted by their bearing the same sufferings as the Apostle. The sentiment cannot be admitted without great violence to the interpretation. Τῆς ἐνεργουμένης should be referred to both παρακλήσεως and σωτηρίας. The Apostle means to say, that both his affliction and his consolation is calculated to profit them; and, in expressing this sentiment, he *interposes* the clause τῆς ἐνεργουμένης — πάσχομεν to show *how* his *affliction* may profit them: it will, he says, be made efficacious, by *their* patiently bearing, after his example, the same afflictions that *he* suffers. To this he subjoins a parenthetical clause, expressive of his hope and trust respecting them, viz. that they *will* copy his example. Thus it is evident that the transposition of the clause καὶ ἡ ἐλπὶς — βεβαία, according to either the textus receptus or that of Griesb., though it makes the passage *read better*, yet, in the *latter* case, *injures the sense*, and in the *former*, *misrepresents* the Apostle's *meaning*. The Apostle did not mean to show how his *consolation* might be effectual for their consolation; for that was too plain to need being touched on. See Scott. In fact, the most certain of all Critical canons demands the rejection of *both* those texts, and the preference to be given to that adopted by Wets. and Matth.; for nothing is more evident than that *that*, in the somewhat harsh and involved nature of the phraseology (highly, however, characteristic of St. Paul), presents a reading from which the others might spring; while the *other* texts, and the readings which are *modifications* of them, arose from various attempts to remove the difficulty. The words καὶ σωτηρίας were thrown out *partly* by those who wished to remove a tautology (though, in fact, tautologies of this kind, where the sense is strengthened, are frequent in St. Paul and the best writers of every language and every age), and *partly* by those who stumbled, not seeing *how* the Apostle's consolation could promote not only their consolation, but *salvation*. If any should *yet* stumble, let them read the satisfactory explanation offered by Calvin.

Ἐνεργ. is here used as at 2 Cor. iv. 12. Gal. iii. 5. and v. 6. 1 Thess. ii. 13. Rom. vii. 5. Gal. v. 6. See Bp. Bull's Exam. p. 9.

7. εἰδότες.] Here is an *anacoluthon*, such as is frequent in the best writers, especially Thucyd. and Herodotus; the participle being used for a verb and γάρ. This verse is explanatory of the preceding. They were partakers of his *sufferings by sympathy;* and of his *consolation* they could not fail to be, by being like-minded, and as firm in the faith.

8. The γὰρ has reference to παθημ. in the preceding verse; q. d. For of afflictions, I would have you to know, I have had my share. The ὑπὲρ is for περὶ, which is found in a few MSS. and Fathers; but is plainly a gloss, though accounted by Dr. Burton as probably the true reading.

On the *circumstance* here adverted to by the Apostle, the Commentators differ in opinion. Some refer it to the persecutions at Lystra, mentioned in Acts xiv. 19, 20. Others, with more probability, to what happened during the commotions at Ephesus mentioned in Acts xix. 26. seq. Καθ᾽ ὑπερβολὴν is for ὑπερβαλλόντως, as Rom. vii. 13. With ἐβαρηθ. I would compare Aristoph. ap. Zonaræ Lex. p. 1785. ἰσοίμενος ταῖς συμφοραῖς. Notwithstanding what Rosenm. and others think, ὥστε ἐξαπορηθῆναι — ζῆν can only mean, "insomuch that we even despaired of life." Ἐξαπ. signifies properly to stop short in our progress, from being at a loss to know what course to take. So iv. 8. ἀπορούμενοι ἀλλ᾽ οὐκ ἐξαπορούμενοι.

9. ἐν ἑαυτοῖς τὸ ἀπόκριμα θανάτου ἐσχήκαμεν.] This contains a strongly figurative mode of expressing *utter despair of life;* q. d. the having nought but

τοῦ θανάτου ἐσχήκαμεν, ἵνα μὴ πεποιθότες ὦμεν ἐφ᾽ ἑαυτοῖς, ἀλλ᾽
k 1 Cor. 15. 31. ἐπὶ τῷ Θεῷ τῷ ἐγείροντι τοὺς νεκρούς· [k] ὃς ἐκ τηλικούτου θανάτου 10
ἐρρύσατο ἡμᾶς, καὶ ῥύεται· εἰς ὃν ἠλπίκαμεν ὅτι καὶ ἔτι ῥύσεται·
l Rom. 15. 30. Phil. 1. 19. Philem. 22. infra 4. 15. [l] συνυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει, ἵνα ἐκ πολλῶν 11
προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν.
m 1 Cor. 2. 4, 13. [m] Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστὶ, τὸ μαρτύριον τῆς συνειδήσεως 12
ἡμῶν, ὅτι ἐν ἁπλότητι καὶ εἰλικρινείᾳ Θεοῦ, (οὐκ ἐν σοφίᾳ σαρκικῇ,
ἀλλ᾽ ἐν χάριτι Θεοῦ) ἀνεστράφημεν ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς
ὑμᾶς. Οὐ γὰρ ἄλλα γράφομεν ὑμῖν. ἀλλ᾽ ἢ ἃ ἀναγινώσκετε, ἢ καὶ 13

death before one's eyes. Ἀπόκριμα signifies properly a *response*, and varies its sense according to the occasion. Thus, when used of judges, it denotes (as here) a *verdict* or *sentence*. So Chrys. ψῆφον. The Article is employed with reference to a clause suppressed; q. d. [Nay, we had sentence recorded in our minds,] and we had this sentence, in order that we should not trust," &c. Of the bold figure in ἀπόκριμα ἐσχ. the Commentators adduce no example; and therefore the following may be acceptable. Thucyd. ii. 53., speaking of the people at Athens during the pestilence, says, that "they set all laws at defiance, from having death continually suspended over them, as a *sentence of death already denounced;* and which they might continually expect would be carried into execution:" πολὺ δὲ μείζω (scil. τιμωρίαν) τὴν ἤδη κατεψηφισμένην σφῶν ἐπικρεμασθῆναι.

Πεποιθότες ὦμεν is not merely put for πεποίθωμεν; but the participle and verb substantive are used to express *continuity of action*, implying *custom*. By "trusting in ourselves," is meant having regard to our own strength [alone], without reference to Divine aid. Τῷ ἐγείροντι τοὺς νεκροὺς, "who raiseth the very dead, [and therefore who can preserve the living, in however great peril of death]."

10. θανάτου] "deadly peril," "peril of life." The full sense in ἐρρύσατο, &c. is: "who hath delivered, now delivereth, and, we hope and trust, will deliver us."

11. συνυπουργούντων — δεήσει.] Render: "you too coöperating in supplication on our behalf," i. e. on your coöperating, &c.; which is spoken with characteristic modesty. There is *not* (as some imagine) any transposition of the Article τῇ, for it has no force: this word and προσευχῇ, taking the article as being *abstract* nouns. See Middl. Gr. A. Ch. v. § 1. and numerous examples in Schleus. Lex.

— ἵνα ἐκ πολλῶν — ἡμῶν.] These words are, from brevity and perplexity of construction, obscure; but the general sense (similar to that at iv. 15.) seems to be this, "that so the gracious gift [of future deliverance] being bestowed on me, by means of the intercession of many persons, may, by many persons, for me, be acknowledged with thanks;" i. e. may be acknowledged in the thanksgiving also of many for me, i. e. my deliverance; for, as Doddr. observes, nothing is more reasonable than that what is obtained by prayer should be owned in praises. This use of εὐχαριστεῖσθαι (as said of a thing) *to be returned thanks for*, is very rare.

With respect to the next words, ἵνα ἐκ πολλῶν — ἡμῶν, they are obscure from brevity; and I have in Rec. Syn. shown at large, that the general sense is: "that so the gracious gift [of deliverance] being bestowed on me, by means of the petition of many persons, may by many persons, on my behalf, be acknowledged with thanks." This use of εὐχαρ. in the *passive*, in the sense "to be returned thanks for," is very rare; as is also the sense of ἐκ, "on the part of," i. e. procured by the prayers of."

12. ἡ γὰρ καύχησις, &c.] The connection seems to be as follows: "[And we trust that God will continue to deliver us, you coöperating with us in prayer;] *for* our glorying," &c. Καύχ. signifies a *cause* for glorying, something on which we may pride ourselves, i. e. towards *men;* which is implied, and is perhaps suggested, in the words ἐν τῷ κόσμῳ just after. Τὸ μαρτ. Sub. ὄν, "that which is testified by our own consciences." On the value of this testimony of conscience, and how far alone we ought to rest in it, see Bp. Sanderson, 2nd Sermon ad Magistratum, 9—30. Ἁπλότ. and εἰλικ. are nearly synonymous. On the former, see Note on Rom. i. 8. and xii. 7, 8.; on the latter, Note on 1 Cor. v. 8. They both denote candour and sincerity. Θεοῦ *may*, as most recent Commentators say, be meant to raise the quality by proceeding to the highest pitch. But it is more agreeable to the characteristic modesty of the Apostle to interpret, with Chrys., "what is well pleasing to, or required by, God." So Theophyl. οἷαν ὁ Θεὸς ἀποδέχεται. Σοφίᾳ σαρκ. means generally carnal or secular wisdom, the selfish wisdom of this world, though probably with allusion to the arts of the Heathen Sophists and Rhetoricians. See Theophyl. By ἐν χάριτι Θεοῦ must (as all Commentators, except some recent ones, are agreed) be meant the gracious help of God, as shown in the communication of supernatural gifts and miraculous endowments imparted to the Apostle. Ἀνεστρ., "we have behaved ourselves." It has reference (like *versari* in the Latin) to *conduct* of every sort.

13. οὐ γὰρ ἄλλα — ἐπιγινώσκετε.] The sense is not very clear; but the best Commentators, ancient and modern, are generally agreed, that there is a reference to the ἁπλότης and εἰλικρίν. just before. And the real and full sense (much mistaken by Commentators) seems to be this: ["I may well say in godly sincerity;] for I write no other things [i. e. doctrines] unto you than what you read, than what you even recognize [to be true], and I trust will always continue to acknowledge." This seems to be a *popular* manner of speaking, of which the sense is, 'I have no other meaning in what I write, than what is open and legible; agreeably to the obvious purport of the words; I do not write one thing and intend another, express one doctrine and mean another.' For (as Mackn. observes) "it seems

14 ἐπιγινώσκετε· ἐλπίζω δὲ ὅτι καὶ ἕως τέλους ἐπιγνώσεσθε, [n] καθὼς καὶ
ἐπέγνωτε ἡμᾶς ἀπὸ μέρους· ὅτι καύχημα ὑμῶν ἐσμεν, καθάπερ καὶ
15 ὑμεῖς ἡμῶν, ἐν τῇ ἡμέρᾳ τοῦ Κυρίου Ἰησοῦ. [o] Καὶ ταύτῃ τῇ πεποι-
θήσει ἐβουλόμην πρὸς ὑμᾶς ἐλθεῖν πρότερον, (ἵνα δευτέραν χάριν
16 ἔχητε) καὶ δι᾽ ὑμῶν διελθεῖν εἰς Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδο-
νίας ἐλθεῖν πρὸς ὑμᾶς, καὶ ὑφ᾽ ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν.
17 Τοῦτο οὖν βουλευόμενος, μήτι ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην; ἢ ἃ βου-
λεύομαι, κατὰ σάρκα βουλεύομαι, ἵνα ᾖ παρ᾽ ἐμοὶ τὸ ναὶ ναὶ, καὶ τὸ
18 οὊ οὔ; [p] Πιστὸς δὲ ὁ Θεὸς, ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ

n Infra 5. 12. Phil. 2. 16. & 4. 1. 1 Thess. 2. 19, 20.
o Rom. 1. 11. 1 Cor. 16. 5.
p Matt. 5. 37. James 5. 12.

the Faction had affirmed that some passages of Paul's *first* Epistle were designedly written in ambiguous language, that he might afterwards interpret them as it suited his purpose." If this interpretation (which is supported by the opinion of almost all the recent Expositors) be thought, as it *may*, to rest on somewhat precarious proof, and to be little accordant with the words *following*, we may suppose, with Theophyl., Est., Beza, Calvin, and Menoch., that the Apostle here means to soften, what might be called arrogance in what he had said; q d. he makes no more boasting in *words* than what can be proved by *deeds;* and that, the Corinthians themselves being witnesses, whose own previous knowledge of him would bear testimony to the truth of what they read. Thus ἀναγινώσκετε should be rendered, as it is done by Calvin, recognoscitis, recognize. And the word is used thus in Xen. Anab. v. 8. 6. and elsewhere in the Classical writers. There is, too, a kind of *climax;* for ἐπιγινώσκειν, as Calvin shows, is more significant than ἀναγιν. Thus the ἀναγ. has reference to the less favourably disposed; the ἐπιγ., to those who were sincerely and firmly attached to the Apostle. This distinction seems adverted to in the next verse; where, after saying ἐπέγνωτε, he corrects the term by the *limitative* phrase ἀπὸ μέρους, meaning, "a part at least of you."

To briefly advert to the peculiar idiom in οὐκ ἄλλα — ἀλλ᾽ ἤ, the explanation given of its nature by Hermann on Vig. p. 778. in his Note, is very far-fetched. And as to that proposed by Emmerling, who considers it as a blending of two modes of speaking, οὐ γὰρ ἄλλα γράφω, ἀλλὰ ταῦτα, &c., and οὐ γὰρ ἄλλα γράφω ἢ ἃ ἀναγ., that is taking too much for granted. I cannot but suspect that the ἀλλ᾽ comes not from ἀλλὰ, but ἄλλα; and that there is here simply a repetition (perhaps taken adverbially) of the preceding ἄλλα, in order to make the comparison the clearer and stronger.

14. ὅτι καύχημα — ἡμῶν.] The sense is: "[You will find and acknowledge I say] that we are your rejoicing, as also you are ours, in the day of the Lord." Chrys. and Theophyl. interpret καύχ. ἡμῶν "such as may make you proud of having me as a teacher." Καθάπερ καὶ ὑμεῖς, ἡμῶν, namely, as being proud of such disciples. The proper ellipsis at ὑμεῖς ἡμῶν can only be ἐσμέν: but the clause ἐν τῇ ἡμέρᾳ τοῦ K. Ἰ. is best referred to the ἐπιγνώσεσθε suspended by ellip. on ὅτι.

15. ταύτῃ τῇ πεπ.] Sub. ἐπὶ, namely, on your being well affected to us. Πρότερον, i. e. on writing the former Epistle. See 1 Cor. xvi. 5. He means to say, that he had at first intended to have visited them *before* the Macedonians; and then shows that he did not change his intention without good cause. Δευτ. χάριν. Most modern Commentators explain the χάριν *gift*, or *benefit;* but the ancient Commentators, and some modern ones, as Wolf and Schleus., *gratification*, for χαράν. It should seem to mean *benefit* generally, every spiritual advantage, or gratification from his society, imparted by his presence.

17. μήτι ἄρα τῇ ἐλαφρ. ἐχρ.] "did I, forsooth, show inconstancy or fickleness," viz. by changing his design without good reason. The interrogation implies a strong negation, οὐδαμῶς. At ἃ sub. κατὰ, *quod attinet ad.* Κατὰ σάρκα, "according to carnal views and private passions, interest, ambition, or worldly policy."

— ἵνα ᾖ παρ᾽ ἐμοὶ — οὔ.] These words are illustrative of the above; but on their exact sense Commentators are not agreed; and no wonder, since the idiom is almost *sui generis.* Some would read τὸ ναὶ, καὶ τὸ οὔ, found in a few MSS. and Versions. But this authority is far too slender to warrant any change of reading; and to suppose, with Dr. Burton, that the repetition of ναὶ and οὔ makes no difference in the sense, is taking too much for granted. Considerable error has arisen from the mistaken notion, that the Apostle here has in view *inconstancy;* whereas (as the ancient Commentators have shown) the κατὰ σάρκα βουλ. has reference to various *worldly views*, and *carnal dispositions* (see iii. 3, 4.); and the one here adverted to by example, seems to be (as Chrys., Theophyl., Œcum., Theodoret, and Phot., suppose) a head-strong, self-willed spirit, which will either do things, or not do them, as it pleases, without giving any reasons. The force of the repeated ναὶ and οὔ may be illustrated by the usual expression of such positive persons ὃ γέγραφα γέγραφα, or ἃ πέπραχα πέπραχα. The ἵνα ᾖ τὸ ναὶ ναὶ refers to *any purpose to be effected;* the τὸ οὔ, to *what is not to be done;* as Theophyl. well observes, who also notices the address with which the Apostle turns off what was matter of accusation into a ground of *praise.* Thus the construction is: ἵνα τὸ ναὶ ᾖ ναὶ, καὶ τὸ οὔ ᾖ οὔ.

18. πιστὸς δὲ ὁ Θεὸς — οὔ.] This (as Chrys. observes) is meant to anticipate an objection; q. d. If what you *say* be not firm and stable (and you often say ναὶ, and it is found οὔ), may we not fear lest your *word (doctrine* and *preaching)* be found such? viz. ναὶ καὶ οὔ, i. e. *unstable* and *wavering.* To which the Apostle answers: "My purpose to come was my *oicn*, wherefore I attained it not; but my doctrine is of God, and what as *such*, cannot deceive. Now God is true (πιστὸς, *verax)*, so that, as *He* is constant, neither is his *word* to you, which we preach, inconstant and unstable." With πιστὸς ὁ Θεὸς compare Heb. x. 23. x. 11. 1 John i. 9. See a fine passage in Bp. Sanderson's second Sermon ad Populum § 7., in

ἐγένετο ναὶ καὶ οὔ· ὁ γὰρ τοῦ Θεοῦ υἱὸς Ἰησοῦς Χριστὸς ὁ ἐν ὑμῖν 19
δι᾽ ἡμῶν κηρυχθεὶς, δι᾽ ἐμοῦ καὶ Σιλουανοῦ καὶ Τιμοθέου, οὐκ ἐγέ-
νετο ναὶ καὶ οὔ, ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν· ὅσαι γὰρ ἐπαγγελίαι 20
Θεοῦ, ἐν αὐτῷ τὸ ναὶ, καὶ ἐν αὐτῷ τὸ ἀμὴν, τῷ Θεῷ πρὸς δόξαν δι᾽
ἡμῶν. [q] Ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν, καὶ χρίσας ἡμᾶς, 21
Θεός· [r] ὁ καὶ σφραγισάμενος ἡμᾶς, καὶ δοὺς τὸν ἀῤῥαβῶνα τοῦ Πνεύ- 22
ματος ἐν ταῖς καρδίαις ἡμῶν.
[s] Ἐγὼ δὲ μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν, ὅτι 23
φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον. [t] οὐχ ὅτι κυριεύομεν 24
ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοί ἐσμεν τῆς χαρᾶς ὑμῶν· τῇ γὰρ πίστει
ἑστήκατε. II. Ἔκρινα δὲ ἐμαυτῷ τοῦτο, τὸ μὴ πάλιν ἐν λύπῃ πρὸς 1
ὑμᾶς ἐλθεῖν. εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ἐστιν ὁ εὐφραίνων με, 2
εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ; [u] Καὶ ἔγραψα ὑμῖν τοῦτο αὐτὸ, ἵνα 3

q Infra 5. 5. 1 John 2. 20, 27. r Rom. 8. 16. Eph. 1. 13. & 4. 30. Rev. 2. 17. s Rom. 1. 9. & 9. 1. Gal. 1. 20. 1 Thess. 2. 5. 1 Tim. 5. 21. 2 Tim. 4. 1. 1 Cor. 4. 21. Infra 2. 3. & 12. 20. & 13. 2, 10. t Rom. 11. 20. 1 Cor. 3. 5. 1 Pet. 5. 3. u Infra 8. 2. & 12. 21. Gal. 5. 10.

which he shows that "we are to lay this on a firm and infallible ground, that our God is both *truly unchangeable*, and *unchangeably true*."

19. By Ἰησοῦς Χρ. is meant his doctrine.

20. ὅσαι γὰρ — ἀμὴν.] Bp. Middl. well renders: "for how many soever be the promises of God, in Him (Christ) is the Yea, and in Him the Amen;" i. e. whatever God hath promised. He will through Christ assuredly fulfil; ναὶ and ἀμὴν being strong and well known asseverations of the truth." Τῷ Θεῷ πρὸς δόξαν is, by transposition, for πρὸς δόξαν τῷ Θεῷ, to the glory of God by our preaching.

21. ὁ δὲ βεβαιῶν, &c.] *God* is here designated as the author both of their original conversion to the Christian faith, and of their confirmation in it. So Abp. Newc. paraphrases: "But I do not arrogate any thing to myself, when I use the expression *by us*. God establishes both me and you with respect to Christ, as disciples of Christ." Ὁ βεβ. εἰς Χρ. may be rendered, "who makes us firm in [the faith of] Christ." Ὁ χρίσας, i. e. who hath solemnly called me to be an Apostle, as it were by the rite of unction, such as was used to inaugurate Kings and Prophets. Ὁ σφραγισάμενος ἡμᾶς, "who hath given us a pledge [of his future acceptance]." Δοὺς τὸν ἀῤῥαβῶνα τοῦ Πν., "by giving the earnest of the Spirit in our hearts." So Eph. i. 13, 14. ἐν ᾧ καὶ πιστεύσαντες ἐσφραγισθητε τῷ Πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, ὅς ἐστιν ἀῤῥαβὼν τῆς κληρονομίας ἡμῶν. Ἀῤῥαβὼν and the Latin *arrhabo* are derived from the Heb. ערבון, a pledge or earnest; i. e. a part of any price agreed on, and *paid down* to ratify the engagement; Germ. *hand-gift*. The pledge spoken of consists (as Bp. Middl. observes) of those various gifts of the Spirit, which were an earnest of immortality to the persons on whom they were conferred.

23. ἐπὶ τὴν ἐμὴν ψυχὴν] "against my soul," i. e. if I speak not the truth. The sense *life*, *mind*, or *thought*, though supported by one or other of the best Commentators, is too feeble. The solemnity of the asseveration here, and in other parts of this Epistle, was justified by the unworthy imputation (of fickleness) which called it forth.

Φειδόμενος is for ὡς φειδ., i. e. ὥστε φείδεσθαι, "to spare you the pain of the severe censure, which I must have passed on your irregularities."

24. οὐχ ὅτι κυριεύομεν — ὑμῶν.] There is in οὐχ ὅτι and sub. ἐρῶ, (as Beza and Grot. remark) an ἀνθυποφορὰ, or softening. The sense being: "I do not mention this, as if domineering over your faith (i. e. your belief of the religion you profess) by wanton acts of severity; but as a fellow-worker with you, in promoting your real happiness." Of the next words (which are variously interpreted) Abp. Newc. has well expressed the sense thus: "[I use the expression 'over your faith];' for faith causes you to stand firm in your duty and in the Divine favour." Rom. xi. 20.

II. 1. In this Chapter the Apostle continues his justification of himself (intermixing a direction as to the course they should now take with the incestuous person), and contrasts his own conduct with that of the false teachers. Instead of the common reading, ἐλθεῖν ἐν λύπῃ πρὸς ἡμᾶς, several MSS., some Versions, and the Ed. Princ. have what I have edited, with Beng., Matth., Griesb., Tittm., and Vater. For this position has more of the character of genuineness. Ἐν λύπῃ must not be *confined* to *Paul*, or to the *Corinthians*, but be extended to *both*, and the sense is: "so as to give myself and you pain," viz. by censuring your irregularities. Comp. 1 Cor. iv. 21. ἐν ῥάβδῳ ἔλθω.

2. εἰ γὰρ ἐγὼ λυπῶ — ἐξ ἐμοῦ;] There is here some obscurity, perhaps occasioned by the refined delicacy of the remark; which was, I conceive, meant to be explanatory of the ἐν λύπῃ ἐλθ. just before. Various interpretations have been propounded, which see in Recens. Synop. The true one seems to be that of Grot., Rosenm., Doddr., Mackn., Iaspis, and Emmerling. The καὶ, like the Heb. ו, increases the force of the interrogation, and may be rendered *quæso*: and in the interrogative τις is implied οὐδεὶς in the answer. The τίς ἐστιν ὁ εὐφ. is expressed *populariter*, the sense being: "And who then is there (i. e. *would* there be) to soothe my sorrows, but the grieved person," i. e. *persons*; for the singular is (as Rosenm. observes) put for the plural; as in collectives. Here that designation might be said, in some degree, to embrace both the sound and the unsound part of the congregation: for the *former* would so sympathize with the latter, as to afford the Apostle but little cordial consolation; and the *latter* could not be *expected* to do it, unless in the event of entire repentance, and thorough reformation; which the Apostle would not stay to see put to the proof. And thus his comfort with both of them could be but small.

3. ἔγραψα τοῦτο αὐτό.] Some Commentators

μὴ ἐλθὼν λύπην ἔχω ἀφ᾽ ὧν ἔδει με χαίρειν· πεποιθὼς ἐπὶ πάντας
4 ὑμᾶς, ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστιν. ἐκ γὰρ πολλῆς θλίψεως καὶ
συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρύων· οὐχ ἵνα λυπηθῆτε,
ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἣν ἔχω περισσοτέρως εἰς ὑμᾶς.
5 [x] Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ λελύπηκεν, ἀλλ᾽ ἀπὸ μέρους (ἵνα μὴ [x] 1 Cor. 5. 1.
6 ἐπιβαρῶ,) πάντας ὑμᾶς. [y] Ἱκανὸν τῷ τοιούτῳ ἡ ἐπιτιμία αὕτη ἡ ὑπὸ [y] 1 Cor. 5. 5.
7 τῶν πλειόνων· ὥστε τοὐναντίον μᾶλλον ὑμᾶς χαρίσασθαι καὶ παρακα-
8 λέσαι, μήπως τῇ περισσοτέρᾳ λύπῃ καταποθῇ ὁ τοιοῦτος. Διὸ παρα-
9 καλῶ ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγάπην· εἰς τοῦτο γὰρ καὶ ἔγραψα, ἵνα
10 γνῶ τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα ὑπήκοοί ἐστε. Ὧι δέ τι χαρίζεσθε,
καὶ ἐγώ· (καὶ γὰρ ἐγὼ εἴ τι κεχάρισμαι, ᾧ κεχάρισμαι, δι᾽ ὑμᾶς·)
11 ἐν προσώπῳ Χριστοῦ, ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ· οὐ
γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.

understand this of the *present* letter: but most of the *former* one; taking τοῦτο αὐτὸ to refer to the order given, to excommunicate the incestuous person, and the general reproof on their moral conduct. At τοῦτο αὐτὸ, sub. ἐπὶ στόλιον. Ἔδει, "it was proper and reasonable," as in Matt. xviii. 33; xxiii. 23. Ἐπὶ πάντας ὑμᾶς, "respecting you all." Ὅτι ἡ ἐμὴ — ἐστιν, "that whatever affords *me* joy would give pleasure to you all;" i. e. the sound and far greater part of them.

4. ἐκ πολλῆς — καρδίας.] The sense is: "out of much affliction, and heartfelt distress." Συνοχὴ properly signifies the being *so hemmed in* as not to know which way to turn, and figuratively denotes great distress; as Luke xxi. 23. συνοχὴν καὶ παλαιπωρίαν. Ἔγραψα, "I wrote [what I did]." Οὐχ ἵνα λυπ., &c. The complete sense is: "[The purpose, however, was] not that *ye* should be *pained*, but that [sensible of the motive which had urged me to so write] ye might recognize therein *my love;* which I bear very abundantly towards you."

5. The Apostle now adverts more directly to his purpose in writing thus; and the words may be rendered; "But if any one (meaning the incestuous person) have occasioned sorrow, he hath not so much grieved *me*, as, in some measure [that I may not bear too hard upon him] all of *you*." The true punctuation here is that which I have adopted, with Griesb., Emmerling, Vater, Gratz., and Goeschen. Ἐπιβαρῶ must, with the Syr. Version and Emmerling, be taken intransitively, in the sense "ne quid gravius dicam," — i. e. ne dicam nos solos. Of this sense of ἐπιβαρεῖν τινι, *to bear hard upon*, two examples are adduced by Wets. from Appian.

6. Reasons are now adduced for showing mercy to the penitent offender.

— ἡ ἐπιτιμία.] This word signifies in Philo and other of the later writers, the *fine*, or other *punishment* affixed to any offence; and in the earlier Fathers it denotes any Ecclesiastical punishment enjoined by the Canons of the Church. Αὕτη, [of] itself, i. e. without any *more*. Ὑπὸ τῶν πλειόνων, "at the hands of the many," the general body of the Church. Comp. 1 Cor. v. 4. συναχθέντων ὑμῶν.

7. χαρίσασθαι.] This of course, implies that he had *repented* of his sin. Λύπῃ καταποθῇ, "be overwhelmed, by the excess of his sorrow." A metaphor derived, I conceive, not from the being devoured by a beast, as is generally supposed, but from *drowning*. Compare Ps. cxxiv. 2, 3, & 4.

8. κυρῶσαι εἰς αὐτὸν ἀγάπην.] This is rendered, "to confirm your love to him." But the proper import of the word permits, and the context and circumstances of the case, rather require the sense, "to make him assured of your love;" namely, by some public testimony of it; i. e. the annulment of the act of excommunication, in order to confirm that reconciliation. The term, however, may *also* denote that the readmission was to be *formal*, as the excommunication had been.

9. εἰς τοῦτο γὰρ ἔγραψα — ἐστε.] The full sense contained in this briefly worded passage seems to be this: [Forgive him, I say;] for the chief object I had in writing [that you should punish him, is answered; and that] was, that I might know the proof of you, (i. e. that I might put you to the test) whether you be obedient in all things." Compare Phil. ii. 22. τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε.

10. ᾧ δέ τι χαρίζεσθε, καὶ ἐγώ.] Sub. χαρίζομαι. The sense intended by the Apostle is best expressed by Iaspis as follows: "in omnibus judiciis, quæ æquitatem et lenitatem animi producunt, nemo liberaliùs vos sequitur, quàm ego." So Dr. Shuttleworth: "where you feel disposed to show forgiveness in cases like the present, I am no less disposed to do the same."

— καὶ γὰρ ἐγὼ — δι᾽ ὑμᾶς.] The sense seems to be: For whatever I have [hereby] forgiven any one, (if *I myself* can be said to have forgiven) I forgave it for *your* sakes, and to testify my regard for you." At ᾧ κεχ. sub. κεχαρ., which was suppressed to avoid repetition. The next words ἐν προσώπῳ Χριστοῦ are by almost all Commentators joined with the words immediately *preceding*. And thus a good sense arises; but one, I conceive, not very agreeable to what follows, ἵνα μὴ πλεον. ὑπὸ τοῦ Σατ. I therefore agree with the Bâle Editor, that the words καὶ γὰρ — ὑμᾶς are parenthetical; and that ἐν προσώπῳ, &c. belong to καὶ ἐγὼ (χαρίζομαι). See also Mr. Scott. Ἐν προ ώπῳ Χρ. signifies 'acting in the name and in behalf of Christ, as it were in his person.' So Theophyl. It is well observed by Theod. that the Apostle adds the ἵνα μήτις αὐτὸν ὑπολάβῃ, τῇ πρὸς ἀνθρώπους χάριτι, τοῦ δικαίου καταμελεῖν.

— ἵνα μὴ πλεονεκτ., &c.] These words seem meant to give a *reason why* he and they should be always disposed to show lenity on repentance;

z Acts 16. 8. 1 Cor. 16. 9.
a Infra 7. 5. b Col. 1. 27.
c 1 Cor. 1. 18.
d Luke 2. 34. infra 3. 5, 6.
e Infra 4. 2.

12 [z] Ἐλθὼν δὲ εἰς τὴν Τρωάδα, εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ, καὶ
θύρας μοι ἀνεῳγμένης ἐν Κυρίῳ, οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί μου,
τῷ μὴ εὑρεῖν με Τίτον τὸν ἀδελφόν μου. 13 [a] ἀλλὰ ἀποταξάμενος αὐτοῖς,
ἐξῆλθον εἰς Μακεδονίαν. 14 [b] Τῷ δὲ Θεῷ χάρις τῷ πάντοτε θριαμβεύοντι
ἡμᾶς ἐν τῷ Χριστῷ, καὶ τὴν ὀσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι᾽
ἡμῶν ἐν παντὶ τόπῳ. 15 [c] Ὅτι Χριστοῦ εὐωδία ἐσμὲν τῷ Θεῷ ἐν τοῖς
σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις· 16 οἷς μὲν ὀσμὴ θανάτου εἰς θά-
νατον, [d] οἷς δὲ ὀσμὴ ζωῆς εἰς ζωήν. καὶ πρὸς ταῦτα τίς ἱκανός; 17
[e] Οὐ γάρ ἐσμεν, ὡς οἱ πολλοὶ, καπηλεύοντες τὸν λόγον τοῦ Θεοῦ·

namely, lest, by their excessive severity, Satan might obtain an advantage over them, by tempting the offender either to despair, or to apostasy; thus bringing Christianity into evil report, as a harsh religion, and deterring others from embracing it; or, by exciting divisions in the Church, preventing the success of the Gospel. See Newc. and Scott.

12, 13. The Apostle says this, to suggest a further proof of his affectionate concern for them, and his desire to visit them; namely, that after he went to Troas to preach the Gospel, and had good opportunity of success; yet, because he found not Titus there (who was to bring him account of the state of the Corinthian converts), he could not rest, but must go in search of him into Macedonia. At *τῷ μὴ εὑρ.* sub. *ἐπὶ, at* or *on account of.* By *αὐτοῖς* must be understood the Trojans.

14. *τῷ δὲ Θεῷ — Χριστῷ.*] With reference to the happy turn affairs had taken at Corinth, and the good account he had received of the Corinthians from Titus (See vii. 6.) the Apostle breaks forth into thanksgiving to God, for the success with which He is pleased to bless his Evangelical labours. The *θριαμβ.* &c. shows the *grounds* of the thanksgiving; namely, because "he maketh us to triumph." The word properly signifies to triumph over; but here is used (as the best Commentators ancient and modern suppose) in a *Hiphil* sense; and Schleus. cites a similar use of the word in Eurip. Her. Fur. 1596., also of other verbs, as *βασιλεύειν, ἐπισπεύδειν, αὐταρκεῖν, κληρονομεῖν, ζῆν,* &c. The sense is: "causeth us to triumphantly overcome all difficulties," "go from city to city, as triumphing conquerors in the cause of Christ." But the metaphor is not to be too much pressed on. So also the expressions *πάντοτε* and *ἐν παντὶ τόπῳ* are not to be rigidly interpreted, but understood of what, *upon the whole,* was the case. Indeed, when the Apostle was *least* successful, there was always *some* kind of victory obtained over the kingdom of Satan.

— *καὶ τὴν ὀσμὴν — φανεροῦντι,* &c.] The sense is: "And who diffuseth, by us, everywhere the odour of his Divine knowledge." There being an allusion to the fragrant odour of flowers and aromatics scattered around conquerors when going in triumph. Some confusion of metaphor exists; but, under a lively allusion to the wide spreading of aromatic odours, it represents the wide diffusion of the Gospel, and its salutiferous influence.

15. *ὅτι Χριστοῦ εὐωδία — ἀπολλ.*] Here there is a continuation of the metaphor, though with some change in the application, and the Apostle is supposed to have had in mind many similar illustrations found in the Jewish writings. Many Commentators take *τῷ Θεῷ* for *εἰς τὸν Θεόν.* But it seems better (with the ancient and some eminent moderns, as Schleus.) to interpret "by God." The general sense is, "We are those through whom God spreads and propagates this odoriferous, beneficial, and salutiferous Gospel of Christ." In *ἐν τοῖς σωζομένοις* and *τοῖς ἀπολλυμένοις* is implied *all.* q. d. "We indeed bear the sweet odour of Christ's Gospel to *all;* but all who participate in it do not experience its salutiferous effects. Yet if some be saved, and others perish, the Gospel retains its own virtue, and we, the preachers of it, remain just as we are; and the Gospel retains its odoriferous and salutiferous properties, though some may disbelieve, or abuse it, and perish. Thus the general sense may be thus expressed with Mr. Holden: "To those who perish through unbelief, the fragrance of the Gospel, which we diffuse, becomes a deadly savour, ending in their death; but to the saved it becomes a vivifying savour, ending in life eternal." *Τοῖς σωζομένοις* (as the Greek Commentators explain) simply denotes those who believe and embrace the Gospel, and who, by faithfully fulfilling its requisitions, are saved; the *ἀπολλ.*, those who either disbelieve and reject it, or at least neglect to fulfil its requisitions.

— *οἷς μὲν ὀσμὴ,* &c.] q. d. We have done *our* part, whatever be the result; though to the one we are a savour, &c. *Θανάτου* and *ζωῆς* are Genitives of a substantive in the place of its cognate adjective. The words *εἰς θάνατον* and *εἰς ζωὴν* are partly exegetical, but chiefly meant to strengthen the sense.

16. *καὶ πρὸς ταῦτα τίς ἱκανός;*] I have shown at large in Recens. Synop. that the sense must not be limited, but left general; importing that no human being is *of himself* sufficient for so momentous a business; by which it is implied that our sufficiency is of God. In v. 15, 16. Dr. Paley recognizes one of those numerous instances of *digression* in St. Paul which, he thinks, may be denominated *going off at a word.* "It is (he says) a turning aside from the subject upon the occurrence of some particular word; forsaking the train of thought then in hand, and entering upon a parenthetic sentence, in which that word is the prevailing term. See 2 Cor. iii. 1. at the word *epistle.* 2 Cor. iii. 12. at the word *veil.* Eph. iv. 8. at the word *ascended.* v. 12. at the word *light.*"

17. *οὐ γάρ ἐσμεν — τὸν λόγον.*] These words are by some thought to refer to those immediately preceding. But the best Commentators are, with reason, agreed, that the reference in the *γὰρ* is to the words of v. 14. q. d. "[We are indeed so favoured by God, that we are caused to triumph, and are permitted to scatter the odours of the

ἀλλ᾽ ὡς ἐξ εἰλικρινείας, ἀλλ᾽ ὡς ἐκ Θεοῦ, κατενώπιον τοῦ Θεοῦ, ἐν
1 Χριστῷ λαλοῦμεν. III. [f] Ἀρχόμεθα πάλιν ἑαυτοὺς συνιστάνειν; ‡ εἰ [f] Infra 5. 12. & 10. 8.
μὴ χρῄζομεν, ὥς τινες, συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς, ἢ ἐξ ὑμῶν
2 συστατικῶν. [g] Ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε, ἐγγεγραμμένη ἐν ταῖς [g] 1 Cor. 9. 2, 3. [h] Exod. 24. 12. & 34. 1.
καρδίαις ἡμῶν, γινωσκομένη καὶ ἀναγινωσκομένη ὑπὸ πάντων ἀνθρώ- Jer. 31. 33. Ezek. 11. 19.
3 πων· [h] φανερούμενοι ὅτι ἐστὲ ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ᾽ & 36. 26. Heb. 8. 10.

Gospel]: and we do this with zeal and alacrity; for we are not as the many," i. e. very many, &c. The use of the participle and verb substantive for the finite verb, denotes *custom*. Thus it connects with the verb λαλοῦμεν following. The force of the expression καπηλ. τὸν λόγον τοῦ Θεοῦ will be seen by bearing in mind the *proper* signification of καπηλεύω. Now this will depend upon that of κάπηλος· which is *not* derived from κακυνεῖν and πηλὸς (as the Etymologists say), but is cognate with the *caup-o* of the Latin; and both are derived from the *Chappen*, *Koppen*, and other cognate words of the Northern languages, denoting to *sell by retail*. Thus κάπηλος means *a retail dealer*, one who sells at second hand; as is plain from two passages of Plato (which have escaped all the Commentators) p. 531. C. ἔργα ἀλλότρια παραδεχόμενοι, δεύτερον πωλοῦσι πάλιν οἱ κάπηλοι. and p. 600. And so Hesych. explains καπηλεύει by μεταπωλεῖ. Æschyl. too Theb. 541. by a bold figure (formed on the foregoing sense) says ἐλθὼν δ᾽ ἔοικεν οὐ καπηλεύσειν μάχην, "he will not *fight by retail*," i. e. in a peddling way. In short, the κάπηλοι were *petty chapmen*, (and that chiefly in eatables or drinkables) exactly corresponding to our *hucksters*. And as *provisions* are most susceptible of that adulteration, which is so likely to be practised by petty venders, so these κάπηλοι were, from a very early period, accused of this trickery. So Isaiah i. 22. οἱ κάπηλοί σοι μισγοῦσι τὸν οἶνον ὕδατι. Καπηλεύειν, therefore, came to mean "*make a gain of*," and also, as here, *to corrupt for the purpose of gain*. So Cl. Alex. 60. οὐ καπηλεύεται ἡ ἀλήθεια. The sense, then, is, corrupting the Gospel, in order to make a gain of it, by representing its doctrines and injunctions as otherwise than what they really are. *What* these admixtures were, may easily be conceived; though they, no doubt, differed in different teachers; sometimes consisting of Jewish superstitions, and sometimes of Philosophical notions, and the dreams of the Sophists. See Cudworth Intell. Syst.

The idea is further unfolded in the words following ἀλλ᾽ ὡς ἐξ εἰλ., which signify "with sincerity and integrity." At ὡς ἐκ Θεοῦ sub. λέγοντες, which arises from the idea of λέγειν suggested by καπηλ. τὸν λόγον. The sense is, "as persons who speak from God, and not from themselves, κατενώπιον τοῦ Θεοῦ, as in the presence of God, and with a view to his approbation alone." Ἐν Χρ., "in the name of Christ, as his legates."

III. In this Chapter the Apostle obviates any charge of self-commendation, desiring to ascribe all his success to God. And adverting to the superiority of the Gospel over the law, he especially points out *plain speaking* (probably to excuse his freedom) as most accordant with its nature; and concludes with describing the liberty and progressive holiness which arose from the Gospel.

1. ἀρχόμεθα—συνιστάνειν;] This is meant to anticipate an objection, that by thus mentioning his *sincerity*, he was *recommending* himself. In the interrogation is implied a strong negation, οὐδαμῶς! The next words εἰ μὴ χρῄζομεν are to be considered as having reference to something omitted for brevity's sake; q. d. "[Nor have we any *occasion* so to do]." Thus there will be no reason to read ἢ μὴ for εἰ μὴ, with Griesb. and others, from a few MSS., Versions, and Fathers; though contrary to the most certain of Critical canons. Ἢ μὴ is plainly an alteration (an ingenious one, it must be confessed) to remove a difficulty, which, after all, is, as we have seen, but imaginary.

—συστ. ἐπιστ.] These were letters of introduction, and, more or less, of recommendation, probably deriving their origin from the *tesseræ*, *hospitalitatis* of the earlier Greeks, and often mentioned in the later Classical writers. They were much employed among the Greeks and Romans, and also the Jews: from whom, it is probable, was immediately derived the frequent use of them in the primitive church. The τινες alludes to the false teachers, who, it seems, had thus introduced themselves to the Church at Corinth.

2, 3. ἡ ἐπιστ. ἡμῶν ὑμεῖς ἐστε, &c.] As if he had said (observes Theodoret), ἡμεῖς οὐ δεόμεθα γραμμάτων· αὐτὰ γὰρ ἡμῖν τὰ πράγματα μαρτυρεῖ. according to the sense expressed by Theopyl., "that which letters of introduction and recommendation would have done, this *ye yourselves* do, when seen and heard." Thus the meaning is, "*Ye* are [in fact] our recommendatory epistle, one written by Christ, through our instrumentality; not with ink, but with the Holy Spirit; not on letters of stone, but on the heart; q. d. your conversion to the Christian faith, by my preaching and miracles, is a sufficient recommendation of me as a true Apostle. Now this conversion and the reformation therein implied, must (from the extensive communication of Corinth with almost every part of the world) have been known to all, and were in that sense read by all. Moreover (what seems meant by the ἐγγεγρ. ἐν ταῖς καρδίαις ἡμῶν) this knowledge was especially imprinted on the mind of the Apostle; and he himself was the means of bearing it about to all parts of the world. The words are well paraphrased by Prof. Dobree as follows: "Omnibus me satis commendat fama summi amoris mei, quo vos, Christo conciliante, in intimum pectus recepi." Vide vii. 3. Instead of ἡμῶν, indeed, a few MSS. and Versions have ὑμῶν, after ταῖς καρδίαις; which is preferred by Olearius, Doddr., Barrington, Wakef., and Rinck.; but without sufficient reason, since it is little suitable to the context.

—φανερούμενοι ὅτι ἐστὲ, &c.] Professor Dobree remarks, that "here there is a transition from the heart of Paul to the heart of the Corinthians, as at infra v. 13—16. from Moses veiled to the Jews veiled. Hence arises a comparison of the ministry of Paul, as compared with that of Moses." See Exod. xxxiv. 33. Φανερ. ὅτι ἐστὲ, &c., is for ὅτι φανερῶς ἐστε, "it being manifest that ye are,"

ἡμῶν, ἐγγεγραμμένη οὐ μέλανι, ἀλλὰ Πνεύματι Θεοῦ ζῶντος, οὐκ ἐν
πλαξὶ λιθίναις ἀλλὰ ἐν πλαξὶ καρδίας σαρκίναις. Πεποίθησιν δὲ 4
i Supra 2. 16. Phil. 2. 13. τοιαύτην ἔχομεν διὰ τοῦ Χριστοῦ πρὸς τὸν Θεόν· [i] οὐχ ὅτι ἱκανοί 5
ἐσμεν ἀφ᾽ ἑαυτῶν λογίσασθαί τι, ὡς ἐξ ἑαυτῶν, ἀλλ᾽ ἡ ἱκανότης ἡμῶν
k Jer. 31. 31. Rom. 2. 27, 29. & 7. 6. infra 5. 18. Heb. 8. 6, 8. l Exod. 24. 12. & 34. 1, 29, &c. Deut. 10. 1. ἐκ τοῦ Θεοῦ. [k] ὃς καὶ ἱκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ 6
γράμματος, ἀλλὰ πνεύματος· τὸ γὰρ γράμμα ἀποκτείνει, τὸ δὲ πνεῦμα
ζωοποιεῖ. [l] Εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν γράμμασιν ἐντετυπωμένη 7
ἐν λίθοις, ἐγενήθη ἐν δόξῃ, ὥστε μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς
Ἰσραὴλ εἰς τὸ πρόσωπον Μωϋσέως, διὰ τὴν δόξαν τοῦ προσώπου αὐ-
τοῦ τὴν καταργουμένην· πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ Πνεύματος 8

&c. So in Thucyd. i. 93. 2. The same metaphor is here continued, but with alteration, and a different application. When it is said that they are even *Christ's* Epistle, the latter must be understood in a different sense to the former; and the sense may be thus traced: "Ye bear the commands of Christ on your heart, and transcribe them into your practice. This is as it were, a letter dictated by Christ to me, and by me written on your hearts." In some sense, too, it might be said that they were thus a letter commendatory of Christ and the Gospel to the heathens. By the ἐπιστ. Χρ. is meant the *Gospel;* and to this the term ἐπιστολὴ is very applicable, according to the sense in which it is here used, namely, *mandatum.* The term, indeed, is applicable to any *revelation* of God's will to man.

The remainder of the verse is meant further to unfold the sense of ἐπιστολὴ, and to show the superiority of the *Gospel* over the *Law.* It is thus illustrated by Theophylact; "As Moses was the minister of the Law, so are we the ministers of your faith in the Gospel. *He* cut the stones; *we* cut the hearts. The law was written with ink; the Gospel was written upon you by the Spirit. As far as the Spirit is superior to ink, and the heart to stone, so far is the new Dispensation superior to the old." It may be added, that in the *Law* there was a bare *command;* in the Gospel the injunction was rendered effectual by the ministry of the Holy Spirit, both in His ordinary and extraordinary operations. On this subject see Bp. Bull's Harm. Apost. The words ἐν πλαξὶ καρδίας σαρκ. are, by transposition, put for ἐν πλαξὶ σαρκ. κ., i. e. on *fleshly* tablets, namely, those of the heart. Compare Jer. xvii. 1. The same figure occurs in Æschyl. Prom. 814. ἣν ἐγγράφου σὺ μνήμοσιν δελτοῖς φρενῶν. See also a passage of Theophyl. Simoc. and Plato, cited by me in Recens. Synop.

4. The connexion is here somewhat uncertain. Many early modern Expositors suppose the words to refer to those immediately preceding. And so Rosenm. A harsh sense, however, thus arises. The true view is, I think, that adopted by Chrys. And Theophyl.; who suppose the Apostle here means to deprecate the accusation of *boasting of himself.* Whatever his superiority might be, it rested, he says, solely on his confidence in God, through Christ, from whom alone he derived his sufficiency to spread the Gospel. The sense, then, may be expressed as follows: "We, however, have (or rest) such a cause for trust and confidence [as this superiority implies] in God alone and through Christ." Οὐχ ὅτι Supply οὐ λέγω. Λογίσασθαι must, with the ancient and the best modern Expositors, be interpreted *excogitare:* a sense frequent in the later Classical writers. The meaning is: "We are of ourselves unable to *devise* or even *conceive,* the mysteries and truths of the Gospel; much less to give them the *effect* by which the Holy Spirit *writes* and imprints them on the hearts of men; but our suffering is from God. Wolf refers ὡς ἐξ ἑαυτῶν, to the *will,* ὡς ἀφ᾽ ἑ. to the *power.* It should rather seem that ὡς ἐξ ἑαυτῶν is meant to further explain the sense; and that the meaning is what Emmerl. expresses, "ita ut ex me profectum putem." The τι must, by the context, be limited to denote any thing relative to the peculiar doctrine of the Gospel, and the method of salvation revealed in the new covenant.

6. ὃς καὶ ἱκάνωσεν ἡμᾶς.] Sub. εἶναι. The sense is, "And it is He who fitted us to be ministers," &c. The words οὐ γράμμ. ἀλλὰ πνεύμ. should be rendered, "not of letter, but of spirit," i. e. not of a literal, but a spiritual Covenant. By *literal* is meant resting on written documents, or Scripture only, like the Law of Moses. It may also denote (in a figurative sense) "consisting in outward forms and ceremonies." Thus by τὸ γράμμ. is meant "what is literal," viz. the Law; and by τὸ πνεῦμα, "what is spiritual" (viz. internal and spiritual religion), the Gospel. Such (in opposition to the Mystics, who take these words of the literal and the spiritual *interpretation)* Bp. Marsh, in his Lect. p. 369, has proved to be the only sense which the context admits. "The Apostle (says he) is drawing a parallel, which has no concern with interpretation, but is between the Law of Moses and the Gospel of Christ. The former 'kills,' inasmuch as it denounces death without hope on all who disobey it; nay, sometimes *occasioned* death, by the multiplicity and difficulty of its ceremonial rites. See Rom. iii. 20. and Gal. ii. 19. On the contrary, the πνεῦμα, the Spiritual System of the Gospel, ζωοποιεῖ, 1st, brings life and immortality to light, and affords the means of salvation; 2dly, it imparts life, a new life, by the Holy Spirit. There is also an allusion to that expiatory sacrifice by which this vivification is effected. The two Dispensations, moreover, are contrasted as to their *tendency:* that of the Law was *punishment;* that of the Gospel, *reformation* rather than punishment,—*salvation* rather than condemnation."

7, 8. The Apostle now further evinces this superiority of the Gospel, by showing, 1. that its *glory is greater;* inasmuch as the Law had only a corporeal and visible glory,—namely, that in the face of Moses; but the New Dispensation an intellectual and spiritual one. (Theophyl.) I have in Recens. Synop. shown that the sense of the verse is this: "If the ministry or office of

9 ἔσται ἐν δόξῃ; Εἰ γὰρ ἡ διακονία τῆς κατακρίσεως δόξα, πολλῷ
10 μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης ἐν δόξῃ. Καὶ γὰρ οὐ
[δὲ] δεδόξασται τὸ δεδοξασμένον ἐν τούτῳ τῷ μέρει, ἕνεκεν τῆς ὑπερ-
11 βαλλούσης δόξης. Εἰ γὰρ τὸ καταργούμενον διὰ δόξης: πολλῷ μᾶλλον
12 τὸ μένον ἐν δόξῃ. [n] Ἔχοντες οὖν τοιαύτην ἐλπίδα, πολλῇ παῤῥησίᾳ
13 χρώμεθα· [o] καὶ οὐ καθάπερ Μωϋσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσω-

[n] Eph. 19.
[o] Exod. 34. 33, &c.
Rom. 10. 4.

promulgating a covenant which, in the *letter*, (when written on tables of stone) brought nothing but death with it, was *glorious* (namely, by the appearance of angels with the cloud of glory); and *so* glorious, that the children of Israel were not able to look at the face of Moses, because of the shining of his countenance, which glory was soon to vanish; how *much more* shall not the ministration of the *Spiritual*, or the Spirit-giving Dispensation (i. e. the Gospel) be glorious?" Ἐν δόξῃ is for ἔνδοξος. On this δόξα see Note on Luke ii. 9. The words of Exod. xxxiv. 29. suggest the idea of such an *irradiation* as that which is represented in pictures, encircling the countenance of Christ. With respect to τὴν καταργουμένην, it must not be understood, with some, of fading away with youth, and ceasing with death. The best mode of taking the words is that of the ancients and some eminent moderns; namely, to suppose that τὴν καταργουμένην (introduced to impart force to the argumentation) though it pertains in appearance to τὴν δόξαν, yet, in fact, belongs to γράμματα, meaning the *Mosaic economy;* and that the Apostle meant to hint that, as that glory was temporary, and would cease at death, so was the Dispensation, of whose Divine origin this was the symbol, meant, also, to be temporary.

9. εἰ γὰρ ἡ διακονία—ἐν δόξῃ.] The Apostle here (as Theophyl. says) "gives *another turn* to the *same thought*." Indeed, διακ. τῆς κατακρ. is meant to further illustrate what was said at v. 7, ἡ διακονία τοῦ θανάτου ἐν γράμμασι. The condemnatory Law and the justificatory Gospel are contrasted; the former as a ministry of condemnation, the latter as one of justification; conferring justification on all who heartily embrace it. Δόξα is for δοξαστός; which use of a substantive for its cognate adjective is also found in the Classical writers.

10, 11. Here the sentiment is further strengthened. At τὸ δεδοξ. sub. πρᾶγμα, meaning the Mosaic Dispensation. Οὐ δεδόξασται, "was not esteemed glorious or excellent." The δὲ is in many MSS., Versions, and Fathers, not found; and is probably not genuine, but originating merely from the δὲ following. It is cancelled by Matthæi, Griesb., Tittm., and Vat. In τούτῳ τῷ μέρει and ἕνεκα there is some distinction of sense; the τούτῳ τῷ μέρει signifying *en cet egard* (as the French say) in respect of comparison; and ἕνεκα, "on account of." Thus ἐν τούτῳ τῷ μέρει contains comparison, and ἕνεκα, &c. is only exegetical of the preceding. It is, however, proper to bear in mind (as Beza and Scott suggest), 1. that the Law is here not considered *simply*, but as connected with the ministration of Moses, and as apart and distinct from the Gospel. 2. That the Apostle's principal aim here seems to have been to magnify his office, and to show, from the example of Moses, that the ministry (especially the Apostolical) of the New Testament was honourable in proportion to the supreme *glory* of that Dispensation.

11. The comparison is here continued, in another view, between the Law, as *transient*, and the Gospel, as *permanent;* which would naturally give the latter a superiority over the former.

—τὸ καταργ.] Not "which was done away," but "which was to be done away," i. e. intended to be only temporary. Τὸ μένον, "what was to be permanent," μόνιμον (viz. until the end of the world), and so called, as being the last Dispensation of God, and to be succeeded by no other. Ἐν δόξῃ, sub. ἦν, "was attended with glory," both at its delivery, and in its use.

12. ἔχοντες οὖν τ. ἐλπ.] Some eminent Commentators explain, "having such confidence in the glorious perpetuity of the Gospel ministration." But this seems too confined a sense. It is better, with Chrys., Newc., and Macknight, to regard it as having reference to all that has been said of the superiority of the Gospel over the Law; q. d. "Having such an assured hope as this, so grounded on the infinite superiority and preëminent advantages of the Gospel over the Law" (and, by implication, of the same superiority of his ministry over that under the Law), "I use," &c. And here, observes Calvin, "longius evehitur Ap. neque enim tantum de Legis *naturâ* tractat, de perpetua qualitate, sed etiam de *abusu*." Of this sense of ἐλπὶς examples occur in i. 7. Phil. i. 20. Tit. i. 2.

—πολλῇ παῤῥησίᾳ χρώμ.] On the sense of these words, Commentators are not agreed. Some explain, "we use great freedom and boldness of speech." Others, "we use great plainness of speech, sine verborum involucris et ambagibus." The former interpretation is better supported by the *usus loquendi;* but the latter is more agreeable to the words following; for I agree with Emmerling, that what is said at vv. 13—18 was suggested by the idea then in the Apostle's mind, of *something kept concealed*. And so Dr. Paley (in his Horæ Paulinæ), observes, "that this allegory of the veil arose entirely out of the occurrence of the *word;* and drew the Apostle away from the proper subject of his discourse, the dignity of the office in which he was engaged. This subject he resumes at iv. 1, almost in the words he had left it." The above use of παῤῥησία with λαλεῖν, &c. occurs in Mark viii. 32. John x. 24. xi. 14. xvi. 25, 29.

13. καὶ οὐ.] Sub. ποιοῦμεν τοῦτο, i. e. παρακαλύπτομεν, or κάλυμμα ἐπιτίθεμεν (from the context), "we do not use a veiled and mysterious form of speaking." On the sense of this passage the Interpreters are by no means agreed. The most correct view of the sense seems to be that adopted by Calvin, Beza, Cameron, Sclater, and Locke. I would add a few general remarks. 1. That, as Est. observes, the narrative contained in Exodus is here converted into an allegory, and the mystery concealed under it pointed out. Or, as Grot. expresses it, we are here presented with a *mystical explanation* of the glory or light of Moses, and the veil which he put over his countenance. The

πον ἑαυτοῦ, πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ
καταργουμένου — [p] ἀλλ᾽ ἐπωρώθη τὰ νοήματα αὐτῶν· ἄχρι γὰρ τῆς 14
σήμερον τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης
μένει, μὴ ἀνακαλυπτόμενον, ὅτι ἐν Χριστῷ καταργεῖται. Ἀλλ᾽ ἕως 15
σήμερον, ἡνίκα ἀναγινώσκεται Μωϋσῆς, κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν
κεῖται· [q] ἡνίκα δ᾽ ἂν ἐπιστρέψῃ πρὸς Κύριον, περιαιρεῖται τὸ κάλυμμα. 16
[r] Ὁ δὲ Κύριος τὸ Πνεῦμά ἐστιν· οὗ δὲ τὸ Πνεῦμα Κυρίου, ἐκεῖ 17

p Isa. 6. 10. Ezek. 12. 2. Matt. 13. 11. Acts 28. 26. Rom. 11. 8.
q Rom. 11. 23, 26.
r John 4. 24.

whole is, as Cameron observes, mystical and typical. A carnal people could not bear the splendour of Moses' countenance, a type of the Gospel of Christ: and thus, agreeably to the figure, the *Law* was veiled until the *Spirit* should come, who was to take it away. In short, as Grot. and Doddr. point out, even Moses himself was, in this, a type of his own Dispensation. 2. It has been well noticed by Calvin, Beza, Vorst., Sclater, and Emmerling, that πρὸς τὸ μὴ ἀτενίσαι αὐτοὺς is not to be understood of any *intention* on the part of Moses; as if (what Locke and Wets. suppose) he spoke obscurely in the Law, that its ultimate import should not be discovered; μὴ γένοιτο! As Calvin has shown, Moses would doubtless have wished that the true intent should have been known, but that he had a simple duty to perform, to publish the Law; and as he could not regenerate the minds of the people, so also no blame is imputable (or is here imputed) to him, "quia non debuit plus præstare quam ferebat dispensatio sibi commissa." In short, the πρὸς is to be taken simply to express *eventum rei* (namely, the blindness of the Israelites). And this Cameron proves by a reference, 1. to facts; and 2. to the antithesis at v. 14; 3. from the *nature* of the thing; and 4. from the *propriety* of the thing.

The general sense contained in vv. 13, 14, 15. is well expressed by Scott as follows: "The Apostle means to say that his doctrine was not hid in obscurity, or ambiguity, or under types and shadows, as the Legal Dispensation had been; of which the veil on the face of Moses was a figure or emblem. As this covering concealed the lustre of his countenance, so the obscurity of that Dispensation concealed its real glory; and the Israelites were unable to look steadfastly to Christ, the great End, Scope, and Substance of those ceremonies which were shortly to be abolished."

The words πρὸς τὸ μὴ ἀτενίσαι — καταργουμένου may be paraphrased thus: "So that they did not see what was adumbrated under the Law which was to be done away, even the *substance* — the Gospel of Christ, the end and object, and to be the *complementum* of the Law." So Rom. x. 4. τέλος νόμου Χριστὸς, εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι.

14. ἀλλ᾽ ἐπωρώθη τὰ νοήμ. α.] The ἀλλὰ seems to refer to a clause omitted, and the full sense to be this: "Nor has this only been in old time, but it has ever since been the case, that their understanding and perceptions have been, and are, dull and stupid." This sense of πωρ. is frequent in the N. T. See Mark vi. 52. viii. 17. John xii. 40. It is well observed by Cameron, that the Apostle here says, not "eyes," but "understandings," "loco significati rem significatam reddente." It is worthy of remark, that vv. 14, 15, 16, and 17. form a parenthetical portion, of which the matter was suggested by the mention of the blindness of the Israelites in the days of Moses, and intended to show that their disposition was then very much as it had been in the time of Moses. During these verses the construction is suspended, and then at v. 17. is resumed and completed.

— τὸ αὐτὸ κάλυμμα — μένει μὴ ἀνακ.] The sense is: "For to this day, the same veil as that which Moses used (i. e. the obscurity of the Mosaic law, typified by the veil of Moses' face) still remains, when they read the Old Testament. — The next words μὴ ἀνακαλυπτόμενον καταργεῖται are best taken (with the Syriac Versions, Macn., Newc., and Emmerl.) in the sense "it not being discovered by them, or become known to them, that it (viz. the darkness of the Old Covenant) is done away by Christ;" i. e. that the true end of the Law is discovered by the Gospel of Christ.

15. Here there is a repetition, in somewhat plainer and more circumstantial terms, of what was said in the preceding verses. Of course, by κάλυμμα, is here meant the *spiritual* veil which darkened the minds of the Israelites.

16. ἡνίκα δ᾽ ἂν ἐπιστ. πρὸς Κύρ.] The use of the singular here, where the plural might have been expected, has occasioned not a little perplexity, and given rise to a difference of opinion as to the *reference*. Some refer it to Ἰσραὴλ, (i. e. people of Israel) at v. 13.; others, to *Moses* in the preceding verse, meaning the Law of Moses, i. e. the Old Testament: others, again, to καρδία in the preceding. The view first mentioned seems to deserve the preference; yet only as involving the *least* harshness. It should seem that (as Cameron and Capellus point out) the singular is here put for the plural, by a sort of impersonal use, or rather by an ellipsis of τις in a *collective* sense (for the *plural*, like the French *on*); the Active also being used, as a reciprocal, for the Passive. This, I would observe, is supported by the authority of the Pesch. Syr., which assigns the following sense: "When any one of them shall be converted to the Lord, the veil will be taken away from him." So also, I suspect, the Vulg. Translator took it.

17. ὁ δὲ Κύριος τὸ Πνεῦμά ἐστιν.] On the sense of these words considerable difference of opinion exists. See Rec. Syn.

One thing seems plain, that (as Abp. Newc. suggests) the Apostle here takes up the Κύριον of the preceding verse, and enlarges on it, showing the advantages of the Gospel over the Law. The sense may, with Prof. Scholefield, be thus expressed: "The Lord (of whom I speak, see v. 16.) is the Spirit;" or, as Prof. Dobree admirably paraphrases, "When I speak of the Jews turning to the Lord, I mean, their turning FROM THE LETTER TO THE SPIRIT." So Abp. Newc. and Bp. Middl. well render: "The Lord and his doctrine is (i. e. imparts), the spiritual and life-giving religion" (mentioned above, ver. 6.), or, "the Lord Jesus is the leading object, as well as author of that spiritual dispensation."

— οὗ δὲ τὸ Πνεῦμα Κυρίου] i. e. where that spir-

18 ἐλευθερία. — [s] Ἡμεῖς δὲ πάντες ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν
Κυρίου κατοπτριζόμενοι, τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης
1 εἰς δόξαν, καθάπερ ἀπὸ Κυρίου Πνεύματος. IV. [t] Διὰ τοῦτο ἔχοντες
2 τὴν διακονίαν ταύτην, καθὼς ἐλεήθημεν, οὐκ ἐκκακοῦμεν· [u] ἀλλ'
ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης, μὴ περιπατοῦντες ἐν πανουργίᾳ,
μηδὲ δολοῦντες τὸν λόγον τοῦ Θεοῦ, ἀλλὰ τῇ φανερώσει τῆς ἀληθείας
συνιστῶντες ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων, ἐνώπιον τοῦ
3 Θεοῦ. [x] Εἰ δὲ καὶ ἔστι κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς
4 ἀπολλυμένοις ἐστὶ κεκαλυμμένον· [y] ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου

s 1 Cor. 13. 12. infra 5. 7.
t 1 Cor. 7. 25.
u Supra 2. 17. infra 6. 4. 1 Thess. 2. 3, 5.
x 1 Cor. 1. 18. supra 2. 15. 2 Thess 2. 10.
y Isa. 6. 10. John 12. 31, 40, 45. & 14. 9, 30. supra 3. 18. Col. 1. 15. Heb. 1. 3.

itual religion is received and acted on. Ἐλευθερία ἐ. The sense may be expressed, in a general way, with Newc., "is a dispensation of freedom, and not of bondage to ceremonies." But we are also to advert to that freedom from *condemnation* imparted by the Gospel (Rom. viii. 34.), freedom from the bondage of corrupt passions or slavish principles, imparted by Christ, whereby the believer is enabled to find liberty in willing obedience. See Rom. viii. 1, 2, 14, 17.

18. This verse contains the *completion* of the contrast between the Dispensation of the Law and of the Gospel, in respect to their spiritual efficacy, commenced at v. 13., but interrupted by the intervention of a passage expressing an idea suggested by the term κάλυμμα. Accordingly, the present passage ought not to have been thought so perplexing as to occasion that very great diversity of interpretation which here exists: and the sense may be thus expressed in close paraphrase: "We, on the contrary, (δὲ) (meaning Christians) all of us, with unveiled face, (i. e. clearly and plainly) beholding, as in a mirror, the glory of the Lord, as shining forth in the Gospel, (and not, like the Jews, seeing the truth veiled in types and shadows, but beholding clearly and distinctly, as if reflected in a mirror, the glorious manifestation of the Lord in the Gospel), we, I say, are transformed into the same image and resemblance as that of the Lord, which we behold in the Gospel, and go on from glory to glory; even as we are supported by the Spirit of the Lord, which worketh in us, and produceth this transformation." See Scott and Holden.

To advert to particulars, τὴν δόξαν — κατοπτρ. may signify, beholding the clear and resplendent image of his doctrine, and recognizing its glory in its saving efficacy on the hearts of men, and thus having our minds enlightened by it. See Parkh. ap. Rec. Syn. On the term κατοπτρ., see Note on 1 Cor. xiii. 12. At εἰκόνα — δόξαν (which alludes to the changing of the face of Moses on beholding the Schechinah) there is an ellipsis, not of εἰς, but of κατὰ, which is *expressed* in a kindred passage of Col. iii. 10. τὸν ἀνακαινούμενον κατ' εἰκόνα τοῦ κτίσαντος αὐτόν. The words ἀπὸ δόξης εἰς δόξαν imply, that the more we behold this resplendent and glorious light, the more do we reflect back its rays; q. d. the more we contemplate the great truths of the Christian religion, the more do our minds become imbued with its spirit; we are enabled, under the influence of Divine grace, to go on from one degree of holiness to another, until, at length, the view of faith, as in a mirror, shall be changed into immediate and perfect sight, even the glorified vision of God in heaven itself.

IV. Here the Apostle skilfully resumes (almost in the same words with which he had left it at v. 12.) the subject of his discourse, — the dignity of the office he was discharging, (from which he had been drawn by the comparison with the ministration of Moses, suggested by the allegory of the *veil.*) In order to this, and as tending to that general purpose of *apology* which runs through a great part of the Epistle, he compares his own conduct with that of his adversaries, and intimates his superiority over them, in the most important characteristics of his ministerial office, *fidelity*, *sincerity*, *zeal*, and *diligence*. And, to set in a still higher point of view his merit in the last mentioned quality, he adverts to the various *trials* and *tribulations* which had broken his strength, and consequently lessened his ability to serve them. To this physical weakness he then opposes, by contrast, the *power of the Lord*, by which alone he was enabled to persevere, and faint not under trials.

1. ἠλεήθημεν.] This word is often used of the grace of God, shown in bringing men to salvation, as Rom. ix. 15. seqq. xi. 30, 32. 1 Cor. vii. 25. 1 Pet. ii. 10. On the sense of ἐκκακεῖν see Note on Luke xviii. 1. The word is properly a *military* term, signifying "to give way from cowardice."

2. ἀπειπάμεθα] "we have nothing to do with." The Aorist is here used for the Present, as denoting what is done at all times alike, and is habitual. See Alt's Gr. N. T. p. 233. Τὰ κρυπτὰ τῆς αἰσχ., namely, all such base practices as men, from shame, conceal; meaning all underhand and foul dealings; especially such as the false teachers, whom the Apostle is supposed to allude to, were chargeable with. Μὴ περιπ. ἐν πανουργίᾳ, "not adopting a crafty line of conduct." Δολοῦντες τὸν λόγον τοῦ Θεοῦ is synonymous with καπηλεύοντες τὸν λόγον τοῦ Θεοῦ at ii. 17. By συνιστῶντες &c. is meant, "acting so as to recommend ourselves to the unbiassed [good] opinion of men." Of this sense of συνειδ. another example occurs at v. 11. Ἐνώπιον τοῦ Θεοῦ, "as in the presence of God."

3. The figurative language before adopted is here continued. An objection is here supposed, founded on the preceding πᾶσαν; q. d. all do not receive the Gospel, even when preached so plainly and strongly as he does. To which the answer is, that the fault is not in the Gospel, nor in any obscurity which attaches to it, but in the blindness and perversity of those who are perishing, are in a lost state, meaning that of unbelief. For that that is the sense of ἀπολλ. appears from the verse following, and from a comparison with a passage at ii. 15., which is the best comment on this verse.

4. ἐν οἷς ὁ θεὸς, &c.] Put for ὧν ἀπίστων ὁ θεὸς,

ἐτύφλωσε τὰ νοήματα τῶν ἀπίστων, εἰς τὸ μὴ αὐγάσαι [αὐτοῖς] τὸν
φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ
z Supra 1. 24. Θεοῦ. [z] Οὐ γὰρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ Χριστὸν Ἰησοῦν Κύριον· 5
a Gen. 1. 3. 2 Pet. 1. 19. ἑαυτοὺς δὲ, δούλους ὑμῶν διὰ Ἰησοῦν. [a] Ὅτι ὁ Θεὸς ὁ εἰπὼν ἐκ 6
σκότους φῶς λάμψαι, ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν, πρὸς φωτισμὸν
τῆς γνώσεως τῆς δόξης τοῦ Θεοῦ ἐν προσώπῳ Ἰησοῦ Χριστοῦ.
b 1 Cor. 2. 5. infra 5. 1. [b] Ἔχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύεσιν, ἵνα ᾖ 7

&c. By τοῦ αἰῶνος τούτου is meant the wicked and sensual part of it, mere worldlings; and by the *God* of it, *Satan*, (See John xii. 31. xiv. 30.), to whom, as being the original author and continual promoter of sin, sinners are, as it were, bound to yield obedience. See Rom. vi. 16. And it is but natural that worldlings should worship the *God* of this world. Satan is called, not *Lord*, but *God*, of this world, because he is worshipped and served *in the place of* God by the world at large. So Bp. Sanderson (in his 7th Sermon ad Populum) shows that it is by *doing service* to Satan that the men of the world make a God of him; service being a principal part of that honour which belongeth to God. So Matt. iv. 10. αὐτῷ μόνῳ λατρεύσεις. Εἰς τὸ μὴ αὐγάσαι, &c. The construction and sense is: "So that the light of the glorious Gospel of Christ (who is the image of God) might not shine unto them," i. e. that it might not show its true purport, and its real excellence to them; so that they should neither understand the one, nor appreciate the other. The αὐτοῖς after αὐγάσαι is omitted in many MSS. and Fathers, and is cancelled by Griesb., Tittm., and Vater. Φωτισμὸν, "splendour and excellence," with reference (remarks Grot.) to the preaching of Christ's miracles, resurrection, and ascension to Heaven; and also of a celestial kingdom, and the sending of the Holy Spirit procured by Him.

—εἰκὼν τοῦ Θεοῦ.] Christ is so called, either in respect of his *Divine nature*, by which he proceeds from the Father, as an image bearing an exact and perfect resemblance to Him; or, in respect of *his office* of *Mediator*, of which the principal part is, that he should hold forth the Father to our view. See Note on Heb. i. 3.

5. οὐ γὰρ—Κύριον.] The words, as Theophyl. said, have reference to the preceding μὴ περιπ. ἐν πανουργίᾳ μηδὲ δολ. τὸν λόγον τοῦ Θεοῦ; vv. 3, 4. being in some measure parenthetical; q. d. "[We do not act in a crafty manner, or adulterate the word of God,] *because* we do not preach *ourselves*, as do the false teachers." Ἑαυτοὺς κηρύσσ. is explained by most Commentators to mean seeking our own advantage or credit in preaching. This may be admitted as a *secondary* sense, and is very agreeable to the *usus loquendi*. So Synes. cited by Wets. τὸ κηρύττειν ἑαυτὸν, καὶ πάντα ποιεῖν ὑπὲρ ἐπιδείξεως, οὐ σοφίας, ἀλλὰ σοφιστείας ἐστί. But the *primary* one intended seems to be that propounded by Theophyl., Grot., and Emmerl., "[We do not speak as *principals*, as if in a business of *our own*; we merely act as ambassadors on the part of another, namely, Jesus Christ." That this is the sense is plain from the context and connexion. See Theophyl. Of the next clause, the full import seems to be this: "So far are we from regarding ourselves as principals, that we consider ourselves as performing whatever religious service we render to you, on the part of Christ." This sense of διὰ would readily spring from the common one *on account of*.

6. ὅτι ὁ Θεὸς—ὃς ἔλαμψεν, &c.] The Apostle here returns to the allegorical mode of speaking, alluding again to the shining of Moses' face. The construction, however, is somewhat irregular; and the best mode of tracing it is to suppose an ellipsis of οὗτός ἐστι before ὃς ἔλαμψε. In Ὁ εἰπὼν ("who bade") there is an allusion to Gen. i. 3. "let there be light, and there was light." The Apostle, as Iaspis observes, means to intimate, *Physicè* quasi in creando mundo, et *moraliter* per Christum Deus dixit, Fiat lux! et facta est lux. Ὃς ἔλαμψεν, "[he it is] who hath caused the light to shine." See Gal. i. 16. *How* this light, which shineth on men by the revelation of God's truth and the illumination of His Spirit, through the ear or the understanding, conveying the light of truth unto the heart, may (as in the case of those mentioned supra v. 4.) be in many ways excluded and become ineffectual, the reader is referred to a fine passage in Dr. Barrow's Sermons, vol. ii. p. 25. The Apostle has reference to the state of ignorance and prejudice to which he had formerly been so wedded; when (in a *two-fold* sense) the light of heaven broke in upon him. The words πρὸς φωτισμὸν, &c. denote the *purpose*, for which the light was vouchsafed, and πρὸς φωτ. γν. &c is put for πρὸς τὸ φωτίζειν [ἄλλους] περὶ γν., "for enlightening others in the knowledge of the glory of God." Ἐν προσώπῳ Ἰ. Χρ., i. e. as Mr. Scott explains, as seen "in his person, miracles, character, righteousness, atonement, and mediation;" which being steadfastly beheld, as in a mirror, transformed the soul into the glorious image of God exhibited in it.

7. The Apostle now proceeds (from this verse to ch. v. 10.) to advert to a very different subject; namely, his own infirmities of body, and the trials under which he suffered; probably (as Theophyl., Schliting, and Emmerl. suppose) to preclude the idea (no doubt entertained by some) that these were inconsistent with the possession of those illustrious gifts and that Apostolical dignity which he claimed. In refutation of this, he shows that his heavy trials and tribulations are appointed by God, for his own wise and merciful purposes; that he is amply supported under them by Divine aid (a manifest attestation to the truth of his claim), that the trials are not without profit to them, and not without great benefit to himself, both here and hereafter.

—ἔχομεν] for κατέχομεν. Τὸν θησαυρὸν τ., i. e. the "light of the knowledge of the glory of God in the face of Christ" just spoken of, and the important ministry which related to it. Ἐν ὀστρ. σκεύεσιν, i. e. by an allusion to a proverbial saying, of rich treasures being deposited in earthen vessels, i. e. bodies mean in substance, and fragile in form. The term σκεῦος (from σχίω, *to hold*) has an allusion to the body's being the *depository* of

8 ὑπερβολὴ τῆς δυνάμεως ᾖ τοῦ Θεοῦ, καὶ μὴ ἐξ ἡμῶν· ἐν παντὶ θλι-
βόμενοι, ἀλλ᾽ οὐ στενοχωρούμενοι· ἀπορούμενοι, ἀλλ᾽ οὐκ ἐξαπορού-
9 μενοι· [c] διωκόμενοι, ἀλλ᾽ οὐκ ἐγκαταλειπόμενοι· καταβαλλόμενοι, ἀλλ᾽
10 οὐκ ἀπολλύμενοι· [d] πάντοτε τὴν νέκρωσιν τοῦ Κυρίου Ἰησοῦ ἐν τῷ
σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν
11 φανερωθῇ. [e] Ἀεὶ γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον παραδιδόμεθα διὰ
Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν.
12 [f] Ὥστε ὁ μὲν θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. [g] Ἔχον-

c Ps. 37. 24.
d Rom. 8. 17. Gal. 6. 17. Phil. 3. 10. 2 Tim. 2. 11, 12.
f Pet. 4. 13. supra 1. 5.
e Psal. 44. 22. Rom. 8. 36. 1 Cor. 4. 9. & 15. 31, 49. Col. 3. 4.
f Infra 13. 9.
g Psal. 116. 10.

the soul. Ὄστρακον properly signifies a *shell* (of which material, probably, the primitive *vessels* were formed); and, 2dly, a *vessel*, of baked earth. And as that is proverbially brittle, ὀστράκινος denoted *weak, fragile*, both in a natural and a metaphorical sense; and therefore was very applicable to the human body, both as *frail* (so Artemid. Onir. i. 52. and vi. 25., cited by Wets., tells us that to dream of being an earthen vessel, or to be in an earthen vessel, was a sign of *death*), and as *mean*. So Arrian Epict. iii. 9, says that a poor *savant* addressed a rich booby thus: Ταῦτα (meaning his *talents*) ἔχω ἀντὶ τῶν ἀργυρωμάτων, ἀντὶ τῶν χρυσωμάτων· Σὺ χρυσᾶ σκεύη, ὀστράκινον δὲ λόγον, scil. ἔχεις. Indeed, there was an ancient saying, to be traced as far back as Herodotus, — that men are but earthen vessels. There may, however, be an *allusion* (agreeably to the Platonic doctrine) to the body, as standing in the same relation to the soul as the *shell* to the fish.

—ἡ ὑπερβολὴ τῆς δυνάμεως] "the exceeding great power [committed to me as an Apostle]." Or ὑπερβ. τῆς δυν. may be considered as referring to the *mightiness* of the things effected — whether miracles, or the scarcely less preternatural work of conversion effected with such strikingly insufficient means. Ἡι, for φαίνηται, might clearly appear to be of God (comp. Ps. lxiv. 9.) and not of us: the same sentiment as at i. 9.

8. ἐν παντὶ θλιβόμενοι, &c.] q. d. 'So great is God's power and support, that although we be earthen, and beaten about by so many trials and tribulations, we are not broken down or destroyed.' The participles are, by the ellipsis of ἡμεῖς, *nominativi pendentes*, or are put for finite verbs. Ἐν παντὶ (sub. χρόνῳ, or τόπῳ, or πράγματι) is for πανταχόθεν, as in Thucyd. iii. 37. ἀμφοτέρωθεν θορυβούμενοι. In θλιβ., and the other similar terms employed in this figurative passage (where *antithesis* and *paronomasia* are united) there are generally recognized *agonistical* metaphors. But we may rather, with Theophyl., suppose *military* ones; the allusion, it should seem, being to an *army* so hemmed in and distressed, as scarcely to know whither to turn itself; yet not utterly reduced to despair. To which view of the sense θλιβ. and στενοχ. are far more suitable; θλιβ. denoting to be pressed upon or thronged, στενοχ., to be hemmed in; of which see a graphic description in Thucyd. v. 72, 73. The two terms are similarly combined at Arrian Diss. Epict. i. 25. Ἐξαπορεῖσθαι (where the ἐκ. signifies *utterly*, as in ἐξασθενεῖν) is used in the same sense as at i. 8. ὥστε ἐξαπορηθῆναι ἡμᾶς τοῦ ζῆν, where see Note. There is an allusion to an army so entirely surrounded and hemmed in ἐν στενοῖς, (as the Roman army at the Caudinæ Furcæ) that there is left no hope of escape.

9. ἐγκαταλ.] "deserted [by God]," as an army by its auxiliaries. Ἀπολλ. This term is alone applicable to *soldiers*, since the worsted athletæ were not *destroyed*. And that must determine καταβαλλόμενοι to contain a *military* allusion; of which it is quite as susceptible as of an agonistical one.

10. πάντοτε — περιφέροντες.] Here and at v. 11. we have a strong mode of expressing the *mortal* peril to which he was continually exposed; (as 1 Cor. xv. 31. καθ᾽ ἡμέραν ἀποθνήσκω) together with an indirect comparison of the sufferings endured by himself and the other Apostles, with those endured by the Lord Jesus even *unto death*. The Genitive τοῦ Κυρίου is (as Grot. remarks) a Genitive of *likeness*. The sense is, "bearing about, continually sustaining perils and sufferings, like those of the Lord Jesus."

The words following, ἵνα ἡ ζωὴ — φανερωθῇ suggest a *reason why* they were permitted to suffer all this; namely, that the faith of Christians in the resurrection of Jesus might be confirmed; i. e. in order that the life of Jesus, ascended into heaven, might be made manifest by *their* perishable bodies, so wonderfully preserved amidst deadly perils. See Whitby. Ver. 11 is explanatory and illustrative of the preceding; q. d. For so it is: we who, &c.

12. ὥστε ὁ μὲν θάνατος — ὑμῖν.] Here we have an *inference* introducing a *contrast* between *their* condition and that of their *converts*. Yet, on the exact nature of it, Expositors exceedingly differ in opinion. Much depends upon the import assigned to ἐνεργεῖται; which most Interpreters, ancient and modern, take in an *active* sense, "*worketh, is efficacious*." Others, however, as Beza, Grot., Est., Menoch., and Bp. Bull, assign to it a *passive* sense, *efficitur, producitur;* which certainly is found in Rom. vii. 5., and is assigned by Bp. Bull, at 2 Cor. i. 6. Eph. iii. 20. Col. i. ult. 1 Thess. ii. 13. 2 Thess. ii. 17. This latter view of the sense I am inclined to prefer, since here at least and in i. 6. and Eph. iii. 20. the passive sense seems more suitable to the context; while in the others, the verb or participle seems to be of the Middle voice, with a reciprocal sense, like the Hebrew conjugation *Hithpahel* of which see many examples in Kuster and Dresig. *de verbo Med.* And no wonder; since the leading notion of the Middle verb is *reflexive*.

To advert to the sense of θάνατος and ζωὴ, they *may* (with some ancient Expositors, as Chrys. and certain other modern ones, as Primasius and Calvin) be taken in their *proper* sense — to mean that while *he* is dying for Christ's sake, *they* are enjoying life. If so, this must be meant as an *ironical reproof*. Yet the sense thus arising is harsh and frigid, and does not agree with the context, which (as well as the usual *profundity of thought* in this great Apostle) rather seems to require ζωὴ to be understood in a metaphorical sense of *spiritual* life. Though perhaps the natural sense may

τες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, (κατὰ τὸ γεγραμμένον· Ἐπί- 13
στευσα, διὸ ἐλάλησα·) καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν·
[h] εἰδότες ὅτι ὁ ἐγείρας τὸν Κύριον Ἰησοῦν, καὶ ἡμᾶς διὰ Ἰησοῦ ἐγερεῖ, 14
καὶ παραστήσει σὺν ὑμῖν. [i] (τὰ γὰρ πάντα δι᾽ ὑμᾶς· ἵνα ἡ χάρις 15
πλεονάσασα, διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν
δόξαν τοῦ Θεοῦ.) [k] διὸ οὐκ ἐκκακοῦμεν· ἀλλ᾽ εἰ καὶ ὁ ἔξω ἡμῶν 16
ἄνθρωπος διαφθείρεται, ἀλλ᾽ ὁ ἔσωθεν ἀνακαινοῦται ἡμέρᾳ καὶ ἡμέρᾳ.
[l] Τὸ γὰρ παραυτίκα ἐλαφρὸν τῆς θλίψεως ἡμῶν καθ᾽ ὑπερβολὴν εἰς 17

h Rom. 8. 11. 1 Cor. 6. 14. vide Acts 2. 24.
i Supra 1. 6, 11. 2 Tim. 2. 10.
k Rom. 7. 22. Eph. 3. 16. Col. 3. 10. 1 Pet. 3. 4.
l Ps. 30. 5. Matt. 5. 12. Rom. 8. 18. 1 Pet. 1. 6.

be meant to be *included*. q. d. "Insomuch that, while we are in peril of life for Christ, ye are not only preserved alive (in being exempted from persecution), but made partakers of spiritual and eternal life [by our ministry]."

13, 14. The general sense here is: "We encounter these perils and afflictions through the very same principle of faith [namely, in the resurrection] which David had." (Ps. cxvi. 10.) The *vinculum* of the connexion here is ably traced by Theophyl. to the use of the term ζωὴ for *salvation*, which resting in hope (and what is hoped for is not *seen*), must be centered in *Faith*. Κατὰ τὸ γεγραμμ. means, "to adopt the words of Scripture." The sense may be thus expressed: "But we, having the same Spirit of faith as David had, adopt his words; and [accordingly] we too, actuated by the same faith, speak as we do." Παραστήσει σὺν ὑμῖν, "will introduce us together with you," namely, into the presence of his glory in heaven, as objects of his love.

15. τὰ γὰρ πάντα δι᾽ ὑμᾶς.] The sense here is obscure, from the uncertainty of the reference in πάντα, and consequently has been variously interpreted. But from the context, there can be little doubt that πάντα must mean all the trials and tribulations detailed at vv. 8 — 12. There is an ellipsis of εἰσὶ, *eveniunt*, "have [by God's providence] happened [to me]." Δι᾽ ὑμᾶς, "for your sake," or "on your account," for your spiritual advantage. The true connexion with the preceding verse has been alone seen by Calvin. The Apostle intimates, that the prospect of joining them in the society of the blessed, has been to him an encouragement to suffer for their spiritual benefit. The next words ἵνα ἡ χάρις πλεονάσασα — τοῦ Θεοῦ, advert to the *purpose*, or *result*, of those sufferings — namely, in order that the abundant favour of God, displayed in his preservation, might, through the thanksgiving of many persons, redound to the glory of God. For so, I think, the words are to be understood. The Apostle intimates, that under all his afflictions he shall at least have the comfort of their sympathy, and the benefit of their prayers. Agreeably to what he says at the kindred passage supra i. 11. συνυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει, ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν. which words are the best comment on the present. The *construction*, indeed, is not so clear as the sense. I am of opinion that the difficulty is here, as in very many other cases, occasioned by extreme brevity; and that the sentence, if expressed fully, and in its natural order, would run as follows: ἵνα ἡ χάρις πλεονάσασα [ἐκ πλειόνων] περισσεύσῃ, διὰ τὴν εὐχαριστίαν τῶν πλειόνων, εἰς τὴν δόξαν τοῦ Θεοῦ. This mode of considering the passage is placed beyond doubt by the parallel one at i. 11. We may remark the antithesis between πλεονάσασα and περισσεύσῃ, which latter, therefore, does not simply mean *redound*, i. e. conduce. Moreover, τῶν πλειόνων does not signify *many*, but *very many;* the comparative only denoting a high degree of the positive, as in Phil. i. 14. And if the force of the Article be urged, we may render "the many," understanding it to denote all the rest of the body, composed of the Corinthians and himself and Timothy, after subtracting *them*. On the same principle that the Article οἱ has been explained at Rom. v. 19.

16. διὸ οὐκ ἐκκακ., &c.] These words may be paraphrased (from the ancient Commentators) as follows: "Wherefore, although we suffer evils and encounter perils of various kinds, yet, knowing the power of God, — and feeling assured that as he hath delivered us *now*, he will continue to deliver us, and finally raise us up at the last day, — we faint not, nor despair under our sufferings." Ὁ ἔξω ἄνθρ. denotes the *body*, as ὁ ἔσωθεν ἄνθ. the *mind*, or rather *soul*. See Rom. vii. 22. Διαφθείρεται, "is impaired [in its strength]." Ἀνακαινοῦται, "acquires fresh strength," namely, the strength of faith and hope. For (as Bp. Sand. finely remarks) "the testimony of a good conscience from within, and the light of God's countenance from above, put more true *joy* into the heart, than any outward thing can *sorrow*."

17. τὸ γὰρ παραυτίκα ἐλ., &c.] This is meant, as Theophyl. observes, to be explanatory of the preceding; as showing *how* the inner man acquires fresh strength, even under such trials. There has, however, been some doubt entertained as to the sense of τὸ παραυτίκα — θλίψεως ἡμῶν. As bearing a strong resemblance to the present, I would compare a passage of Thucyd. iii. 56. καὶ ὅταν τὸ παραυτίκα που ἡμῖν ὠφέλιμον καθιστῆται, "and when, too, our own advantage for the present is consulted." In both these passages αὐτίκα means "at present;" which, indeed, is the literal sense of the word, it being formed from παρ', *at*, and αὐτίκα, *present*. Thus it would seem that the sense *here* is that which the Syriac Translators, and most of the *recent* Commentators assign, "our present [comparatively] light affliction." But the ancients *generally*, and almost all the earlier moderns, took παραυτίκα to mean *momentary;* regarding the words as put for ἡ θλίψις ἡμῶν ἡ παρ. καὶ ἐλαφρὰ [οὖσα], "our affliction, which is but momentary, and therefore light." And as this interpretation is the most natural, it *may* be the true one. The sense "for the present" readily suggests an idea of what is *temporary;* which, indeed, seems to be the best *version* of the word, and is required by the antithetical αἰώνιον. The phrase καθ᾽ ὑπερβολὴν εἰς ὑπ. is highly significant; the repetition having an intensitive force (like the Heb. מְאֹד מְאֹד), and it may be rendered "*infinitely exceeding*." See a fine passage illustrative of this in Dr. Barrow's Sermons, vol. i. p. 55. and also Hooker's Eccl. Pol. p. 13. 1st Edit.

18 ὑπερβολὴν αἰώνιον βάρος δόξης κατεργάζεται ἡμῖν· [m] μὴ σκοπούντων [m] Rom. 8. 24.
ἡμῶν τὰ βλεπόμενα, ἀλλὰ τὰ μὴ βλεπόμενα· τὰ γὰρ βλεπόμενα πρόσ-
1 καιρα· τὰ δὲ μὴ βλεπόμενα αἰώνια. V. [n] Οἴδαμεν γὰρ, ὅτι, ἐὰν ἡ [n] 2 Pet. 1. 13, 14.
ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους καταλυθῇ, οἰκοδομὴν ἐκ Θεοῦ ἔχομεν,
2 οἰκίαν ἀχειροποίητον, αἰώνιον, ἐν τοῖς οὐρανοῖς. [o] Καὶ γὰρ ἐν τούτῳ [o] Rom. 8. 23.
στενάζομεν, τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦν-
3 τες· εἴ γε καὶ ἐνδυσάμενοι, οὐ γυμνοὶ εὑρεθησόμεθα. [q] Καὶ γὰρ οἱ [q] 1 Cor. 15. 53, 54, 55.

18. μὴ σκοπούντων, &c.] These words are explanatory of the foregoing, and meant to show *how* it *comes to pass*, that the afflictions seem light. Now that is not only because they are temporary, but because we consider them as things of *temporary interest only*, compared with those of an eternal existence. Σκοπούντων is by the best Interpreters taken as a participle for a verb and particle, "while we look at," or rather "keep our minds intent upon;" as in Phil. ii. 4. iii. 17. and sometimes in the O. T. and the Classical writers. By the βλεπόμενα are meant all the visible and sensible things of the world, whether pleasurable or painful, elsewhere called τὰ ἐπίγεια and τὰ ἐν κόσμῳ; by the τὰ μὴ βλεπ. the things not corporeally seen, but which are realized by faith. So Proclus (cited by Bulkly) counsels us to withdraw our souls ἀπὸ τῶν φαινομένων ἐπὶ τὰ ἀφανῆ.

V. 1. This is closely connected with the preceding Chapter; not, however (as has been thought) with the last verse, but with v. 16. Διὸ οὐκ ἐκκακοῦμεν, vv. 17, 18. being, in some measure, parenthetical. In it the Apostle takes occasion, from the mention of the felicity of a future state, to enlarge thereon up to v. 10; showing the strong support, which the consideration of it afforded him, under the greatest perils, afflictions, and trials of this present scene.

—οἴδαμεν] "we assuredly know:" for the knowledge is that of assured and firm *faith*, on the nature of which Calvin has admirably treated. The ἐὰν is by some eminent Expositors interpreted *postquam, quando*, as in John xii. 52. But the sense thus arising is feeble compared with the common signification *if* or *though*. Ἐὰν καταλυθῇ should be rendered, "though it be dissolved;" i. e. though it is to be dissolved. With ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους the Commentators are somewhat perplexed. Some, as Rosenm. and Wakef., regard the οἰκία as redundant; since σκῆνος, they say, *of itself* signifies the human body. That, however, is merely evading the difficulty. It is, indeed, true that in the Classical writers (especially the Philosophers) σκῆνος has sometimes that sense. So Plato calls the body γήϊνον σκῆνος· and at Wisd. ix. 15. we have τὸ γεωδὲς σκῆνος. Hence some Commentators (as Michaelis, Schleus., and Bp. Middl.) take the sense to be: "our earthly abode of the body." See Bp. Middl.; who, however, is more successful in showing the incorrectness of our common version, than in establishing the one he adopts. It is plain that, as οἰκία must not be regarded as pleonastic, τοῦ σκήνους must be meant to be exegetical of the ἡ ἐπίγ. ἡμῶν οἰκία. And yet, according to the sense assigned by the Bishop, the explanation would be scarcely necessary. Besides, as that signification is nowhere else found in St. Paul's writings, nor, indeed, in the Scriptures either of the N. T. or O. T., it ought not to be here introduced. Why should we not translate "of the tent?" (as a Genitive of explanation, as Grot. says) which is not liable to Bp. Middleton's censure, and yields an excellent sense; as meant to suggest that the earthly house of the soul, the body, was a mere *tent*, set up for a temporary purpose, and formed for speedy decay and ruin. There is a reference to the πρόσκαιρα just before, and the αἰώνιον just after. Michaelis, indeed, grants that the Apostle *may* have adverted to the literal meaning of the word; and may have contrasted the temporary tent, the body, with the eternal and immovable habitation, which we shall occupy hereafter. But why then must he be thought *not* to have so adverted?—"because," says Mich., "the house of the Tent would not be very intelligible in English or German." That, however, would only prove that the Article may sometimes have a force in *one* language which has nothing correspondent to it in *another*. Besides, it should seem that, according to the propriety of the Greek language, when a Genitive noun of explication in the place of its cognate adjective (as here) comes after a noun which *has* the Article, the second noun ought to have it likewise. And here the adjective could not be used, because of the adjective ἐπίγ. just preceding. We may render, "our earthly tabernacular house." The expression ἐπίγειος is used with a reference to ἐν ὀστρακίνοις σκεύεσιν at iv. 7. Ἐκ Θεοῦ means, [supplied] at the hands of God. There is a similar ellipsis at i. 11. ἐκ πολλῶν. Ἐν τοῖς οὐρανοῖς, for οὐράνιον, as opposed to the ἐπίγειον before.

2. ἐν τούτῳ] scil. τῷ σκήνει, this tent. Supply ὄντες. See v. 4. Some, indeed, render, "on this account," (as Acts xxiv. 16.); i. e. on account of the knowledge we have of the dwelling prepared in heaven. And this interpretation is supported by the Syriac Version: but the common one is more natural and agreeable to the context.

—τὸ οἰκητήριον—ἐπιποθοῦντες.] Here we have a change of the metaphor by which the body was compared to a *habitation*, into another, by which it is compared to a *garment*: both similes in use among the Greek Philosophers,—the former employed by the Pythagoreans,—the latter by the Platonists. We have, however, the two blended together; which has caused a misapprehension of the sense by some Expositors. Οἰκητήριον is here used, not σκῆνος, because a *permanent*, and not temporary building is intended. Τὸ ἐξ οὐρ. Supply διδόμενον, which is *expressed* in John iii. 27. Though ἐξ οὐρ. is generally taken for ἐπουράνιον. On the true import of ἐπενδ., which is simply to *put on*, see Note on 1 Cor. xv. 53.

3. εἴ γε καὶ ἐνδυσ. οὐ γυμνοὶ εὑρ.] Not a little obscurity here exists; to remove which, some ancient Critics read ἐκδ. This, however, rests on slender authority, and is rejected by the most certain of critical Canons. The interpretation of the ancients cannot, I conceive, be admitted; and the expositions of modern Commentators are, in general, liable to objection. The one most

r Rom. 8. 16. Supra 1. 22. Eph. 1. 13. & 4. 30.
s 1 Chron. 29. 15. Ps. 39. 12. & 119. 19. Heb. 11. 13.
t Rom. 8. 24, 25. 1 Cor. 13. 12. supra 3. 18. Heb. 11. 1.
u Phil. 1. 23.

ὄντες ἐν τῷ σκήνει στενάζομεν, βαρούμενοι ἐφ᾽ ᾧ οὐ θέλομεν ἐκδύσα- 4
σθαι, ἀλλ᾽ ἐπενδύσασθαι, ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς.
[r] Ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο, Θεὸς, ὁ καὶ δοὺς ἡμῖν 5
τὸν ἀῤῥαβῶνα τοῦ Πνεύματος. [s] Θαῤῥοῦντες οὖν πάντοτε, καὶ εἰδότες, 6
ὅτι ἐνδημοῦντες ἐν τῷ σώματι ἐκδημοῦμεν ἀπὸ τοῦ Κυρίου· (ᵗ διὰ 7
πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἴδους·) ᵘ θαῤῥοῦμεν δὲ, καὶ εὐ- 8

generally adopted is that of Bos, Hardy, and Wets. (followed by Slade, Emmerling, and Rinck), who assign the following sense: "If, indeed, it may be so, that we shall be found [when the change takes place] clothed with a body, not having put it off by death." The Platonists (Bos has shown) used the term γυμνοὶ to denote *the dead*, and ἐνδυσάμενοι the *living*. This interpretation, however, yields a very frigid sense; and I have in Recens. Syn. shown that it is wholly untenable. The sense appears to be simply thus: "Since being so clothed (i. e. having put on this dress) we shall not be found naked;" i. e. destitute of a body (whatever may become of our earthly one). See 1 Cor. xv. 33 & 54.

4. This verse contains the same sentiment as that at v. 2, but more plainly expressed. Ἐφ᾽ ᾧ, *inasmuch as, since*. The ἐπειδὴ of the Erasmian and Stephanic editions, found only in three MSS., is evidently a mere gloss. On the general sense of the words θέλομεν — ἐπενδ. some difference of opinion exists. The best Expositors have supposed it to be: "For we desire not to *put it off*, but to *be clothed upon it*; so that our mortal state may be at once exchanged for the immortal," by an immediate entrance into an eternal state. This interpretation, however, especially the latter part, is open to many objections, which see in Rec. Syn. The true sense of the passage appears to be as follows: "For (I repeat) while we are in this tent or tabernacle, though groaning under the weight of many afflictions, yet our wish is not so much to put off this body, and thereby be rid of those evils; but rather to be clothed upon with; i. e. put on, a celestial body." At ἐπενδ. we must repeat, from the preceding context, τὸ οἰκ. τὸ ἐξ οὐρανοῦ. As to the real meaning intended to be conveyed, many eminent Commentators have thought it to be, that the raised bodies of the just will be covered and encircled with another body, which shall be bright, aerial, and resplendent, and shall *somehow* communicate a principle of immortality to the raised mortal body. And this is supposed to be countenanced by 1 Cor. xv. 53 & 54. But see the Note there. It should seem, as Mr. Scott says, that "the Apostle did not mean to determine any thing concerning the *manner*, as to external circumstances, in which the body subsists after the resurrection." The next words ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς are best explained, with Chrys., Theophyl., and Theod., "that thus the mortal principle may be absorbed and annihilated by the vivifying and immortal one." Compare 1 Cor. xv. 54.

5. ὁ δὲ κατεργασάμενος — Θεός.] Here not a little difference of opinion exists as to the sense of κατεργ. The senses assigned by various Expositors, *wrought, destined, created*, or *fitted*, do not materially differ. *Which* of them is to be adopted, will depend upon what is understood by τοῦτο. Now from v. 4. it should seem to mean this *change from corruption to incorruption, and from mortality to immortality*, the ἀπολύτρωσις τοῦ σώματος of Rom. viii. 23, the deliverance from the bondage of corruption, and restoration to the glorious liberty of the children of God by adoption and grace. Thus the sense of κατεργ. will be, *formed, adapted, destined*. The words following, which strongly support this interpretation; being meant to show the *certainty* of the change in question; since God had given them the Holy Spirit as a *pledge* of future acceptance, by which they were sealed to the day of redemption (Eph. iv. 30.) On the term ἀῤῥαβῶνα see Note supra i. 22. By τοῦ Πνεύμ. are meant the gifts of the Spirit, both ordinary and extraordinary.

6. θαῤῥοῦντες οὖν — Κυρίου.] At θαῤῥ. supply ἐσμεν: or take it as a participle for verb finite. The full sense of the passage is, I conceive, as follows: "In reliance, therefore, on these gracious aids, which are the pledge of resurrection and glorification, we are courageous in encountering danger, nay, even death itself; especially since we know this," &c., which last words are meant to show the *ground* of that confidence, and the *nature* of that courage, as it respected death. Ἐνδημοῦντες is not well rendered, "while we are *at home*;" for although the word is *susceptible* of that sense, it is unsuitable to the context, and at variance with the rest of the N. T., which represents this world as not our *home*, but our *sojourn*. On the other hand, the version of Dr. Clarke and Dr. Doddr., "whilst we are sojourning," though agreeable to the tenor of Scripture, is wholly at variance with the *usus loquendi*, since the word never had, and never could have had such a sense. It is best rendered, *residing*, or *living*. With respect to ἐκδημεῖν, this term, when followed by ἀπὸ, always denotes *separation from*.

7 διὰ πίστεως — εἴδους.] This is meant to show *how* the Apostles could be said to be ἐκδημοῦντες ἀπὸ τοῦ Κυρίου, — namely, as, by faith, considering *heaven* as their only home, and what *seemed* to be such, a mere *sojourn*; q. d. for, in our present state, we live (i. e. lead our spiritual life) by *faith* [only] in Christ; not in the *sight* of Him, as we shall when released from the thraldom of the body.

8. θαῤῥοῦμεν δὲ — Κύριον.] This is *resumptive*, and further illustrative of what was said at v. 6; q. d. "We are, I say, desirous rather to be," &c. The general sentiment is, that they wish circumstances to be quite *reversed*. The terms ἐκδ. and ἐνδ. are not well rendered *absent* and *present*; still less so by Mackn., *from home* and *at home*. The true sense of ἐκδ. is *migrare*, to *depart*; as it is rendered by Pagninus, Flacius, and Schleusn. And so it was taken by the Pesch. Syr. Translator: for ܢܦܩ should be rendered, not *peregrinari* (with Schaaf), but *migrare*, or rather "ut migremur." Thus those who have *departed* from this life are in the tituli, or *contents*, at Matt. ix.

δοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ σώματος, καὶ ἐνδημῆσαι πρὸς τὸν
9 Κύριον. Διὸ καὶ φιλοτιμούμεθα, εἴτε ἐνδημοῦντες εἴτε ἐκδημοῦντες,
10 εὐάρεστοι αὐτῷ εἶναι. [x] Τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ
ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ, ἵνα κομίσηται ἕκαστος τὰ διὰ
11 τοῦ σώματος, πρὸς ἃ ἔπραξεν, εἴτε ἀγαθὸν, εἴτε κακόν. [y] Εἰδότες οὖν
τὸν φόβον τοῦ Κυρίου, ἀνθρώπους πείθομεν· Θεῷ δὲ πεφανερώμεθα.
12 ἐλπίζω δὲ καὶ ἐν ταῖς συνειδήσεσιν ὑμῶν πεφανερῶσθαι. [z] Οὐ γὰρ
πάλιν ἑαυτοὺς συνιστάνομεν ὑμῖν, ἀλλὰ ἀφορμὴν διδόντες ὑμῖν καυχή-
ματος ὑπὲρ ἡμῶν· ἵνα ἔχητε πρὸς τοὺς ἐν προσώπῳ καυχωμένους,
13 καὶ οὐ καρδίᾳ. [a] Εἴτε γὰρ ἐξέστημεν, Θεῷ· εἴτε σωφρονοῦμεν, ὑμῖν.
14 ἡ γὰρ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς· [b] κρίναντας τοῦτο, ὅτι εἰ

x Ps. 62. 12. Jer. 17. 10. & 32. 19. Matt. 16. 27. & 25. 32. Rom. 2. 6, 7. & 14. 12. 1 Cor. 3. 8. & 4. 5. Gal. 6. 5. Col. 3. 24, 25. Rev. 2. 23. & 22. 12.
y Supra 4. 2. Jude 23.
z Supra 1. 14. & 3. 1. infra 10. 8.
a Infra 11. 1, 16, 17. & 12. 6, 11.
b Rom. 5. 15. & 6. 11, 12. & 14. 7. Gal. 2. 20. 1 Thess. 5. 10. 1 Pet. 4. 2.

18. x. 3, called ܡܘܬܐ: and death is, at 2 Pet. i. 14, styled ܐܙܠܬܐ, literally, *departure*. So in a kindred passage of Phil. i. 23. ἐπιθυμίαν ἔχειν εἰς τὸ ἀναλῦσαι, to *depart*. On the other hand, the word ἐνδημῆσαι should be rendered, not *to be present with*, but (agreeably to the metaphor) to *be at home with*, implying communion with Him in whose presence is fulness of joy. In the verse following, ἐνδημ. and ἐκδημ. must have the very same sense as in this, and may best be rendered, "whether we are at home or from home;" i. e. remain in the body or depart from it.

9. διὸ καὶ φιλοτ.] The sense is: "Wherefore [since we have such exalted hopes] we strive to the uttermost." The metaphor is derived from striving for the mastery in the pursuits of ambition, as calling forth the most strenuous exertions; since the combatants must have learnt (in the words of the Grecian historian) μὴ φείγειν τοὺς πόνους, ἢ μηδὲ τὰς τίμας διώκειν.

10. τοὺς γὰρ πάντας ἡμᾶς φαν., &c.] The γὰρ refers to a clause omitted; q. d. "[And there is *need* to strive to act, so as to approve ourselves in His sight], for both we and all persons must appear," &c. Φανερωθῆναι some Commentators, ancient and modern, explain, *be made manifest*, meaning that our inmost soul will be displayed. But though that sense be a good one, and is agreeable to what we read elsewhere in Scripture, it may be doubted whether such is here intended to be directly asserted. The expression is better rendered by Beza, Pisc., and H. Steph., *comparere, appear*. And I suspect that it was a *forensic* term, meaning, "to present one's self for trial." So the Pesch. Syr. Version, "we must all *stand up* [for trial]." At the same time, the other may be *included*, as an under sense.

—τὰ διὰ τοῦ σώμ. Sub. πεπραγμένα, (from the context) which is *expressed* in Ælian H. A. v. 26. τὰ διὰ τοῦ σώματος πραττόμενα. The διὰ is by some early moderns rendered by *per;* but the best Commentators have been long agreed that διὰ τοῦ σώμ. is for ἐν τῷ σώμ. And this is confirmed by the Pesch. Syr. Version. As κομίσασθαι properly signifies (by the force of the Middle voice) "to carry off as our own," so it may very well be applied to the receiving the *reward* of any action, whether for good or evil.

11. τὸν φόβον.] This is used, by a metonymy, of the effect, for τὸ φοβερὸν, to denote the awful judgment of the Lord. Ἀνθρώπους πείθ., i. e. "we use our utmost endeavours to persuade men, by pressing on them these awful considerations, to embrace the Gospel, and obey what it enjoins."

—Θεῷ δὲ πεφ.] The perplexity found in the interpretation of these words might have been avoided, by supposing an ellipsis, to be supplied from the subject-matter, of some such words as οὕτω ποιοῦντες, "And in so doing we are made manifest to God;" implying, "our fidelity and sincerity are approved unto God." In the words following ὑμῖν may be supplied from the context, and πεφανερ. be taken in the same double sense, and συνειδ. as at iv. 2. Render: "And I trust, too, that we are manifested and approved [to you], in your judgments and consciences."

—ἐν ταῖς συνειδήσεσιν is not, what Emmerl. calls it, merely equivalent to ὑμῖν. As Calvin well observes, "plus est in conscientiis esse manifestum, quam experimentis notum esse: conscientia enim longius penetrat, quam carnis judicium."

12. οὐ γὰρ πάλιν, &c.] This is, as Calvin and Schlieting observe, meant to anticipate an objection; "Why, if your views be so manifest to us, *commend* yourselves to us." The answer to which is: "Not so; for we are *not* commending ourselves; that is not our purpose." Ἀλλὰ ἀφορμὴν —ἡμῶν, "but our intent in so speaking is to afford you matter for boasting of us." At ἵνα ἔχητε sub. τι λέγειν, or καύχημα. The words τοὺς ἐν προσώπῳ καυχ., καὶ οὐ καρδίᾳ are meant for the false teachers, who were proud of their external advantages, which excited the admiration of the multitude; to the neglect of the virtues of the heart, and the testimony of a good conscience.

13. εἴτε γὰρ ἐξέστημεν —ἡμῖν.] On the exact import of ἐξεστ. Commentators somewhat differ in opinion. See Recens. Synop. The best, however, both ancient and modern, regard it as used, after the manner of the false teachers when speaking of St. Paul, to denote *speaking boastingly*, i. e. exceeding due measure in self-commendation. Consequently, σωφρονεῖν will denote the *opposite* to this, namely, the *speaking modestly* of himself. This idiom may be easily accounted for, since the phrase ἐξεστηκέναι τοῦ νοῦ was often used to denote *being a fool;* which frequently carries the adjunct sense of *boasting of one's self*. So further on, xi. 1., ἀφροσύνη is used for "folly of boasting;" and at v. 16. ἄφρων εἶναι means to be a fool, i. e. in boasting. See also 21. xii. 6, 7.

Θεῷ signifies "for the glory of God, [to whom the praise of my virtues is due], and not my own glory." Ὑμῖν, "for your advantage," namely, by setting you an example of humility.

14. ἡ γὰρ ἀγάπη τοῦ Χρ. συνέχει ἡμᾶς.] The connexion seems to be this; "[For your benefit, I

εἷς ὑπὲρ πάντων ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον. Καὶ ὑπὲρ πάν- 15
των ἀπέθανεν, ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν, ἀλλὰ τῷ ὑπὲρ
αὐτῶν ἀποθανόντι καὶ ἐγερθέντι. [c] Ὥστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα 16
οἴδαμεν κατὰ σάρκα. εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστόν, ἀλλὰ
νῦν οὐκ ἔτι γινώσκομεν. [d] Ὥστε εἴ τις ἐν Χριστῷ, καινὴ κτίσις· τὰ 17

c Gal. 5. 6. & 6. 15. Col. 3. 11.
d Isa. 43. 18, 19. Rom. 8. 10. Gal. 6. 15. Rev. 21. 5.

say, and that of others]; for the love," &c. Ἀγάπη τοῦ Χρ. may mean either "the love we bear to Christ," as John v. 9, 10., or rather, as in Eph. iii. 19., "the love which Christ bears to us." So ἀγάπη τοῦ Θεοῦ in Rom. v. 8. 2 Cor. xiii. 13. Συνέχει, "strongly urges, constrains," συνωθεῖ, as Œcumen. explains. The sense of κρίναντας is best expressed by a verb and particle. Εἰ signifies "if [as in this case]," i. e. *since*. Εἷς, "one [even Christ]." Ὑπὲρ πάντων, i. e. as an expiatory sacrifice for the sins of all. It is scarcely necessary to observe how strongly this inculcates the doctrine of Universal Redemption, which Dr. A. Clarke remarks, no Apostolic man ever did doubt, or could doubt. (See 1 Tim. ii. 6. Heb. ii. 9.) Indeed, as observes Bp. Bull, in his Exam. Cens. "unless Christ be understood to have died for *all*, that foundation on which ministers of the Gospel build exhortations of this kind, will be *always uncertain*, and very often *false*. Always uncertain, because it cannot be made manifest to men *who* are the elect. Very frequently false — as often, namely, as it is used to the *non-elect*, who, on this ground of redemption, would not be *held bound* to live unto Christ, unless it were presupposed that Christ had really *redeemed* them. Finally, Christ himself could not, in right of his own death (Rom. xiv. 9.), claim supreme dominion over all and each, unless he had really died for all and every man."

15. ἄρα οἱ πάντες ἀπέθανον.] Almost all Translators render ἀπέθ. "were dead." But to this version strong and well founded objections are urged by Professor Scholef. (in his Hints, p. 50.), who shows, 1. that it involves a strange confusion of terms; 2. that it is contrary to the *usus loquendi* of the Apostle; and 3. that ἀπέθανον *cannot* signify, "I was dead," but "I am dead." I would render "then *are* all dead" (as Col. iii. 3.) The full meaning is, "Then are all by nature spiritually dead," i. e. in a state of condemnation, liable to eternal death; and, as it is implied, need to be brought into a state of salvation by the Gospel.

15. καὶ ὑπὲρ πάντων ἀπέθανεν.] This seems meant to show the duty of the redeemed to be co-extensive with the purpose of Christ's death; which was not only to deliver man from spiritual death, or perdition, but to restore him to the spiritual life which he had lost in Adam; meaning to intimate that it is but just that the life so *preserved* should be devoted to the *preserver*. As in the Civil Law, when any one's life, which had been forfeited, was ransomed and preserved by another, the person so preserved was considered bound to devote all his future life for the benefit of his preserver.

— οἱ ζῶντες] i. e. those who are brought to a spiritual life by Christ. Μηκ. ἑαυτοῖς ζῶσιν, i. e. should not live subserviently to their own carnal inclinations, or worldly views. Ἀλλὰ τῷ, &c., but to the glory, &c., subserviently to his plans for the salvation of men.

16. The sense in this verse is obscure. The chief difficulty is to trace the connexion. Some couple it with v. 12.; but without reason. The connexion is doubtless with the *preceding verse*, but it is by a very slender link; the verse being evidently (though Commentators fail to notice it) a parenthetical, or interposed reflection, not intended for general application, but confined to himself and his brother Apostles. There is, as Calvin says, an allusion to the *death* before mentioned. The best Commentators are agreed, that the Apostle here glances at those who, like the false teachers, prided themselves, and were esteemed by others, on account of some personal and external advantages; as having known Christ, or his relatives, or the Apostles in Judæa. Of the next words εἰ δὲ καὶ ἐγνώκαμεν — γινώσκομεν (which are exceedingly obscure), the sense *may* be that laid down by Scott: "Even such of the Apostles as had personally known him, or had been nearly related to him, did in this respect disregard that external tie, when it came in competition with their union with him as believers, and their obedience to him as his servants and ministers." I am, however, inclined to prefer the interpretation of Chrys., Theophyl., and Calvin, "Etiamsi Christus ad tempus versatus fuerit in hoc mundo, et agnitus hominibus in iis quæ spectant ad conditionem præsentis vitæ; nunc alio modo cognoscendus est, nempe spiritualiter, ut nihil mundanum de ipso cogitemus." Οἴδαμεν, we show respect to. See Note on v. 1.

17. ὥστε εἴ τις — κτίσις.] This is resumptive of what was said in the preceding ὥστε — σάρκα, forming the *second* inference from vv. 14, 15., and laying down a general maxim (expressed with a terse brevity), which is, as Scott says, the standard of genuine Christianity. From the very brevity, however, with which it is expressed, the passage admits of being variously interpreted. See Poole's Synopsis, Wolf, and Calvin. But if we consider the nature of the ellipsis, and the scope of the context, we shall see that the complete and true ellipsis is ἐστι, "If any one be in Christ, he is a new creature." "The alteration (as observes Mackn.) in the minds and manners of men by the faith of the Gospel was so great, that it might be called regeneration." By the expression *being in Christ* is not merely meant being grafted in the body of Christ by baptism (as many understand) but being really united to Him in faith and love.

Καινὴ κτίσις] i. e. "he is wholly changed conformably to the new and spiritual religion of Christ," which requires a renewal of the heart. The next words τὰ ἀρχαῖα, &c., are *illustrative* of the preceding; and must not be taken in the limited sense assigned by many modern Commentators, but interpreted according to their full import. As regarded the *Jew*, it would include an abandonment of all his *former* prejudices, and narrow views; an undergoing that great change of principles and feelings, which may best be conceived by contrasting together the dispensations of the law and the Gospel. As it regarded the *Gentile*, it would denote a still greater change; implying a total abandonment of the errors of

18 ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονε καινὰ τὰ πάντα. [e] Τὰ δὲ πάντα ἐκ τοῦ Θεοῦ, τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ Ἰησοῦ Χριστοῦ, καὶ
19 δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς· [f] ὡς ὅτι Θεὸς ἦν ἐν Χρι-
στῷ κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα
20 αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς. Ὑπὲρ Χριστοῦ
οὖν πρεσβεύομεν, ὡς τοῦ Θεοῦ παρακαλοῦντος δι' ἡμῶν· δεόμεθα
21 ὑπὲρ Χριστοῦ, καταλλάγητε τῷ Θεῷ. [h] τὸν γὰρ μὴ γνόντα ἁμαρτίαν
ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γινώμεθα δικαιοσύνη Θεοῦ
1 ἐν αὐτῷ. VI. [i] συνεργοῦντες δὲ καὶ παρακαλοῦμεν, μὴ εἰς κενὸν τὴν

[e] Rom. 5. 10. Col. 1. 20. 1 John 2. 2. & 4. 10.
[f] Rom. 3. 24, 25. Col. 1. 20.
[h] Isa. 53. 6, 9, 12. Rom. 5. 19. & 8. 3. Gal. 3. 13. 1 John 3. 5. 1 Pet. 2. 22.
[i] 1 Cor. 3. 9. Heb. 12. 15.

Atheism, or Polytheism, and abjuring of those demoralizing principles, which were generated by each of them. Finally, as regarded *both*, it implied a complete abandonment of sin and immorality, a renouncing the works of the flesh and the Devil, a ceasing to live after the flesh, and henceforth a living after the Spirit: a change which might well be called a καινὴ κτίσις. See more in Calvin and Scott.

18. τὰ δὲ πάντα] "all these things," i. e. all the means of salvation by Christ, and all its blessings. Supply εἰσι, "come." Τοῦ καταλλ. ἡμᾶς ἑαυτῷ, "who hath [thereby] reconciled us (namely, such of us as embrace it); i. e. given us the means of being reconciled to himself." Ἡμῖν, i. e. to the Apostles and their fellow-labourers. Τὴν διακ. τῆς καταλλ., "the office of administering this office of reconciliation to men."

19. ὡς ὅτι Θεὸς, &c.] This is further illustrative of the preceding. Some obscurity here exists, occasioned partly by the peculiar idiom in ὡς ὅτι (best rendered quippe or nempe quod, literally, *that is, that*) but chiefly by the harshness of the construction. For there is an Hyperbaton from ὡς to ὑπὲρ Χριστοῦ; the intermediate words ὅτι Θεὸς ἦν ἐν Χρ. &c. giving the *reason* of what was said at v. 29; of which inverted argumentation οὖν is the index. As to the sense, there is no difficulty, except as regards the words ἐν Χριστῷ, which may be taken, either with the *preceding* (and thus the meaning will be, that God reconciled the world to himself by Christ); or with the *following*, by which the sense will be, that God was *in*, i. e. united to Christ reconciling, &c. The latter mode seems the more simple and natural. According to *either* view, the doctrine of Christ's Divinity is strongly attested. And thus the present passage has been constantly appealed to by the Fathers.

— μὴ λογιζόμενος] "not imputing." So Rom. iv. 8. ᾧ οὐ λογίσηται Κύριος ἁμαρτίαν. So also οὐκ ἐλλογεῖν in Rom. v. 13. Θέμενος ἐν ἡμῖν τὸν λ. literally, "*putting into our hands*," i. e. committing to our trust. Τὸν λόγον τῆς κατ., "this message of reconciliation." Καταλλαγῆς is a Genitive of *explication*.

20. The οὖν is very significant, an inference being now drawn from what has been said; q. d. "In the exercise, then, of this office of reconciliation, we the Apostles of Christ are ambassadors on the part of Christ." The words following ὡς —ἡμῖν are exegetical of ὑπὲρ Χρ. πρ., and mean, that, in delivering the message, they act on the part of God, and represent his person; and therefore God may be said *by them* to persuade, and Christ to entreat, when they address the exhortation, καταλλάγητε τῷ Θεῷ, "Embrace the means of reconciliation afforded to you, through Christ, by God."

21. τὸν γὰρ μὴ γνόντα, &c.] The γὰρ refers to what follows, as suggesting an *especial reason* why they should hearken to the message of reconciliation; namely, that He who sent it has been so benignant and merciful as to make, &c. Τὸν μὴ γνόντα ἁμαρτίαν (expressed according to the Hebrew idiom) is a most significant designation of Christ; denoting "the perfectly holy and righteous," or, as Theophyl. explains, αὐτοδικαιοσύνην, *righteousness itself*. In ἁμαρτίαν ἐποίησεν, the ἁμ. is taken by many eminent Commentators to mean "a sin offering," or a sacrifice by which he expiated our transgressions: and, as that sense is frequent in the Sept., it is likely to be intended here. Other Interpreters, however, of not less note take ἁμαρ. for ὡς ἁμαρτάνοντα, abstr. for concrete. And thus the meaning will be, in the words of Dr. Burton, that "though Christ was free from sin, he underwent the punishment of death, which is the consequence of sin: he was *accounted as* a sinner." And this is somewhat confirmed by the next clause, which signifies "that we might be accounted righteous, and justified through the redemption that is in Christ Jesus;" δικ. being for δικαιωθέντες (comp. 1 Cor. i. 30.), and Θεοῦ for παρὰ Θεοῦ. On either interpretation, the doctrine of the Atonement is abundantly evident from this passage. On which see Abp. Magee Illustr. No. xx. viii. and Bp. Bull's Exam. Cens. p. 39—43. and especially p. 39.

VI. This Chapter consists of two parts, vv. 1—10. (or 1—13.) and v. 11. ult. with the first verse of the following Chapter. 1. The Apostle, continuing his vindication of his ministry, shows with what faithfulness, zeal, charity, and patience he has discharged it, amidst all the afflictions and disgraces to which he has been subjected. Then at vv. 11, 12. he desires, as a return for his ardent affection for them, a similar affection from *them;* and that evinced in abstaining from a certain practice, which was contrary to Christian principles, and must be destructive of their happiness here, as well as endanger their salvation hereafter; — namely, intermarrying with idolaters or unbelievers. In short, v. 14. ult. seem to properly connect with the exhortation at v. 1, 'not to receive the grace of God in vain.' For vv. 3—10 seem to be parenthetical, and meant to strengthen the force of the exhortation, by adverting to the *character* of those who gave it. After desiring a proper *return* for such *devotedness*, the Apostle proceeds to notice the practice in question.

1. συνεργοῦντες δὲ καὶ παρακ.] Render: "As fellow-workers, too, with [Him, i. e. God], we

k Isa. 49. 8. χάριν τοῦ Θεοῦ δέξασθαι ὑμᾶς· (k λέγει γάρ· Καιρῷ δεκτῷ 2
ἐπήκουσά σου, καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά
σοι· ἰδοὺ, νῦν καιρὸς εὐπρόσδεκτος, ἰδοὺ, νῦν ἡμέρα σωτηρίας·)
l Rom. 14. 13. l Cor. 10. 32. m l Cor. 4. 1. supra 4. 2. infra 12. 23. l μηδεμίαν ἐν μηδενὶ διδόντες προσκοπὴν, ἵνα μὴ μωμηθῇ ἡ διακονία· 3
m ἀλλ' ἐν παντὶ συνιστῶντες ἑαυτοὺς ὡς Θεοῦ διάκονοι, ἐν ὑπομονῇ 4
πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις, n ἐν πληγαῖς, ἐν 5
n Infra 11. 23. φυλακαῖς, ἐν ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις· ἐν 6

also beseech you," &c. For Commentators are in general agreed, that at *συνεργ.* must be supplied Θεῷ. The Apostle means to represent them not only as *ambassadors from* God, but as *fellow-workers with* God and Christ. So in 1 Cor. iii. 9. the Apostles and teachers are called *σύνεργοι τοῦ Θεοῦ*. By *μὴ εἰς κενὸν*, sub. *ἔργον*, &c. is meant, "not so to act as that the grace of God, i. e. the gracious offer of reconciliation in the Gospel, shall have been given in vain." *Εἰς κενὸν*, for *κενῶς*.

2. λέγει γὰρ] "for He (i. e. God) saith;" namely, in Is. xlix. 8. Θεὸς must be supplied (as in Rom. xv. 10.) from Θεοῦ in the preceding verse; not *ἡ γραφὴ*, or *προφήτης*, as many recent Commentators suppose; for such an ellip. would be intolerably harsh. Whereas, the other is regular, and confirmed by the context of the passage of Isaiah; for there God is (as even the best *Jewish* Interpreters admit) represented as saying to the Messiah, that he had heard his intercession, in behalf of the Gentiles, in an acceptable or favourable time, and at the day of salvation (that destined for salvation) had resolved to succour him. This scripture the Apostle in the next words *applies;* q. d. 'And mind—*now* is an acceptable time, now is the day of salvation; the time is now come when God will fulfil his promise respecting the salvation of the Gentiles through Christ; and that salvation is now offered by those whose Divine mission is confirmed by signs, and wonders, and mighty deeds; and is regarded as the accepted time, or day of salvation, to all who seek an interest in the Redeemer's kingdom.'

Ἐπήκουσα should be translated, "I have hearkened, or listened to thee;" as in Gen. xvi. 2. The notion of listening is contained in the *ἐπὶ*, which denotes that the person not only *hears*, but turns his ears, *ἐπὶ towards* the speaker, and thus, as we say, *lends* an ear; implying a disposition to grant the request.

3. μηδεμίαν — διδόντες προσκ.] This closely connects with the παρακαλοῦμεν at v. 1. "We beseech you, we, I say, who," &c. The Apostle proceeds, very earnestly, to remind them of his most meritorious conduct, and unsparing sacrifices for their spiritual benefit, as an *additional* reason why they should not receive the grace of God in vain. The sense is: "putting no stumbling-block (πρόσκομμα, Rom. xiv. 13.) in the way of Christians, by which any one might be shaken in his religious faith, or turned from it; or by which our ministry might incur censure, and be made less efficient." Ἡ διακονία signifies the ministry of reconciliation, the office of preaching the Gospel mentioned supr. v. 18. The Article has the force of the Pronoun.

4. συνιστῶντες ἑαυτοὺς] "manifesting, approving ourselves as." This signification (occurring, also, in a kindred passage of vii. 11.) arises out of the primitive one of *placing together;* and imports the *juxta-position* of two things, for the purpose of *showing* their *comparative size.* Ὡς Θ. διάκονοι, sub. ὄντες; q. d. evincing ourselves to really *be* persons entrusted with a Divine legation. The general import of this and the verses following is: 'We approve ourselves as God's ministers both by a patient endurance of the *various tribulations* (vv. 4 & 5.) to which the exercise of our office exposes us, and by our cultivation of the *various virtues* (vv. 6 & 7.) suitable to our sacred character.'

The words ἐν ὑπομονῇ πολλῇ must be connected with the following clauses up to ἐν νηστείαις, and denote *patient endurance* of the various afflictions specified in the words following, which are not to be treated (with Rosenm.) as merely *synonymes* denoting evils *in general*, but considered *specially*, and (as I conceive the Apostle meant) *in groups.*

In the first, we have ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις, in *afflictions*, in *necessities*, in *pinching distresses;* where there seems to be a climax. Comp. supra v. 8. infra xii. 10. Rom. viii. 35. And as these were, more or less, the results of *indirect* persecution, so the next group, ἐν πληγαῖς, ἐν φυλ., represents the effects of *direct* persecution. Ἐν ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις form another group, and denote such of his troubles as did not arise from any persecution, direct or indirect, but solely from his situation and office, and his cares and labours therein as Apostle of the Gentiles. Thus ἀκαταστασ. is wrongly explained by Grot. and Mackn. *tumults.* Nor does *exile*, as Casaub., Beza, Schmid. and Rosenm. interpret, represent the sense. I agree with Theophyl., Schleus., and Leun., that the term refers to that *unsettled and wandering kind of life* which, that the Apostle thought very miserable, is plain from his connecting it at 1 Cor. iv. 11, with endurance of hunger, thirst, and nakedness: πεινῶμεν καὶ διψῶμεν, καὶ γυμνητεύομεν, καὶ ἀστατοῦμεν, which passage, indeed, is the best comment on the present, and shows that κόποις must be chiefly understood of his labours at his trade, and νηστ., of that insufficient support, which labours so interrupted by his ministerial duties, could alone be expected to supply. Ἀγρυπνίαις seems to refer to the abridgment of his rest by night, to make up for the time expended by day on his ministerial labours.

6. Now follows a statement of the *virtues* cultivated. Ἁγνότητι, "by purity and sanctity of life." Of ἐν γνώσει the sense is disputed and uncertain. As the Apostle is generally admitted to be here speaking of the *practical* virtues, there is much to countenance the opinion of most recent Commentators, that γνῶσις denotes a *practical knowledge of religion*, such as shows itself in *actions.* That, however, is an interpretation not a little harsh: and as the Apostle intermixes with practical virtues some particulars which cannot be referred to that head, (as ἐν Πνεύματι ἁγίῳ and ἐν δυνάμει Θεοῦ,) it may be better to understand

ἁγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι· ἐν Πνεύματι
7 ἁγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ, ° ἐν λόγῳ ἀληθείας, ἐν δυνάμει Θεοῦ, διὰ
8 τῶν ὅπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν· διὰ δόξης καὶ
9 ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας· ὡς πλάνοι, καὶ ἀληθεῖς· [p] ὡς
ἀγνοούμενοι, καὶ ἐπιγινωσκόμενοι· ὡς ἀποθνήσκοντες, καὶ ἰδοὺ ζῶμεν·
10 ὡς παιδευόμενοι, καὶ μὴ θανατούμενοι· ὡς λυπούμενοι, ἀεὶ δὲ χαίρον-
τες· ὡς πτωχοὶ, πολλοὺς δὲ πλουτίζοντες· ὡς μηδὲν ἔχοντες, καὶ
πάντα κατέχοντες.

° 1 Cor. 2. 4. infra 10. 4. Eph. 6. 11, 13. 2 Tim. 4. 7.

p Psal. 118. 18. supra 4. 10, 11.

γνώσει of the *cultivation* of *Divine knowledge;* that wisdom from above which St. James iii. 17. associates with *purity* and the other Christian virtues here specified.

Ἐν μακροθυμίᾳ and ἐν χρηστότητι seem to have reference to the *mode* of exercising the ministry in question, — namely, by patience and forbearance towards those who oppose themselves, and by a *benignity* of disposition, as contrasted with starched austerity. Ἐν Πνεύματι ἁγίῳ must be understood of the *influence* of the Holy Spirit. Thus the sense will be, "by evincing those dispositions produced under the influence and aids of the Holy Spirit." See Bp. Middl., Est., Menoch., and Doddr. It may facilitate the understanding of this and the following clauses, to suppose (as I think we are permitted to do) that the Apostle intended, in the words ἐν Πνεύμ. ἁγίῳ — ἐν δυνάμει Θεοῦ, to further illustrate what he had before said in ἐν γνώσει, ἐν μακροθ., ἐν χρηστ.; meaning to say, that the knowledge to be cultivated is *Divine* and *inspired* knowledge, and therefore emphatically *the* Word of truth: also that the forbearance and benignity practised is genuine undissembled love to man for the sake of God; not like the hypocritical and self-interested love of false teachers. Comp. Rom. xii. 9. 2 Tim. i. 5. 1 Pet. i. 22. Ἐν δυνάμει Θεοῦ is variously interpreted. It *may* (with the ancients and the earlier moderns) be understood of the mighty supernatural Gifts enjoyed by the Apostles and others; and thus seem intended to *complete* the idea before represented by ἐν ἁγίῳ Πνεύμ. But it should rather seem to have been subjoined to suggest under *whose Gracious Aid* the struggle with the world, the flesh, and the devil was carried on. So in Eph. vi. 10. ἐνδυναμοῦσθε ἐν Κυρίῳ, καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ. See also vv. 11, 12. In short, that passage affords the best illustration of the words following, διὰ τῶν ὅπλων, &c., which are meant to suggest the *means* by which the power of God in their defence is made effectual. Now these are in Ephesians called the *panoply of God;* and there the military figure is expanded into a fine *allegory*. Here the spiritual arms are not *particularized;* yet the terms τῶν δεξιῶν καὶ ἀριστ. are very *comprehensive*, referring to the complete armour and arms, on both sides, with which the ὁπλίτης, or *completely-armed* soldier was furnished, who was thus said to be ἀμφιδέξιος. Thus the general sense is: "We employ no other arms than the *panoply of righteousness.*"

8 — 10. διὰ δόξης — εὐφημίας.] Here the *reference* to the *circumstances*, under which they employed the armour of righteousness, is converted into a sort of description of the *situations* in which they did all this; and that by way of contrasting their real character with that which their calumniators ascribed to them; and showing, in some other respects, their *real* as compared with their *fancied* situation; by which, indeed, it might appear that their life was made up of seeming, though not real, contradictions. Διὰ here denotes not the *means*, but the *manner;* and may be rendered *through*, — i. e. amidst; q. d. 'Such is our conduct, under all circumstances and situations, whether good or evil.' In the next words some obscurity has been occasioned by the irregularity of the construction; to adjust which, we must, after πλάνοι, supply ὄντες, to suit with the *participles* in the clauses following, where the καὶ is for καίτοι, or ὅμως, (as John iii. 11.) corresponding to the δὲ at χαίροντες and πλουτίζοντες: q. d. our adversaries represent us as *impostors;* but we are really ambassadors from God.

Πλάνοι is, no doubt, the term which had been applied to Paul and the other Apostles by their adversaries, the Pagan priests and the Jewish rabbies; as it had formerly been done by the Scribes and Pharisees to Jesus, Matt. xxvii. 63. Athenæus, p. 20, gives a list of the most notorious πλάνοι. It is well observed by Chrys., that ὡς πλάνοι καὶ ἀληθεῖς refer to the preceding διὰ δόξης καὶ ἀτιμίας, as also ὡς ἀγν. καὶ ἐπιγ. to δυσφ. καὶ εὐφ. By ἀγνοούμενοι is meant *obscure nobodies.* By ἐπιγινωσκόμενοι is meant "well known as the dispensers of spiritual good." In ὡς ἀποθνήσκοντες, &c. there is a sort of *Oxymoron*, and the sense is, "near to death, devoted to death by our enemies." See 1 Cor. xv. 31. Καὶ ἰδοὺ ζῶμεν, "and yet, strange to say, we live." Καὶ ζῶντες, would, indeed, have had more of regularity, but less of spirit. Here Grot. compares the Latin saying "Semper casuris similes, nunquamque cadentes." Παιδευόμενοι is by many eminent Commentators explained *punished*, or *corrected* by the magistrates; as in Luke xxiii. 16 & 22. But that sense is somewhat frigid; and the word is better interpreted (with all the ancient and most modern Commentators, as Erasm., Pisc., Calvin, Whitby, Doddr., Schleus., Wahl, and Vat.) "chastened," viz. by the Lord, in his fatherly correction; there being an allusion, it should seem, to Ps. cxviii. 18. παιδεύων ἐπαίδευσέ με ὁ Κύριος· τῷ δὲ θανάτῳ οὐ παρέδωκέ με. And so 1 Cor. xi. 32. κρινόμενοι δὲ ὑπὸ Κυρίου, παιδευόμεθα, where see Note. Thus the sense is: "We are permitted to fall into these tribulations, as *chastenings* for our good in the end." See Heb. xii. 6.

The reflection in the words following, ὡς λυποῦμενοι, &c., naturally arises out of the preceding; q. d. Under these afflictions and corrections we seem to be suffering grief, and are thought the most unhappy of men; yet, in fact, we are rejoicing in the testimony of a good conscience, and in the consolations of Divine grace. Πλουτίζοντες, "making them [spiritually] rich." Μηδὲν ἔχοντες; i. e. having nothing that we can call our own, *no property.* Καὶ πάντα κατέχοντες; i. e. "and yet possessing all things [essential to our

Τὸ στόμα ἡμῶν ἀνέῳγε πρὸς ὑμᾶς, Κορίνθιοι, ἡ καρδία ἡμῶν πε- 11
q Infra 7. 2, 3. *πλάτυνται!* [q] *οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγ-* 12
r 1 Cor. 4. 14. *χνοις ὑμῶν.* [r] *τὴν δὲ αὐτὴν ἀντιμισθίαν, (ὡς τέκνοις λέγω) πλατύν-* 13
s Deut. 7. 2. 1 Kings 13. 21. Eccl. 13. 17. Eph. 5. 11. *θητε καὶ ὑμεῖς.* [s] *Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις· τίς γὰρ* 14
μετοχὴ δικαιοσύνῃ καὶ ἀνομίᾳ; τίς δὲ κοινωνία φωτὶ πρὸς σκότος;
τίς δὲ συμφώνησις Χριστῷ πρὸς Βελίαρ; ἢ τίς μερὶς πιστῷ μετὰ 15

real happiness]; and, in the promises of the Gospel, what must infinitely outweigh all that the world can give." See Whitby.

11—13. The difficulty complained of in these verses has partly arisen from not well attending to their *scope*, and partly from inattention to the nature of the metaphor in πεπλάτυνται and στενοχ. With respect to the *former*, the Apostle's intent is,—1st, to apologize for language, which might seem to savour of egotism, and involve somewhat of reproach to the persons addressed. 2. Under the language of tender affection, to convey a delicate reproof to them for the want of a *due return*. He tells them, that he has spoken thus frankly from his strong affection for them, and his desire to promote their spiritual good. It is the warmth of his affection that has caused him to speak out, as he has, and to pour forth all the feelings of his heart so unreservedly. At v. 13. he shows *how* this ardent desire to serve them might by them be made most effectual; namely, by making a due return, and following his example: and as *his* heart was expanded in affection towards *them*, so should theirs be to him, by opening themselves to his salutary counsels; which he proceeds to give them in the remaining verses of this Chapter and the first of the next. To advert to the nature of the metaphors here employed, we may observe an even Philosophic exactness; the effect of joy, affection, and unreserved confidence, being to unloose the tongue (see Ps. xl. 3, and cxxvi. 2. Acts ii. 26,) and expand the heart, which, therefore, feels as it were enlarged, "quodammodo (as Sclater says) propipere se cupiens ad rem amatam." While, under the contrary feeling, the tongue seems chained, and the heart contracted. The Apostle had here, very probably, in mind the words of the prayer of Hannah, 1 Sam. ii. 1. ἐπλατύνθη τὸ στόμα μου· εὐφράνθην ἐν σωτηρίᾳ σου, scil. Θεοῦ. Thus the sense of v. 12. is: "Our affections for *you* are not contracted, but your affections for *us* are contracted." The term σπλάγχν. denotes the tender affections, as being supposed to be seated in the heart. A use which has been thought Hebraistic: but it is of frequent occurrence in the Greek tragedians, as Euripides.

13. *τὴν δὲ αὐτὴν ἀντιμισθ.*] Sub. *κατά*. The sense is: "Be ye also thus enlarged in your affections for us, according to (i. e. by making) that equal return of affection, which is due to us." Ὡς τέκνοις λέγω (with which may be compared Rom. vii. 1. 1 Cor. vi. 5. 2 Cor. xi. 23,) suggests the *ground* of the claim,—namely, on the score of spiritual *paternity*. By this pathetic appeal to their hearts, the Apostle endeavours to draw their attention to some serious admonitions which he had to address to them.

14. *μὴ γίνεσθε ἑτεροζ. ἀπίστοις.*] The difference of opinion which exists as to the *sense* of this injunction, has chiefly arisen from inattention to the *nature of the metaphor* under which it is couched. Now ζύγος denotes a *beam* of a balance, or steelyard: and σταθμὸς ἑτερόζυγος was applied to a steelyard that draws *one* way, when it should draw equal. The sense, however, thence deduced is harsh and unsuitable, and it is better, with most ancient and modern Commentators, to derive the word from ἕτερος and ζυγὸς, *a yoke*. Thus ἑτεροζυγέω will denote to draw on the other side of a yoke with another, to be a yoke-fellow. And the sense will be: "Do not maintain any close connection, or intimate society with unbelievers." So 1 Macc. i. 15. ἐξεύχθησαν τοῖς ἔθνεσιν. The Apostle did not intend hereby to forbid *all* communication with them; which would be impossible. See 1 Cor. v. 10 & 11. Some, indeed, suppose the chief purpose of this injunction to be to forbid *marriage* with heathens. But that view does not well suit with what follows; which rather alludes to *close society and intimacy*. See Theophyl. At the same time, marriage may be thus said to be, *a fortiori*, virtually forbidden: and considering that the marriage bond was, in the idioms of all languages, represented under the metaphor of a yoke, or pole, to which draught cattle are harnessed together, there can be little doubt that while he dissuaded from *intimate society*, he meant also to condemn *marriage* with heathens.

14—16. The Apostle here adverts to the *reason* why they should abstain from intimacy with heathens; and that in a popular way; q. d. There is not the *idem velle atque idem nolle*, no affinity of sentiment or feeling; as being *opposites*, they can no more unite than things the most dissimilar. One cannot but admire the δεινότης displayed in the disposition of the clauses of this sentence, and the rich variety of expression in the words which point the sense, as μετοχὴ, κοινωνία, συμφώνησις, συγκατάθεσις. Δικαιοσύνη and ἀνομία are for δικαίοις καὶ ἀνόμοις, just as φωτὶ and σκότῳ denote respectively, those enlightened by the Gospel, and those involved in the darkness of heathenism.

By Χριστῷ and Βελίαρ the *systems* of virtue and of vice, are, as it were, *personified*. Βελίαρ is from the Syriac בליער, and that from Heb. בליעל, *wickedness* (derived from בלי *not*, and יעל, *use, weal*, literally signifying that which *profits not*, but injures) which word occurs in 1 Sam. xxv. 25., and is applied (abstract for concrete) to denote κατ' ἐξοχὴν the Evil Spirit, *Satan*, as the Peschito-Syriac renders it. See Job xxxiv. 18. There is here a slight variation in reading. The Edit. Princ. and the textus receptus have Βελιαλ. The Erasmian, Stephanic, and other early Edd. have Βελίαρ, which has been restored by Bengelius, Matth., Griesb., and Tittm.; and justly; for both external and internal evidence are in its favour; it being found in the majority of the MSS., in many early Ecclesiastical writers, and Greek Fathers: and, considering its *derivation*, and that the Vulgate has *Belial*, it is more likely that Βελίαρ should have been changed to Βελιαλ than the contrary.

—*τίς δὲ συγκατάθεσις*, &c.] Συγκατάθεσις signi-

16 ἀπίστου; [t] τίς δὲ συγκατάθεσις ναῷ Θεοῦ μετὰ εἰδώλων; [c] Ὑμεῖς γὰρ ναὸς Θεοῦ ἐστε ζῶντος, καθὼς εἶπεν ὁ Θεός· [d] Ὅτι ἐνοικήσω ἐν αὐτοῖς, καὶ ἐμπεριπατήσω· καὶ ἔσομαι αὐτῶν Θεὸς, καὶ αὐτοὶ ἔσονταί μοι λαός. 17 [u] Διὸ ἐξέλθετε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, (λέγει Κύριος,) καὶ ἀκαθάρτου μὴ ἅπτεσθε· κἀγὼ εἰσδέξομαι ὑμᾶς, 18 [v] καὶ ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει Κύριος παντοκράτωρ. VII. [w] Ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοὶ, καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἁγιωσύνην ἐν φόβῳ Θεοῦ. 2 [x] Χωρήσατε ἡμᾶς· οὐδένα ἠδικήσαμεν, οὐδένα ἐφθείραμεν, οὐδένα

t Lev. 26. 12. Eccl. 29. 43. Ezek. 37. 26.
c 1 Cor. 3. 16. & 6. 19.
d & 10. 7, 14. Eph. 2. 21. Heb. 3. 6.
1 Pet. 2. 5.
u Isa. 52. 11. Rev. 18. 4.
v Jer. 31. 1, 9, Rev. 21. 7.
w 1 Tim. 4. 1 John 3. 3.
x Acts 20. 33. infra 12. 17.

fies properly a *putting together*. It should be here rendered, not *concord*, or *agreement*, but *community*, or connexion. q. d. "what has a [not *the*] temple to do with idols?"

The words following, ὑμεῖς γὰρ—ζῶντος, are *illustrative* of the preceding; the image of a *temple* being transferred to *Christians*. q. d. "For ye [Christians] are [each of you] a temple;" as 1 Cor. iii. 16, 17. vi. 19. The ὑμεῖς *may*, however, be understood of the whole Christian Church, considered as a temple; as in Eph. ii. 20, 21. The epithet ζῶντος is applied to JEHOVAH, as denoting a *real* and existing Being, in opposition to the *pretended* gods of the heathens, which were but stocks and stones. The words καθὼς εἶπεν ὁ Θεὸς are a *formula of application*. The Apostle means to argue, that the ancient promises of God, to dwell among his people Israel, and to be their God, were now, by the Gospel covenant, renewed to believers, and belonged peculiarly to them. In this quotation there is some alteration in the words, but no change of sense. Ver. xvi. is taken from Levit. xxvi. 11, 12.; and the alteration is, *in fact*, no more than a *change of the person*. Ver. 17. is taken from Is. lii. 11, 12., and the general meaning of the prophet is correctly represented; i. e. according to the *mystical* sense, which some of the best Jewish Commentators admit. See Bp. Lowth in loc. Λέγει Κύριος is an insertion of the Apostle. Ver. 18. is supposed by Mr. Scott and Dr. Burton, not to be taken exactly from any passage of the O. T., but to have reference to the general declarations made by Jehovah concerning Israel in various parts of Scripture, namely, Exod. iv. 22, 23. Jer. xxxi. 1—9. Hos. i. 9, 10. But surely the words bear as strong a resemblance to 2 Sam. vii. 14. (to which passage they are usually referred) as those of the preceding verse do to Is. lii. 11, 12. There is no more than the *same change of person*, for *application's* sake; and the words λέγει Κύριος and παντοκράτωρ are taken from ver. 8. of the same Chapter, which surely *fixes* the reference of the foregoing words.

17. Here (as Emmerl. observes) ἐξέλθετε ἐκ μέσου, and ἀφορίσθητε, and ἀκαθάρτου μὴ ἅπτεσθε form one and the same sentiment, expressed by *three* enunciations, first, *directly*, then *by implication*. The two first, however, are so closely connected as to form, in fact, but one, q. d. ἐξελθόντες ἀφορ.; and it may be doubted whether μὴ ἅπτ. ἀκαθ. should be taken *figuratively*, of intercourse with Pagans, or *literally*, of abstaining from the use of any thing impure, as idol-meats. The latter view is preferable: but the former may be admitted as a secondary sense, for (as Grot. observes) "the wiser Jews supposed the prohibition not to touch unclean animals meant of abstinence from society with idolaters." Εἰσδέξομαι ὑ. signifies "I will receive you [into my especial favour]."

VII. After having adduced the *words of Scripture* to inculcate this important truth, and comforted them with the promise therein attached to its observance, the Apostle proceeds to subjoin an earnest exhortation, and that in the way of *inference* from what has been before said of the privileges of those "who are accepted in the Beloved." With respect to the scope of the argument, the Apostle here means to intimate (as Calvin remarks) that "promises are not only encouragements to serve God, but contain an *implied condition*." "Hæc igitur (subjoins he) promissionum natura, ut nos ad sanctificationem vocent, quasi tacitâ pactione a Deo interpositâ."

1. ἀπὸ παντὸς μολ.] i. e. not only from the defilements of idol-meats, and idolatrous society, but from *every* sort of defilement. By μολ. σαρκὸς are denoted the pollutions of the sensual *appetites*, as exhibiting the outward expression of sin by the *body*, in word or deed; by μολ. πνεύμ. the pollutions of the *passions*, as shown in the inward workings of sin in the imagination and affections, a precept (as Newc. remarks, well suited to the dissolute manners of Corinth.) The latter point is, indeed, little adverted to by Commentators and Theologians (excepting, however, Calvin and Scott). Yet it is of no small importance; and has been by no writer so ably treated, as by the celebrated Robert Hall, in one of the Sermons included in the last volume of his Works.

—ἐπιτελοῦντες ἁγιωσ.] "striving to bring our holiness εἰς τέλος, seeking entire conformity to the law of God." Ἐν φόβῳ Κυρίου, i. e. from reverence to His authority and fear of his displeasure.

2. The Apostle now makes a transition from what is doctrinal to what is personal and particular to himself, and resumes what he was saying at vi. 13., in nearly the same words; χωρήσατε ἡμᾶς being equivalent to πλατύνθητε Thus the sense is: "Give us, I say, an enlarged place in your affections." The next words suggest that there is no reason why they should *not* do so; since he *deserves* to hold that place in their affections, not having been guilty of any such conduct as alienates the affections of a people from their

y Supra 6. 11, 12, 13. z Matt. 5. 12. Acts. 5. 41. Phil. 2. 17. Col. 1. 24. a Deut. 32. 25. Acts 16. 19, 23. supra 2. 13. b Supra 1. 4.

ἐπλεονεκτήσαμεν. [y] Οὐ πρὸς κατάκρισιν λέγω· προείρηκα γὰρ, ὅτι ἐν 3
ταῖς καρδίαις ἡμῶν ἐστε, εἰς τὸ συναποθανεῖν καὶ συζῆν. [z] Πολλή 4
μοι παῤῥησία πρὸς ὑμᾶς, πολλή μοι καύχησις ὑπὲρ ὑμῶν· πεπλήρω-
μαι τῇ παρακλήσει, ὑπερπερισσεύομαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει
ἡμῶν. [a] Καὶ γὰρ, ἐλθόντων ἡμῶν εἰς Μακεδονίαν, οὐδεμίαν ἔσχηκεν 5
ἄνεσιν ἡ σὰρξ ἡμῶν, ἀλλ᾽ ἐν παντὶ θλιβόμενοι· ἔξωθεν μάχαι, ἔσωθεν
φόβοι. [b] Ἀλλ᾽ ὁ παρακαλῶν τοὺς ταπεινοὺς παρεκάλεσεν ἡμᾶς, ὁ 6
Θεὸς, ἐν τῇ παρουσίᾳ Τίτου· οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, 7
ἀλλὰ καὶ ἐν τῇ παρακλήσει ᾗ παρεκλήθη ἐφ᾽ ὑμῖν, ἀναγγέλλων ἡμῖν
τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμὸν, τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ·

minister. Ἠδικ. is a *general* term, and ἐφθείραμεν and ἐπλεον. are *special* ones, usually explained of corrupting any one's religious principles, and coveting his property. But the *latter* interpretation cannot well be maintained; and the former is scarcely tenable. Yet see Calv. I am inclined to agree with many of the best Commentators of the last century, that οὐκ ἐφθ. means, "we have not wasted your substance," and οὐκ ἐπλεον. "we have not made a gain of, or *overreached* you." So xii. 17. δι᾽ αὐτοῦ ἐπλεονέκτησα ὑμᾶς; and 18. μή τι ἐπλεονέκτησεν ὑμᾶς Τίτος; This language may be compared with that of the prophet Samuel, 1 Sam. xii. 3. seq.; and, no doubt, there is reference to what was done by the false teachers; who not only received a *stipend* for their office, but in other ways fleeced their devotees. So xi. 20. ἀνέχεσθε — εἴ τις κατεσθίει, namely, by, as we say, eating them up, by *living upon* them, and taking from them if not money, yet *money's worth*, or otherwise making a gain of them by the many cunning arts of *overreaching*, in which sense the word occurs in Thucyd. iv. 86.

3. οὐ πρὸς κατάκρισιν λέγω.] Of this briefly worded passage the full sense seems to be: "I say not this to hint any reproach of unkindness to *me;* [but I speak merely to show my claim to a large place in your affections [as ye have in mine]; for, [as I have before said], ye are in our hearts," &c. Προείρ. is not to be interpreted of the *very words*, but of words to that effect.

Ἐν ταῖς καρδίαις, &c., is for ἐν ταῖς καρδίαις ἡμῶν [οὖτω] ἐστε ὥστε [ὑμῖν] συναποθανεῖν καὶ συζῆν [ἡμᾶς]. The ἐν ταῖς καρδίαις εἶναι is ἔχειν ἐν καρδίᾳ. Εἰς τὸ is for ὥστε. The sentiment is of the same kind as that in Athen. p. 249. (cited by Wets.) τούτους δ᾽ οἱ βασιλεῖς ἔχουσι συζῶντας καὶ συναποθνήσκοντας. and that of Horace: "Tecum vivere amem, tecum obeam libens." And so Mark xiv. 31. ἐάν με δέῃ συναποθανεῖν σοι, &c.

4. πολλὴ — ὑμᾶς.] This is supposed to be meant to soften the harshness of the preceding expostulations; and is interpreted by the generality of Commentators, "I venture to use this freedom with you, which I know you will take in good part." That sense, however, involves so much harshness, that it is better with most recent Commentators (as Schleus., Rosenm., Parkh., Wahl, Leun., and Emmerl.) to render παῤῥησία *reliance*, or *confidence*, "I have great reliance or confidence in you," q. d. "optima quævis de vobis spero;" a signification of the word frequent in the N. T. And this is supported by the authority of the Syriac Version.

— πεπλήρωμαι — ἡμῶν.] The sense is, "[Insomuch that] I am full of comfort; nay, I superabound with joy," "amidst all my tribulation." This verb ὑπερπερ. occurs also at Rom. v. 20.; but nowhere else. We may, however, compare ὑπερπερισσῶς at Mark vii. 37. Of these tribulations the nature and origin is then pointed out.

5. οὐδεμίαν ἔσχηκεν ἄνεσιν.] The scope of the Apostle is well pointed out by Calvin as follows: "Magnitudo tristitiæ argumento est, quantum efficaciæ habuerit consolatio. Ego, inquit, undique premebar, tam intestinis quam externis afflictionibus: non tamen obstitit hoc totum, quo minus gaudium quod mihi contulistis, prævaluerit, adeoque exundaverit." Ἡ σὰρξ ἡμῶν. The best recent Commentators are of opinion that σὰρξ is here (as often in the N. T.) used for the *person;* meaning simply, "*We* had no rest," namely, from the persecutions of our unrelenting foes, the Jewish and Heathen zealots. But I would rather, (with Beza, Sclater, Calvin, and Scott), take σὰρξ of the outer man, — i. e. as regarded outward circumstances: for the Apostle, doubtless, suffered both in body and mind from the effects of his extreme anxiety, and was without any support save that of spiritual consolations. The next words are *exegetical;* of which ἐν παντὶ θλιβ. is a general expression (see supra i. 6. iv. 8.) and ἔξωθεν — φόβοι a particular one. The sense is: externally (i. e. in our body) we were exposed to opposition and violence, internally (in our mind) to anxieties and fears; namely, for the safety of the Church at Corinth, lest it should be destroyed by heresies and dissensions. See Gal. v. 15. And as the mind presses on the body, the latter could have no ἄνεσιν, or respite.

6. τοὺς ταπεινοὺς] "those that are cast down and afflicted." God is frequently in the O. T. described as the comforter of those in trouble. See Ps. cxlvi. 8.

7. ἐν τῇ παρ.] "by his coming, or presence," meaning his society. The next words are obscure, and, in tracing their sense, many eminent Commentators take παρακλ. to denote the *narration* of the comfort. This, however, is harsh; and it is better to take the sense simply as it stands, and render, "but also by the comfort and encouragement with which *he* was comforted, or encouraged, with respect to you." The Apostle means that he rejoiced in what was related; both as it had given such pleasure to Titus, and as it was in itself a matter of rejoicing to himself. So v. 13. ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου.

Τὴν ἐπιπ. ὑμῶν is best interpreted, "your longing [to see me];" as Rom. xv. 23. ἐπιπ. δὲ ἔχων τοῦ ἔλθεῖν πρὸς ὑμᾶς. Ὀδυρμ. may be explained, "heartfelt sorrow for what had been amiss." Τὸν ὑ. ζῆλον ὑπὲρ ἐμοῦ, "your attachment towards

8 ὥστε με μᾶλλον χαρῆναι. [c] Ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, [c] Supra 2. 4.
οὐ μεταμέλομαι, εἰ καὶ μετεμελόμην. βλέπω γὰρ ὅτι ἐπιστολὴ ἐκείνη,
9 εἰ καὶ πρὸς ὥραν, ἐλύπησεν ὑμᾶς. Νῦν χαίρω, οὐχ ὅτι ἐλυπήθητε,
ἀλλ᾽ ὅτι ἐλυπήθητε εἰς μετάνοιαν· ἐλυπήθητε γὰρ κατὰ Θεὸν, ἵνα ἐν
10 μηδενὶ ζημιωθῆτε ἐξ ἡμῶν. [d] Ἡ γὰρ κατὰ Θεὸν λύπη μετάνοιαν εἰς [d] 2 Sam. 12. 13. Matt. 26. 75. Luke 18. 13.
σωτηρίαν ἀμεταμέλητον κατεργάζεται· ἡ δὲ τοῦ κόσμου λύπη θάνατον
11 κατεργάζεται. Ἰδοὺ γὰρ, αὐτὸ τοῦτο τὸ κατὰ Θεὸν λυπηθῆναι ὑμᾶς,

me," *implying* a readiness to perform his injunctions. Ὥστε με μᾶλλον χαρ., "so that I rejoiced the more," i. e. in addition to that I felt at his coming, by what I heard of you; or, as Scott explains, "So that my present joy was rendered the more abundant by reason of the sorrow that preceded it." But though such might be the case, yet whether the Apostle meant this may be doubted.

8. εἰ καὶ ἐλύπησα — μετεμ.] The best Commentators are agreed that the sense is: "Wherefore, if I even did pain your feelings in the Epistle [which I wrote to you], I do not [*now*] repent; though I *did* repent, was sorry (see ii. 4.); i. e. after I had sent it off, and before I saw Titus. This mode of taking the words removes all ambiguity. It cannot be hence inferred, that the Apostle had written with undue severity; still less need we stumble at the idea of repentance for what was done under the guidance of the Holy Spirit; for by this μεταμ. we are only to understand that *misgiving* which a good man feels, not from the consciousness of having done wrong, but from tenderness for the feelings of others, and an apprehension lest his well-meant reproofs may have been too severe. In short (as Calvin well points out) μεταμέλεσθαι is here to be taken *improprié* et *populariter*, simply for *dolorem capere*. Thus the sense is well explained by Calvin as follows: "Tametsi invitus vos pupugi, ac mihi doluit, quod vobis durus esse cogerer, nunc dolere ob hanc causam desino, dum video utile vobis fuisse." And such is the view taken by Grot.

— βλέπω γὰρ, &c.] The sense of these words is thus laid down by most recent Commentators: "For I perceive that the letter grieved you only for a short space." Such, however, cannot be proved to be, nor is it likely to be the sense, which rather seems to be as follows: "For I perceive that that letter did pain you, though it was but for a season." Now as the οὐ μεταμέλομαι preceding almost implied "I am glad;" the Apostle, to soften what might seem harsh, and to explain his meaning, adds νῦν χαίρω, &c. The εἰ πρὸς ὥραν is meant to suggest that the pain was temporary, the benefit permanent.

9. νῦν χαίρω, &c.] The sense is: "Now the satisfaction I speak of is, not that ye were *pained*, but that ye were [so] pained, as to be brought to repentance and reformation." The next words are explanatory of the foregoing sense. Γὰρ, *scilicet*. Κατὰ Θεὸν, "in such a way as God requires," "with reference to his will and glory," i. e., as Rosenm. explains, "arising from causes out of which he would have it arise, and producing effects such as he would approve." In ἵνα ἐν μηδενὶ ζημ. ἐ. ἡ. the ἵνα *may*, with the best Commentators, be supposed to denote *result*. Render: "So that in no respect were ye aggrieved or injured at our hands."

10. The Apostle here means to show that, so far from having been *injured* by him, they have been *benefited*: and this he does by showing the salutary nature of the λύπη κατὰ Θεὸν, with which he then contrasts that κατ' ἄνθρωπον; the *worldly* with the *religious sorrow*. The γὰρ has reference to a clause omitted, q. d. [Ye were in no respect injured] for, &c.

— κατεργ.] produces, as Rom. iv. 15. Μετάνοια here signifies such a change of mind as produces reformation in conduct. See Bp. Taylor's Works, viii. 312. So Hierocl. in his Aur. Carm. p. 124. Needh. says: Ἡ δὲ μετάνοια αὕτη φιλοσοφίας ἀρχὴ γίνεται· καὶ τῶν ἀνοήτων ἔργων τε καὶ λόγων φυγὴ, καὶ τῆς ἀμεταμελήτου ζωῆς ἡ πρώτη παρασκευή. With respect to ἀμεταμέλητον, it is not agreed whether we ought to refer it to σωτηρίαν, or to μετάνοιαν. In the former case, it will mean *certain* and *unchangeable*. Yet this interpretation involves no little harshness, and the sense arising is somewhat jejune. It is therefore better to suppose a slight *transposition*, and a sort of *paronomasia*; which, if ἀμετάγνωστον had been written, would have been complete. There is also a meiosis, the sense being, "never to be regretted, but rather to be rejoiced in." Since no one will ever have cause to repent of godly sorrow for sin, that being necessary to produce reformation, and therefore indispensable to salvation. So Antisthenes says τὴν ἡδονὴν ἀγαθὸν εἶναι φάσκων, προσέθηκε τὴν ἀμεταμέλητον. By the τοῦ κόσμου λύπη is meant a sorrow about worldly objects, which, when separated from the fear of God, tends to death, temporal and eternal, and will *produce* the latter, but for the preventing grace of God.

11. ἰδοὺ γὰρ] "for see, now, [in your own case]." Αὐτὸ τοῦτο τὸ, &c. Render, with Professor Scholefield, "this very circumstance of your having sorrowed," &c. Σπουδὴν (properly denoting *bustle*) here marks the ardour, diligence, and earnestness with which they strove to clear themselves of the charges made, and remove the abuses censured by the Apostle. This *general* term is then followed up by *particular* ones, of which Emmerl. observes that some, as ἀπολογ., φοβ., ἐπιπόθ., and ζῆλος, pertain to the *Apostle*, to whom the Corinthians were anxious to clear themselves. They therefore earnestly desired to appease him, and to testify to him their prompt obedience. The other terms, ἀγαν. and ἐκδίκησιν, belong to the incestuous person. The words may, however, refer to *others*, who had been in a less degree guilty, as those who attended at or encouraged attendance at the idol-feasts. Ἐπιπόθ. and ζῆλος are to be taken as at v. 7. Ἐκδ. should be rendered *punishment*, as in Rom. xii. 19. and elsewhere. Συνεστ. ἑαυτοὺς, "ye have approved yourselves," i. e. (as Sclater, Doddr., and Scott explain) as a Church or Society; which removes all scruples about the applicability of the term ἁγνοὺς. Ἐν τῷ πράγματι, "in the affair, namely, of the incestuous person." "The Apostle (observes Emmerl.) is accustomed thus to speak of any thing disgraceful; as 1 Thess. iv. 6."

πόσην κατειργάσατο ὑμῖν σπουδήν! ἀλλὰ ἀπολογίαν, ἀλλὰ ἀγανάκτησιν· ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν· ἀλλὰ ζῆλον, ἀλλ᾽ ἐκδίκησιν! Ἐν παντὶ συνεστήσατε ἑαυτοὺς ἁγνοὺς εἶναι ἐν τῷ πράγματι. Ἄρα εἰ 12
καὶ ἔγραψα ὑμῖν, οὐχ εἵνεκεν τοῦ ἀδικήσαντος, οὐδὲ εἵνεκεν τοῦ ἀδικηθέντος· ἀλλ᾽ εἵνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν * ἡμῶν τὴν
ὑπὲρ * ὑμῶν πρὸς ὑμᾶς ἐνώπιον τοῦ Θεοῦ. Διὰ τοῦτο παρακεκλή- 13
μεθα ἐπὶ τῇ παρακλήσει ὑμῶν· περισσοτέρως δὲ μᾶλλον ἐχάρημεν
ἐπὶ τῇ χαρᾷ Τίτου· ὅτι ἀναπέπαυται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων
ὑμῶν. ὅτι εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ κατησχύνθην· 14
ἀλλ᾽ ὡς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῖν, οὕτω καὶ ἡ καύχησις
ἡμῶν ἡ ἐπὶ Τίτου ἀλήθεια ἐγένηθη. Καὶ τὰ σπλάγχνα αὐτοῦ περισ- 15
σοτέρως εἰς ὑμᾶς ἐστιν, ἀναμιμνησκομένου τὴν πάντων ὑμῶν ὑπακοήν,
[e] ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν. [e] Χαίρω ὅτι ἐν παντὶ 16
θαρρῶ ἐν ὑμῖν.

e 2 Thess. 3. 4. Philem. ver. 21.

VIII. [f] ΓΝΩΡΙΖΟΜΕΝ δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ Θεοῦ 1
τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας· ὅτι ἐν πολλῇ δοκιμῇ 2

f Rom. 15. 25. Gal. 2. 10.

12. Here the Apostle explains his *purpose* in writing as he had, which was not for any particular person's sake, neither of the injurer (or offender) nor of the injured; not from any desire to punish the former and procure justice for the latter: but chiefly, that his anxious care for them might be manifest to them in the sight of God. Such seems to be the true sense, which has been needlessly perplexed by Commentators; insomuch that some (as Newc. and Wakef.) would read, from several MSS. and Versions, Fathers, and Early Editions, including that of R. Steph., *τὴν σπουδὴν ὑμῶν ὑπὲρ ἡμῶν*. But though that produces *a sense*, yet it is one far-fetched and jejune, which does not arise naturally from the subject, and is not so agreeable to the context. The *external* authority for the reading in question is but slender; the Ed. Princ. and the great bulk of the MSS. having *ἡμῶν ὑπὲρ ὑμῶν*. And though it may seem strong in *internal* evidence, as being the more *difficult* reading; yet that Canon, it must be observed, does not apply to words so nearly alike as to be perpetually interchanged; which is the case with *ἡμῶν* and *ὑμῶν*. And *there* that word which is most suitable to the context must be preferred. The words *πρὸς ὑμᾶς* were doubtless cancelled by those Critics who did not understand the passage, and supposed the words to be unnecessary. Finally, *ἐνώπιον τοῦ Θεοῦ* is simply for *ὄντος*, *Judice Deo, revera*, as Luke i. 6; and that (Schleusner says) "quia Deus rerum intima visu suo penetrat, nec ejus judicium ullo modo falli potest."

13. *διὰ τοῦτο — ὑμῶν.*] The sense (rendered obscure by brevity) seems to be thus: "Wherefore [from the love we bore you] we were comforted in the exhilarating news of you, which Titus brought." Comp. v. 7. By the next words the Apostle means, that his own joy was exceedingly increased at the joy which Titus manifested at his reception among them. The words *ὅτι ἀναπέπαυται — ὑμῶν* are illustrative of the *χαρά*. Comp. 1 Cor. xvi. 18. *Ἀναπ.* thus signifies "to be set at rest, made happy."

14. *εἴ τι*] for *ὅ τι*, "whatever." In *οὐ κατησχύν.* we have the *effect* for the *cause;* and there is a meiosis. *Ἐπὶ Τίτου* is by some explained as put for *περὶ Τίτου*; but by most it is better interpreted "apud Titum," as the context requires. And this is confirmed by the ancient Versions.

15. *μετὰ φόβου καὶ τρ.*] "with deep reverence and respect," implying an anxiety not to offend him, and a disposition to carefully follow his injunctions.

16. *χαίρω — ὑμῖν.*] The sense seems to be: "I rejoice that, from the experience I have had of you, I may in every thing feel confidence in your ready obedience to all my admonitions or suggestions."

VIII. The mention the Apostle had made of his confidence in the Corinthians gives him an opportunity of again introducing the subject of the *collection* then making for the relief of the poor Christians at Jerusalem, which occupies this and the following Chap.; and, after informing them of what had been done elsewhere, of exhorting them to follow so good an example. They would thus, he says, testify their firm faith, by imitating their Saviour; they would justify the Apostle's boasting of them; and whatever they bestowed, the Divine blessing would amply compensate; besides that, they would have the prayers and intercessions to God on their behalf, of those whom they had relieved.

1. *τὴν χάριν τοῦ Θεοῦ τὴν δεδ.*] There has here been some doubt as to the sense of these words. It is, however, generally agreed, that *τὴν χάριν* here means (as often in this Chapter and elsewhere) *gift*, or *liberality*. But on *τοῦ Θεοῦ* difference of opinion exists. Some (as Hamm., Knatchb., Pyle, Newc., and Wakef.) take it as used, by Hebraism, to denote *great*. That idiom, however, is of very limited application, and cannot have place here. The word must have its usual sense. And we may suppose the *χάρις* so termed, either, as it is generally understood, to suggest that it was God, who had by his grace put into their hearts to bestow this charity; or rather (as that would involve some confusion of ideas) we may suppose the alms to be called *God's*, as being given *for his sake*, and in a certain sense given to *Him* when given to his distressed ser-

θλίψεως ἡ περισσεία τῆς χαρᾶς αὐτῶν, καὶ ἡ κατὰ βάθους πτωχεια
3 αὐτῶν ἐπερίσσευσεν εἰς τὸν πλοῦτον τῆς ἁπλότητος αὐτῶν· ὅτι κατὰ
4 δύναμιν, (μαρτυρῶ,) καὶ ὑπὲρ δύναμιν αὐθαίρετοι· [g] μετὰ πολλῆς
παρακλήσεως δέομενοι ἡμῶν, τὴν χάριν, καὶ τὴν κοινωνίαν τῆς διακο-
5 νίας τῆς εἰς τοὺς ἁγίους, [δέξασθαι ἡμᾶς]· καὶ οὐ, καθὼς ἠλπίσαμεν·
ἀλλ' ἑαυτοὺς ἔδωκαν πρῶτον τῷ Κυρίῳ, καὶ ἡμῖν διὰ θελήματος
6 Θεοῦ· εἰς τὸ παρακαλέσαι ἡμᾶς Τίτον, ἵνα, καθὼς προενήρξατο, οὕτω

g Acts 11. 29. Rom. 15. 26. 1 Cor. 16. 1. infra 9. 1.

vants. According to the gracious assurance, Matt. xxv. 40. ἐφ' ὅσον ἐποιήσατε ἑνὶ τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε. and Prov. xix. 17. Δανείζει Θεῷ ὁ ἐλεῶν πτωχόν. Thus we may render, "the God-alms," and suppose that the collection was so termed, both to suggest the duty and reward of the giver, and to spare the feelings of the receiver.

2. The Apostle now, in order to enhance the merit of the gift, shows it was done under the most unfavourable circumstances. Ἐν πολλῇ δοκ. θλίψ., for ἐν θλίψει πολλῇ, ᾗ ἐστι δοκιμῇ, "in affliction most trying." So Rom. v. 4. ἡ ὑπομονὴ δοκιμὴν κατεργάζεται. and supra ii. 9. Ἡ περισσεία τῆς χαρᾶς α. is usually rendered "their abundant joy;" i. e. joy from the doctrines, promises, and consolations of the Gospel. Since, however, this is a sense not very apposite, the recent Commentators take χαρὰ for χάοις; which, however, is quite unauthorized. Why should we not take χαρᾶς in the sense *alacrity*, viz. to give. As *giving* is the subject of the context, there can be no objection to assigning such a sense; by which all difficulty is removed. Κατὰ βάθους is a phrase for an adjective: and, as βαθὺς is often applied to *riches*, so it may to *poverty*. Πλοῦτ. τῆς ἁπλ. is another idiom to denote rich liberality, or freeheartedness; for that is the literal sense of ἁπλ., like *simplicitas* in Latin. Ἐπερίσσ. εἰς may be rendered "redounded," or "conduced greatly." Thus the sense may be expressed as follows: "their abundant alacrity, and [yet] deep poverty have redounded greatly to their rich liberality;" i. e. their great alacrity to give, even amidst deep poverty, has abundantly shown their rich and freehearted liberality. So ἁπλοτ. is used infra ix. 11 & 13. Rom. xii. 8.

3. αὐθαίρετοι.] Sub. ἦσαν, and διδόναι from δεδομένην before.

4. τὴν χάριν καὶ τὴν κοιν. τῆς διακ.] In the interpretation of this passage much depends upon whether the words δέξασθαι ἡμᾶς after τοὺς ἁγίους be genuine, or not. They are not found in 34 MSS., many Versions, Fathers, and Greek Commentators, were rejected by Mill, Beng., and Wets., and cancelled by Matth., Griesb., and Vater. They are, however, ably defended by Rinck, who has very satisfactorily accounted for their omission, from the carelessness of the scribes. *Without* the words, it is, I think, difficult to make out any *construction*. Those who expunge the words suppose χάριν and κοιν. to be governed of ἔδωκαν in the next verse: and δέομενοι they render, "entreating us [to permit it.]" Thus the construction and sense will be, as Dr. Burton lays it down, as follows: "For even above their means, voluntarily, and most earnestly entreating us [to permit it], they gave this charitable collection of theirs, and not merely this, which was what we hoped they would do, but they gave themselves before every thing else to the Lord and to us." Yet thus a great feebleness and jejuneness will attach to the δεόμενοι. It should seem that the words, if not omitted by *accident*, were originally thrown out, and have been since cancelled, *from misconception* of the real meaning of the Apostle. This some recent Commentators, as Rosenm., Leun. and Emmerling (who retain the words) suppose to be, "enixe precabantur, ut reciperemus in nos negotium eorum coactum distribuendi." But, as the Bâle Editor justly observes, (Pref. p. 7.) "that was a request rather suitable to the elders of the Church at Jerusalem, than to the Macedonians, and was, indeed, what the former had enjoined on Paul." Indeed, this runs counter to the *scope* of the Apostle, which is well pointed out by Calvin. Moreover, as the Bâle Editor suggests, so extreme was the poverty into which the Macedonians had, from various misfortunes and persecutions, fallen, that St. Paul would have a scruple at taking at their hands even so little. The Macedonians, therefore, had to earnestly *entreat* him that he would *receive* from them the alms they had collected. We may suppose the words τὴν κοινωνίαν τῆς διακονίας to be exegetical of τὴν χάριν. And so κοινωνία is used infra ix. 13. Rom. xv. 26. Heb. xiii. 16.

5. καὶ οὐ, καθὼς ἠλπ., &c.] Sub. ἐποίουν and μόνον; both frequent ellipses. The sense may be thus expressed: "And not only this — which was what we had hoped, or expected they would do — but they gave *themselves* first to the Lord [to do his will,] and [then] to us;" i. e. to observe our directions. *Giving themselves* to the Lord is a strong expression to denote the devoting themselves, and whatever they possessed, to his service. Πρῶτον — καὶ is put for πρῶτον μὲν, ἔπειτα δέ. The ancient Versions, however, express the ἔπειτα, which may be said to be understood. In the second clause, ἑαυτοὺς ἔδωκαν ἡμῖν must mean, "yielded themselves to our direction." The construction of the particles πρῶτον — καὶ is meant to illustrate the *difference* in the kind of devotion to the Lord, and to Paul. And that is more plainly indicated in the phrase διὰ θελήματος Θεοῦ, which is but imperfectly represented by modern Expositors; though its force is well pointed out by Calvin, who, after comparing Exod. xiv. 31. ("The people believed the Lord and Moses his servant"), observes that the words are meant to intimate, that when they were obedient to Paul, they conceived that they were obeying *God*, since they regard him as speaking by the mouth of God.

6. εἰς τὸ] for ὥστε, "insomuch that." The complete sense is this: "The consequence of this unexpected liberality of the Macedonians was this, that [fearing lest you should be outstripped by them] I exhorted Titus," &c. Προενήρξατο, "had already begun;" i. e. when he delivered the first letter of Paul to the Corinthians, and exhorted them to make a contribution. Εἰς ὑμᾶς, "apud vos;" for ἐν ὑμῖν. Τὴν χάριν ταύτην: this work of liberality, — namely, the collection. See

h 1 Cor. 1. 5. καὶ ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν χάριν ταύτην. [h] Ἀλλ', ὥσπερ ἐν παντὶ 7
περισσεύετε, (πίστει καὶ λόγῳ καὶ γνώσει, καὶ πάσῃ σπουδῇ, καὶ τῇ
ἐξ ὑμῶν ἐν ἡμῖν ἀγάπῃ) ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε.
Οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ διὰ τῆς ἑτέρων σπουδῆς, καὶ τὸ τῆς 8
i Luke 9. 58. ὑμετέρας ἀγάπης γνήσιον δοκιμάζων· (i γινώσκετε γὰρ τὴν χάριν τοῦ 9
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι δι' ὑμᾶς ἐπτώχευσε, πλούσιος ὤν,
j 1 Cor. 7. 6, 25. Prov. 19. 17. Matt. 10. 42. ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ πλουτήσητε·) j καὶ γνώμην ἐν τούτῳ 10
δίδωμι. Τοῦτο γὰρ ὑμῖν συμφέρει, οἵτινες οὐ μόνον τὸ ποιῆσαι, ἀλλὰ
καὶ τὸ θέλειν προενήρξασθε ἀπὸ πέρυσι. Νυνὶ δὲ καὶ τὸ ποιῆσαι 11

supra v. 1, and Note. The καὶ may be emphatic, and refer to the *other* good works to which they were excited by Titus. See vii. 13.

7. ἀλλ'.] This particle has here the *hortative* sense, *Now then*, as in Mark ix. 22. This hortative sense is the more necessary to be adverted to, since from that alone can we account for the omission of a *verbum hortandi* before ἵνα περ. Ἐν παντί. Supply χάριτι from what follows, "all spiritual gifts and graces." The next words πίστει καὶ λόγῳ καὶ γνώσει are meant to *exemplify* these gifts and graces, of which πίστει must have the same sense as at 1 Cor. xii. 9. The γνώσει seems to be equivalent to the λόγος γνώσεως at 1 Cor. xii. 8. The λόγῳ seems to have reference to the προφητεία, or power of instructing others, either by preaching, or explaining Divine truths. So Eph. vi. 19. ἵνα μοι δοθῇ λόγος — γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου. Compare John xvii. 20. Acts vi. 2. To the gifts of the Spirit are now subjoined the *graces* of the Spirit. Πάσῃ σπουδῇ; i. e. earnestness in the discharge of every religious duty; as Rom. xii. 11. Heb. vi. 11. 1 Pet. i. 5. Τῇ ἐξ ὑμῶν ἐν ἡμῖν ἀγ., "and in the affection borne by you to us." Ἐν ἡμῖν is for εἰς ἡμᾶς. At ἵνα περισσ. sub. ὁρᾶτε: or, (as the best recent Commentators propose,) we may take the ἵνα with a Subjunctive as put for an Imperative. And this is supported by the Peschito Syriac Version. Ταύτῃ τῇ χάριτι, "this grace," — namely, that of liberality in relieving your Christian brethren.

8. οὐ κατ' ἐπιτ. λέγω.] The best Commentators are agreed that the sense is: "I do not say this by way of command, or injunction, as if I would dispose of your property authoritatively; [for works of charity should be voluntary];" but "because of the alacrity of others," viz. the Macedonians; q. d. "lest ye should be outstripped by them." At ἀλλ' repeat λέγω. The words καὶ τὸ τῆς — δοκιμάζων contain the *other* reason for enjoining the duty on them; namely, that he might put to the test the genuineness of their love to God and man, — namely, by setting it in comparison with the zeal and liberality of the Macedonians. The construction is: καὶ [οὕτως λέγω, ὡς] δοκιμάζων, i. e. ἵνα δοκιμάσω.

9. This verse is parenthetical, and the argument is the same as at 1 John iv. 19. They are exhorted to give liberally, as bestowing some portion of the riches conferred on them by the Lord of the universe; who, for their sakes, left his own exalted state in the bosom of his Father (see John xvii. 5.); and, divesting himself of those glories (compare Phil. ii. 7.), assumed the condition of lowliness and poverty, that *they* might become spiritually rich; rich in the blessings of his religion, in the means of grace afforded them here, and in the hopes of glory hereafter. It is obvious how irrefragable a proof is here supplied of the preëxistence and divinity of Christ. See Abp. Magee on the Atonement, vol. ii. p. 621, who shows, that in all the passages of the Sept. or Classical writers where πτωχεύω occurs, it signifies to *become poor*, or be *made poor*; implying *a change of state*, or *transition* from opulence to poverty, from possession to privation. See also Slade in loco, and Mr. Rose on Parkh., p. 752. Πλούσιος ὤν is well rendered by the Syr. and Vulg. "cum esset dives," and by almost all our Versions "though he *was* rich." Ὤν being here, as not unfrequently, the participle *Imperfect*.

10. καὶ γνώμην ἐν τούτῳ δίδ.] Put for the more Classical γνώμην ποιοῦμαι. The Apostle means that he does not issue orders, but merely gives his advice, showing them what is expedient for them. Τοῦτο γάρ, namely, τὸ σπουδάζειν περισσεύειν ἐν ταύτῃ τῇ χάριτι. The γὰρ refers to v. 7. q. d. [I bid you abound in this good work], for, &c. Συμφέροι, denotes "it is suitable to your profession" or character. So the Schol. ἁρμόζει, συνᾴδει. It was also necessary to their *reputation*, that what they had begun they should finish. Such seems to be the sense intended in the words following. In the words themselves, however, there is something perplexing. One would have expected οὐ μόνον τὸ θέλειν, ἀλλὰ καὶ τὸ ποιῆσαι· as, indeed, some Versions arrange the words, and certain Critics would read and explain; supposing a *Hysteron Proteron*, or a *genus loquendi inversum*, where, in the comparison of things unequal, that *precedes*, which naturally would *follow*. The MSS., however, give no countenance to the former method; nor do the true principles of philology afford any to the latter. Indeed, there is no reason to resort to any such precarious method; since we may remove the difficulty by taking θέλειν (with all the ancient Commentators and the best modern ones) to denote a *willing mind*; "which (remarks Archbishop Newcome) God approves of; and not the mere deed, which may be done grudgingly." See ix. 7. It should seem, that not only is θέλειν meant (as the above Commentators say) to denote *more* than ποιῆσαι; but that this is the case because after θέλειν must be repeated ποιῆσαι, from the preceding. Ἀπὸ πέρυσι is an adverbial phrase, in which the πέρυσι is properly a Dative from the obsolete noun περῦς, *time past*, from πείρω, *transeo*. Now this, by usage came to mean the *year* past. The ἀπὸ answers to our *back*, or *ago* (i. e. agone). The Classical writers never use the ἀπό; though the later ones do ἐκ and πρό. It was, it seems, about a year before, since they had *begun* to make the collection; which they had done of their own accord; and without any suggestion on the part of St. Paul.

11. νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπ.] The sense is:

ἐπιτελέσατε· ὅπως καθάπερ ἡ προθυμία τοῦ θέλειν, οὕτω καὶ τὸ
12 ἐπιτελέσαι ἐκ τοῦ ἔχειν. [k] Εἰ γὰρ ἡ προθυμία πρόκειται, καθὸ ἐὰν
13 ἔχῃ τις, εὐπρόσδεκτος, οὐ καθὸ οὐκ ἔχει. Οὐ γὰρ, ἵνα ἄλλοις ἄνεσις,
ὑμῖν δὲ θλίψις· ἀλλ᾽, ἐξ ἰσότητος, ἐν τῷ νῦν καιρῷ τὸ ὑμῶν περίσ-
14 σευμα εἰς τὸ ἐκείνων ὑστέρημα· ἵνα καὶ τὸ ἐκείνων περίσσευμα γένηται
15 εἰς τὸ ὑμῶν ὑστέρημα, ὅπως γένηται ἰσότης· [l] καθὼς γέγραπται· Ὁ
τὸ πολὺ, οὐκ ἐπλεόνασε καὶ ὁ τὸ ὀλίγον, οὐκ ἠλατ-
τόνησε.
16 Χάρις δὲ τῷ Θεῷ τῷ διδόντι τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν ἐν τῇ
17 καρδίᾳ Τίτου· ὅτι τὴν μὲν παράκλησιν ἐδέξατο· σπουδαιότερος δὲ
18 ὑπάρχων, αὐθαίρετος ἐξῆλθε πρὸς ὑμᾶς. Συνεπέμψαμεν δὲ μετ᾽ αὐτοῦ
τὸν ἀδελφὸν, οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν·

k Prov. 3. 28. Mark 12. 43. Luke 21. 3. 1 Pet. 4. 10.

l Exod. 16. 18.

"But now bring to an end the doing," or what has been doing; finish what was begun. Ἡ προθ. τοῦ θέλ. may be rendered "the promptitude of wishing [to do good]," alacrity of wish to do good. Sub. ἦν. Τὸ ἐπιτελέσαι, "the accomplishing [of what ye have begun]." Sub. ᾗ from the subject matter. Ἐκ τοῦ ἔχειν, (sub. ὑμᾶς, and τὸν βίον) literally, "out of the means which ye have."

12. This verse is exegetical of the preceding. Εἰ γὰρ ἡ προθυμία πρόκ. may be rendered, "For if this readiness of mind be but forthcoming," παράκειται, as Hesych. explains. Εὐπρόσδεκτος scil. τῷ Θεῷ. On this text I would refer to a masterly sermon of Dr. South, vol. i. p. 421. With the sentiment I would compare Aristot. Eth. x. 8. p. 493. καὶ γὰρ ἀπὸ μετρίων δύναιτο ἄν τις εὖ πράττειν κατὰ τὴν ἀρετήν. which passage may serve to defend the τις against Griesb. and other recent Critics, who are strongly inclined to cancel it, from some 14 MSS. and a few Versions and Fathers. Though the latter evidence is here inadmissible; and the former very weak, since, in so comparatively small a number of MSS., we might account for the omission from *transposition;* the τις being in some MSS. found *before* ἔχῃ. But I suspect it was cancelled by certain over nice Critics, who knew that it was often *omitted* in the *Classical* writers. Thus in a kindred passage of Soph. Œd. T. 314. ἄνδρα δ᾽ ὠφελεῖν ἀφ᾽ ὧν ἔχοι τε καὶ δύναιτο, κάλλιστος πόνων. where the ὧν ἔχοι scil. τις is explained by the subsequent words καὶ δύναιτο. On the suppression of the *subject* of a proposition, see Matth. Gr. Gr. § 294. Ἐὰν (for ἄν) ἔχῃ should be rendered "may have."

13. οὐ γὰρ, ἵνα, &c.] There is an ellipsis of τοῦτο βούλομαι: and the γὰρ refers to a clause omitted; q.d. "[according to his ability I say, that all without distinction may bear a part]; for I would not," &c. The words ἵνα ἄλλοις ἄνεσις are wrongly rendered in most of our English Versions, and the Commentators have quite mistaken their sense. Ἄνεσις, by a metaphor taken from loosening a string or cord, signifies abatement of pain, or of distress. That the latter is the sense here, is plain from the antithetical term θλίψις. Compare 2 Thess. i. 2. Render: "My meaning is not that they should be relieved by you from distress, so as to occasion distress to *yourselves* [but that you should give what you can spare]." The words following are *illustrative* of the foregoing.

— ἀλλά.] Repeat τοῦτο βούλομαι. This and the next verse may be rendered: "But [my meaning is] that by an equalization, your superfluity, at the present time, may be a supply of their want; so that, in like manner, their superfluity [at another time] may serve to relieve your want; that there may be [as I said] an equalization," or an equal reciprocity of giving and of receiving good offices between you. The sense contained in "at another time," though not *expressed*, is implied in γένηται.

15. καθὼς γέγρ.] "agreeably to what is written [of the manna]," q. d. (as Abp. Newc. explains) "So that there may be a general resemblance to the case of the Israelites in Exod. xvi. 18. And that the rich may, considering his station and circumstances, have no superfluity." It is well observed by Theodoret, that the Lord intimated this equality by the *manner* in which the manna was collected: Οὐδὲν γὰρ ὤνησεν ὁ τὸ πλέον συλλέξας· τὸ γὰρ μέτρον ὁ μεγαλόδωρος τῷ δώρῳ συνέζευξε. At τὸ πολὺ and τὸ ὀλίγον supply, not (as is usually done) ἔχων, but συλλεξάμενος, from the preceding συνέλεξαν. The *citation* varies from the Sept., but faithfully represents the Hebrew.

16. The Apostle now returns to the subject of *Titus*, which had been dropt at v. 6.; and in order, as Calvin observes, to leave them no excuse, he reminds them of two zealous advocates in the business, who had it much at heart. Adverting first to *Titus*, he commences with giving thanks to God for having put it into his heart to hearken to his request. Διδόντι ἐν τῇ καρδίᾳ is for ἐντιθέντι τῇ καρδ. Σπουδὴ is to be taken as at v. 7, 8., "the same earnest care for you [which I feel]." Ὑπερ ὑμῶν, "for your welfare and benefit."

17. τὴν μὲν παράκλ. ἐδέξατο.] Here, correcting himself, he intimates that Titus's promptitude for that service was so great, as not to need solicitation, he readily acceding to his request. In σπουδαιότερος δὲ ὑπ. I apprehend that no comparison is intended; and Abp. Newc. has, I think, rightly rendered "being very earnest." If *any be* meant, it must, I think, be, not what the Commentators suppose, but this: "being readier to engage in this service than I to put him upon it." Of this I have given several examples in a Note on Thucyd. ii. 11, 10. There may seem some inconsistency between the former and the latter part of the verse; but this merely arises from brevity of expression; and will disappear when the sentiment is fully expressed as follows: "He truly complied with my exhortation; and [not only that] but being," &c.

18. τὸν ἀδελφὸν, οὗ, &c.] It is not agreed, nor is

(οὐ μόνον δέ, ἀλλὰ καὶ χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν συνέκδημος 19
ἡμῶν, σὺν τῇ χάριτι ταύτῃ τῇ διακονουμένῃ ὑφ᾽ ἡμῶν, πρὸς τὴν αὐ-
τοῦ τοῦ Κυρίου δόξαν καὶ προθυμίαν ὑμῶν·) στελλόμενοι τοῦτο, μή 20
τις ἡμᾶς μωμήσηται ἐν τῇ ἁδρότητι ταύτῃ τῇ διακονουμένῃ ὑφ᾽ ἡμῶν·
m Rom. 12. 17. Phil. 4. 8. 1 Pet. 2. 12. m προνοούμενοι καλὰ οὐ μόνον ἐνώπιον Κυρίου, ἀλλὰ καὶ ἐνώπιον 21
ἀνθρώπων. Συνεπέμψαμεν δὲ αὐτοῖς τὸν ἀδελφὸν ἡμῶν, ὃν ἐδοκιμά- 22
σαμεν ἐν πολλοῖς πολλάκις σπουδαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον
πεποιθήσει πολλῇ τῇ εἰς ὑμᾶς. Εἴτε ὑπὲρ Τίτου, κοινωνὸς ἐμὸς καὶ 23
εἰς ὑμᾶς συνεργός· εἴτε ἀδελφοὶ ἡμῶν, ἀπόστολοι ἐκκλησιῶν, δόξα
Χριστοῦ. Τὴν οὖν ἔνδειξιν τῆς ἀγάπης ὑμῶν, καὶ ἡμῶν καυχήσεως 24
n Acts 11. 29. Rom. 15. 26. 1 Cor. 16. 1. supra 8. 4. ὑπὲρ ὑμῶν, εἰς αὐτοὺς ἐνδείξασθε [καὶ] εἰς πρόσωπον τῶν ἐκκλησιῶν.
IX. n Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς ἁγίους περισσόν μοι 1

it possible to exactly determine, *who* it is that is here meant. The best founded opinion, (as being that most supported by the testimony of antiquity) is that *St. Luke* is meant. Be that as it may, the best Commentators are agreed, that the words ἐν τῷ εὐαγγ. do not mean, "for *writing* the Gospel," but, "for *preaching* it;" as x. xiv. Phil. iv. 3. 15. Compare 1 Cor. ix. 14. 18.

19. οὐ μόνον δέ.] The sense is: "And he not only deserves that praise, but also," &c. Χειροτ., "being constituted or appointed," as Acts xiv. 23. Τῇ χάριτι τ., i. e. the *God's gift* mentioned at v. 1. At προθυμίαν ὑμῶν, repeat the πρὸς, "for the manifestation of," &c. The verse is well rendered by Abp. Newcome, as follows: "And not that only, but who was appointed also by the churches our fellow-traveller with this liberal gift, which is to be administered by us to the glory of the Lord himself, and to the declaration of our ready mind."

20. στελλόμενοι τοῦτο.] This depends upon συνεπέμψαμεν at v. 18. (v. 19. being parenthetical); for the sense is: "We have sent the brother," &c., we guarding against (i. e. in order to guard against) any blame to us, as to the distribution of your abundant liberality. This rare sense of στελλ. arises thus. Στέλλεσθαι, in the middle voice, signifies to *go on an expedition*, and, generally, to *go off, retire, keep off*. Hence it came to signify *keep off from* any person, or thing, *beware of, guard against* him or it.

— μή τις ἡμᾶς μωμ.] The sense is: "Lest any one should have a handle for slander or calumny, as if I appropriated any part of the large sum collected by me to my private use."

21. προνοούμενοι — ἀνθρώπ.] The same sentiment, and in nearly the same words, occurs at Rom. xii. 17., where see Note.

22. τὸν ἀδελφὸν ἡμῶν.] *Who* is the person here meant, is as uncertain, as it is unimportant to know. Ὃν ἐδοκιμ., &c. The sense is, "whom we have, by much experience, found to be diligent." It is strange that so many modern Translators and Commentators, should understand this, "the great confidence which *we* have in you." For surely, according to every principle of correct Philology, the sense must rather be, "the great confidence which *he* hath in you;" the reference in πεποιθήσει and τῇ being evidently to ὃν — σπουδ. *the brother*. And indeed the sense thus arising is far more suitable and direct to the purpose; the meaning being, "by the reliance which he places on you," i. e. on your good dispositions in general, and your liberality on the present occasion. So Schliting explains: "Vestra virtus experta fecit illum multo alacriorem." The above view is, I find, supported by the authority of Theophyl. and Œcumen., Grot., Leun., Mackn. and Emmerl.

23. εἴτε ὑπὲρ Τ.] There is here an ellip. which most supply by λέγοι τις. But the δεῖ εἰπεῖν of the Greek Commentators seems better. The *mildest* ellip. is that of Grot., who supplies "agitur." So the Peschito Syr. Translator has "Sive igitur Titus [consideretur]." Εἰς ὑμᾶς, "apud vos." Ἀπόστολοι ἐκκλ., "messengers, or legates of the Churches," persons sent to despatch their business; according to the primitive sense of the word, as Phil. ii. 25. These are called the δόξα Χρ., by metonymy, as *instruments* for diffusing the glory of Christ and his Gospel.

24. τὴν οὖν ἔνδειξιν — ἐκκλ.] The best Editors have been long agreed that the καὶ before πρόσωπον is of no authority (being, indeed, a mere insertion of Erasmus from the Greek Commentators, and not to be found in the Ed. Princ. and other ancient Edd., nor in any of the best ancient Versions); and, accordingly, it has been cancelled by Wets., Griesb., Matth., Tittm., Vat., and Emmerl. Agreeably to the true construction, we may render, "Give therefore to them, in the presence of the churches, this evident testimony of *your love* to *them*, and of [the truth of] *our boasting* concerning *you*." Now whatever they did in this matter, might truly be said to be done "in the presence of the churches," not only because Titus would proclaim it wherever he went; but because Corinth was, in all respects placed *in excelso;* and, from its perpetual communication with all parts of the civilized world, the tidings would soon spread to all the Gentile Churches planted by Paul.

IX. In this Chapter the Apostle continues to urge their liberal contribution. And (observes Emmerl.) "to the reasons before deduced ab *honestate*, are now subjoined those ab *utilitate*." He first assigns his reasons for sending "*the brethren before-hand*, to make up the collections, notwithstanding his confidence in them." Then, after encouraging their cheerful liberality, he, in the full expectation of its fruits, affectionately recommends them to the Divine blessing.

1. περὶ μὲν γὰρ τῆς διακ.] The γὰρ serves to connect this with the last verse of the preceding Chapter. Though, indeed, that connection is

2 ἐστὶ τὸ γράφειν ὑμῖν. οἶδα γὰρ τὴν προθυμίαν ὑμῶν, ἣν ὑπὲρ ὑμῶν
καυχῶμαι Μακεδόσιν· ὅτι Ἀχαΐα παρεσκεύασται ἀπὸ πέρυσι· καὶ ὁ
3 ἐξ ὑμῶν ζῆλος ἠρέθισε τοὺς πλείονας. Ἔπεμψα δὲ τοὺς ἀδελφούς, ἵνα
μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν τῷ μέρει τούτῳ· ἵνα,
4 καθὼς ἔλεγον, παρεσκευασμένοι ἦτε· μή πως, ἐὰν ἔλθωσι σὺν ἐμοὶ
Μακεδόνες, καὶ εὕρωσιν ὑμᾶς ἀπαρασκεύαστους, καταισχυνθῶμεν ἡμεῖς,
(ἵνα μὴ λέγωμεν ὑμεῖς,) ἐν τῇ ὑποστάσει ταύτῃ [τῆς καυχήσεως.]
5 Ἀναγκαῖον οὖν ἡγησάμην παρακαλέσαι τοὺς ἀδελφούς, ἵνα προέλθωσιν
εἰς ὑμᾶς, καὶ προκαταρτίσωσι τὴν προκατηγγελμένην εὐλογίαν ὑμῶν,

not, at first sight, obvious; nay, the Apostle seems to be passing to a new subject. Yet there is no transition, properly speaking; or only, at most, that kind of *quasi* transition, when a writer stops short in treating on any subject, in order to again advert to something that has been before said, so as to make that the means of introducing some new topic. In this case, ἀλλὰ γὰρ is not unusual in the Classical writers. And there is always an ellipsis of some words to be supplied from the context, or the subject-matter. So here we may paraphrase, with Newcome: "[However, I need say no more, nor insist on the foregoing topics, viii. 24]; for as to the propriety and reasonableness that you should contribute to the wants of the Jewish converts, I have no need to insist on them." If this be thought too precarious a principle, as depending on the supply of a whole sentence to which it is to be referred, we may suppose that the μὲν corresponds to the δὲ at v. 3; and so the *cause* denoted in the γὰρ may, after being suspended in vv. 1 & 2, be *brought out* at v. 3. So περὶ δὲ is used at 1 Cor. vii. 1; viii. 1; xii. 1. This is much confirmed by the able statement of the connexion and sense by Calvin as follows: "I do not tell you that you must minister unto the necessities of the saints; for that were needless; since you well know it, and have practically declared that you would not be wanting to them: but because by my everywhere boasting of your liberality, I have engaged at once my own credit and yours, this will not suffer me to remain inactive."

2. ὑπὲρ ὑμῶν is not, as some say, pleonastic, but λαλῶν, "when speaking of you," may be supplied. Καυχῶμαι, *prædicere soleo.* At ὅτι sub. λέγοντες from the subject-matter. By Ἀχαΐα is here denoted that Province of the *two* into which Augustus distributed Greece, consisting of *Greece proper;* namely, that tract of country to the South of Thessaly, Epirus, and Illyricum; which, with Macedonia, constituted the other province. Παρεσκεύασται need not, with some, be interpreted of *intention* only and *will,* as opposed to *deeds;* nor, with others, of complete preparation: for (as I have shown in Recens. Syn.) it *may* denote "has been preparing itself;" viz. by contributions for the general collection to be made when St. Paul should go. See 1 Cor. xvi. 2. Thus ἀπὸ πέρυσι will (as at viii. 10.) mean "for a year back; i. e. during the course of that year."

— ὁ ἐξ ὑμῶν ζῆλος] i. e. "the zeal evinced on your part;" for the ἐξ is not, as Grot. and Rosenm. suppose, pleonastic.

3. μὴ — κενωθῇ] i. e., as Theophyl. explains, κενὸν ἐλεγχθῇ, "should be found vain." Ἐν τῷ μέρει τ., "in this respect;" i. e. your readiness to contribute, as iii. 10. Ἵνα παρεσκ. ἦτε, i. e. "that there may be no collections requiring to be made when I come," as the Apostle says, 1 Cor. xvi. 2.

4. μή πως, ἐὰν ἔλθ. M.] "lest, if, any Macedonians should accompany me." He does not say they *would* accompany him; but it was not unlikely that they *should,* considering the constant intercourse of Macedonia with this emporium of Greece, and the custom of setting forward the Apostles on their way, and sometimes accompanying them, so as to bring them safe to the next Christian congregation. In ἵνα μὴ λέγ. ὑμεῖς there is a most delicate turn.

— ἐν τῇ ὑποστάσει τ. τῆς καυχ.] The sense is: "on account of this confidence of boasting;" i. e. confident boasting. Ὑποστ. may well bear this sense, since it properly denotes a *foundation,* or *support* for any thing; and then easily comes to mean any *fiducia* or πεποίθησις, as resting on hope or persuasion. Τῆς καυχ. is exegetical of ὑποστ. It is, indeed, not found in some MSS. and Versions, is rejected by Mill and Beng., and is cancelled by Griesb., Tittm., and Emmerl. But there is no sufficient evidence to *cancel* it; though there is great reason for suspecting it to have been interpolated from the parallel passage of xi. 17.

5. τὴν προκατηγγελμένην.] Some MSS., Versions, and Fathers, have προεπηγγελμένην, which is preferred by Beng.; but without reason: since it is manifestly a *gloss.* The common reading must be retained; though the sense seems not to be that expressed in our common Version, but this, "which had been [so much] spoken of before [by you] and announced [to me and the public]." With respect to τὴν εὐλογίαν, it is by most recent Commentators simply taken to denote a *gift:* but they do not satisfactorily show *how* such a sense can arise from the primitive signification of the word, i. e. "an expression of good will to any one." Abp. Newcome's solution is the *best;* namely that it is so called from a *metonymy* of the effect for the cause; i. e. because it *produces* blessing. The true mode, however, of viewing the idiom seems to be (as I suggested in Recens. Syn.) to suppose it used *from delicacy.* The Apostle often employs such terms to denote *alms,* as are calculated at once to spare the feelings of the *receiver,* and remind the *giver* that he is exercising a duty towards God. Thus we may compare this use of εὐλογία with that of χάρις at viii. 1., and εὐχαριστία elsewhere. Hence it may be rendered "a thanks-gift," or gift bestowed on man in gratitude to God for his goodness. The same principle may be applied to its use at Gen. xxxiii. 11. 2 Kings v. 5. Sept.

At ταύτην ἑτοίμην εἶναι sub. ὥστε. The words οὕτως ὡς εὐλογ. &c. are illustrative of the fore-

ταύτην ἑτοίμην εἶναι, οὕτως ὡς εὐλογίαν, καὶ μὴ ὥσπερ πλεονεξίαν.

o Prov. 11. 24. & 22. 9. Gal. 6. 8. p Exod. 25. 2. & 35. 5. Deut. 15. 7. Eccl. 35. 11. Rom. 12. 8.

6 [o] Τοῦτο δέ· ὁ σπείρων φειδομένως, φειδομένως καὶ θερίσει· καὶ ὁ
7 σπείρων ἐπ᾽ εὐλογίαις, ἐπ᾽ εὐλογίαις καὶ θερίσει. [p] Ἕκαστος καθὼς
προαιρεῖται τῇ καρδίᾳ· μὴ ἐκ λύπης ἢ ἐξ ἀνάγκης· ἱλαρὸν γὰρ
8 δότην ἀγαπᾷ ὁ Θεός. Δυνατὸς δὲ ὁ Θεὸς πᾶσαν χάριν περισ-
σεῦσαι εἰς ὑμᾶς· ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες,

q Psal. 112. 9.

9 περισσεύητε εἰς πᾶν ἔργον ἀγαθόν· [q] καθὼς γέγραπται· Ἐσκόρ-
10 πισεν, ἔδωκε τοῖς πένησιν, ἡ δικαιοσύνη αὐτοῦ

r Isa. 55. 10.

μένει εἰς τὸν αἰῶνα. [r] Ὁ δὲ ἐπιχορηγῶν σπέρμα τῷ σπείροντι
καὶ ἄρτον εἰς βρῶσιν, χορηγήσαι καὶ πληθύναι τὸν σπόρον ὑμῶν, καὶ

s Supra 1. 11. & 4. 15.

11 αὐξήσαι τὰ γεννήματα τῆς δικαιοσύνης ὑμῶν· [s] ἐν παντὶ πλουτιζόμενοι

going sense of εὐλογίαν. The sense is: 'that it may be [as it is] a thanks-gift, and not as it were a grudging alms, wrung from unwilling givers by importunity.' The force of πλεονεξίαν is well illustrated by Theophylact, who observes that "he who gives alms unwillingly, gives it as if he were *overreached*, or *cheated* out of it." Πλεονεκτεῖσθαι, as Thucyd. says i. 77., where it is opposed to καταναγκάζεσθαι. And so Doddr. shrewdly defines the πλεονεξία "a kind of *extortion*, by which money is, as it were, *wrung* from covetousness, by such *obstinacy* as covetous people themselves use where their own gain is concerned."

6. τοῦτο δέ.] Sub. φημὶ or γνωστὸν ἔστω. This seems meant to encounter an argument for giving at least *sparingly;* the answer to which is: [The gift must, indeed, be voluntary, and only in proportion to what can be spared] but mind this — he who soweth sparingly, shall reap sparingly. The Apostle does not prescribe the *amount* which any one is to give; but merely reminds them that they must expect to *reap* only in *proportion* to what they have *sown*. This metaphorical use of σπείρω, in the use to *bestow*, is founded on the language of the O. T. (See Is. xxxii. 20. Hos. x. 12. Prov. xi. 18 & 25. xix. 17.) And it is (as Mr. Scott says) here adopted to suggest an obvious, but most important lesson. Indeed the sentiment appears, from the parallel passages adduced by Wets. and others, to have been a proverbial one. Ἐπ᾽ εὐλογίαις is a phrase for an adverb, like ἐπ᾽ ἐλπίδι, securely, in Acts ii. 26. And the plural has an intensive force. Thus the sense is "most abundantly." So Ezek. xxxiv. 26. (Sept.) ὑετὸς εὐλογίας, abundant rain; and Prov. xi. 25. ψυχὴ εὐλογουμένη, "the liberal person."

7. προαιρεῖται τῇ καρδίᾳ] literally, "as he prepurposeth in his heart;" or rather, i. e. "as he is disposed, or chooseth in his heart;" for the Apostle is speaking not so much of determination, or purpose, as *will*. Thus in the antithesis we have ἐξ ἀνάγκης. And although the former sense is most frequent in the Classical writers; yet the latter prevails in the Sept., and is found in both the later and the middle Greek writers, and is indeed most agreeable to the primary import of the word. The above view of the sense is supported not only by the most considerable modern Commentators, from Grot. to Emmerl., but also by some eminent ancient ones. After τῇ καρδίᾳ sub. διδότω from the subject-matter. Ἐκ λύπης. The English Versions vary; but not one expresses the sense so accurately as our common version *grudgingly*.

— ἱλαρὸν — Θεός.] Taken from Prov. xxii. 8. and also found in Eccles. So Rom. xii. 8. ὁ ἐλεῶν ἐν ἱλαρότητι. With the *sentiment* I would compare Pind. Pyth. 13. κέρδος δὲ φίλτατόν γ᾽, ἑκόντος εἴ τις ἐκ δόμων φέροι. and Thucyd. ii. 40. ult. where Pericles says of the Athenians: καὶ τὰ ἐς ἀρετὴν ἡναντιώμεθα τοῖς πολλοῖς — μόνοι οὐ τοῦ ξυμφέροντος μᾶλλον λογισμῷ, ἢ τῆς ἐλευθερίας τῷ πιστῷ ἀδεῶς τινα ὠφελοῦμεν.

8. δυνατὸς δὲ — περισσ. εἰς ὑμᾶς·] This (as Chrys. and Theophyl. observe) seems meant to anticipate an objection: "But if I give, I shall impoverish myself." To which the answer is: God is able to [and, as he sees fit, *will*] make every sort of beneficence, i. e. the ability to practise it, abound unto you. So some of the best Commentators, ancient and modern, interpret, taking χόριν for ἐλεημοσύνην. And this is confirmed by the Syriac Version. Others, however, as Grot. and Rosenm., understand it of the gifts of God. The accumulation of παντὶ, πάντοτε, and πᾶσαν much strengthens the sense. Περισσεύητε. "you may have to spare [to bestow] on every kind of beneficence."

9. καθὼς γέγρ.] "Thus the saying of Scripture will be made good." From Psalm cxii. 9. Σκορπίζω signifies to scatter, as in *sowing*, agreeably to the metaphor at v. 7. Ἡ δικαιοσύνη is for ἐλεημοσύνη. Μένει, viz. in its consequences. There is a sort of Oxymoron, similar to that at Prov. xi. 24, which the Apostle probably had in mind: εἰσὶν, οἳ τὰ ἴδια σπείροντες πλείονα ποιοῦσιν· εἰσὶ δὲ καὶ, οἳ συνάγοντες ἐλαττονοῦνται.

10. ὁ δὲ ἐπιχορηγῶν — ὑμῶν.] The connexion here is ably traced by Chrys. and the Greek Commentators, whom see in Recens. Syn. The words ὁ ἐπιχορηγῶν — βρῶσιν are a periphrasis of God (i. e. the *Good* Being), "who giveth us all things richly to enjoy." It is formed on Is. lv. 10. In χορηγ. καὶ πληθ. ("may he supply and multiply") there is a Hendiadys for "may he abundantly supply." Τὸν σπόρον ὑμῶν, "the seed you sow;" by which is denoted the money or goods bestowed in alms, and thus "sown unto the Lord." Γεννήματα τῆς δικ. (borrowed from Hos. x. 12) signifies "the effect or produce of your liberality." The sentiment, according to some, is, "may he richly reward your liberality;" though others make it otherwise. But the true view seems to be that of the ancient Commentators, and Emmerl., who take γεν. τῆς δικ. to denote "the benefit arising from their charity." Thus the sentiment is, "may their charitable spirit find more scope for doing good!" i. e. may they have more to do good withal.

11. ἐν παντὶ πλουτιζόμενοι — ἁπλότ.] This is exe-

εἰς πᾶσαν ἁπλότητα, ἥτις κατεργάζεται δι᾽ ἡμῶν εὐχαριστίαν τῷ Θεῷ.
12 Ὅτι ἡ διακονία τῆς λειτουργίας ταύτης οὐ μόνον ἐστὶ προσαναπληροῦσα
τὰ ὑστερήματα τῶν ἁγίων, ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν εὐχα-
13 ριστιῶν τῷ Θεῷ, (διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης δοξάζοντες τὸν
Θεὸν, ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ Χρι-
14 στοῦ καὶ ἁπλότητι τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας,) καὶ αὐτῶν
δεήσει ὑπὲρ ὑμῶν, ἐπιποθούντων ὑμᾶς, διὰ τὴν ὑπερβάλλουσαν χάριν
15 τοῦ Θεοῦ ἐφ᾽ ὑμῖν. Χάρις δὲ τῷ Θεῷ ἐπὶ τῇ ἀνεκδιηγήτῳ αὐτοῦ
δωρεᾷ!

1 X. ΑΥΤΟΣ δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς πραότητος
καὶ ἐπιεικείας τοῦ Χριστοῦ, ὃς κατὰ πρόσωπον μὲν ταπεινὸς ἐν ὑμῖν,
2 ἀπὼν δὲ θαρρῶ εἰς ὑμᾶς. Δέομαι δὲ, τὸ μὴ παρὼν θαρρῆσαι τῇ

getical of the preceding καὶ αὐξήσαι — ὑμῶν. The construction is irregular, in tracing which it is best to regard πλουτ. as a *nomin. pendens*, ye abounding, for Gen. absol., and that for ἵνα πλουτίζησθε scil. ὑπὸ τοῦ Θεοῦ.

— ἥτις κατεργάζεται — Θεῷ.] The sense is: "which being ministered by us, produces, through our instrumentality, thanksgiving to God;" namely, both from the indigent Christians, who received the bounty, and from the Apostle who procured and administered it.

12. This verse is explanatory of the foregoing, and may be freely rendered, "For the ministering of this supply [to the wants of the poor] not only relieves their necessities, but is abundant to the glory of God, by [producing] many thanksgivings" to God; viz. both from the poor thus relieved, and from all true Christians. Comp. supra iv. 15.

13, 14. These verses are further illustrative of the preceding. Δοξ. is a *nomin. pendens*, like πλουτ. at v. 11. Emmerl. shows that the words of v. 13. are put for δοξάζοντες τ. Θ. διὰ τῆς διακονίας ταύτης, ὅτι ἁπλότης τῆς κοινωνίας εἰς αὐτοὺς κ. εἰς πάντας δοκιμάζεται τὴν ὑποταγὴν ὑμῶν εἰς τ. εὐαγγ. τ. Χρ. τὸ δι᾽ ἡμῶν ὁμολογούμενον. The force, however, of τῆς ὁμολογ. is disputed. It seems best to suppose it (with Beza, Sclater, Rosenm., and most recent Commentators) as put for τῇ ὁμολογουμένῃ. "their professed or avowed obedience." Καὶ ἁπλότητι τῆς κοιν. ε. α. κ. ε. π. may be rendered "by the liberality of this your ministering to the necessities both of them, and of all [who are in need."] It is, I think, plain that the whole of this verse is parenthetical; and that the καὶ αὐτῶν δεήσει, &c. of the next verse connects with v. 12. To clear the construction, we must take δεήσει as put for εἰς δέησιν. For as the Apostle has before said, that this supplying of the necessities of the saints would redound to the praise and glory of God;—so here he adverts to *another effect* which would thence result. "It will also (he says) tend to [excite] their prayers for you." Ἐπιποθ. ὑμᾶς is to be referred to αὐτῶν. The expression ἐπιποθ. ὑμᾶς may be best rendered, agreeably to the Syr. Version, "having a great affection for you," as in Phil. i. 8. Thus the words following will yield a very suitable sense; where the χάριν τοῦ Θεοῦ signifies the *grace of God in them*, as evinced by their obedience to the requisitions of the Gospel in the exercise of this charity.

15. τῇ ἀνεκδ. δωρεᾷ.] This *may*, with many Commentators, be understood of the gift of the Gospel of Christ, or of Christ himself. But it rather means "the gift of salvation by Christ." So, besides many other passages which might be cited, Rom. vi. 23. τὸ δὲ χάρισμα τοῦ Θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰ. Also Ephes. iv. 7. τῆς δωρεᾶς τοῦ Χριστοῦ, and John iv. 10. εἰ ἤδεις τὴν δωρεὰν τοῦ Θεοῦ. Rom. v. 15.

X. Now commences the *third* part of the Epistle, termed by Emmerl. the *epilogus;* in which the Apostle speaks more directly against the false teachers, and vindicates himself from their calumnies. In this portion of the Epistle some difference of style is observable; there being here more of *connection* and *finish* than in the preceding Chapters; which were probably written on the spur of the occasion, and in the course of journeying from place to place; *these*, probably, at some fixed situation, and with more of previous thought and deliberation. A yet greater difference exists in the *spirit* and *manner*. In the former part of the Epistle it is *mild* and *conciliatory;* here *severe*, objurgatory, and sarcastic. There is, however, no such *inconsistency* as some have recognized; and therefore we may dispense with the *hypothesis* by which Emmerl. has endeavoured to *account* for it. In truth, the persons here glanced at are *not the same*. In the preceding Chapters the Apostle merely encounters those who were *not well affected* to him, or *insubordinate;* and hence he only there acts on the *defensive*. Here he seems to encounter the false teachers, and their partizans his enemies, and therefore he acts on the *offensive*.

He commences with entreating them, by the meekness of Christ, as pointing to an *example* which might justify his previous forbearance, and his delay in punishing those who had offended. For the faction had, it seems (as Calvin remarks) called him a θρασυδειλίας.

1. αὐτὸς δὲ ἐγὼ Π.] The ancient Commentators notice the *dignity* inherent in this mode of expression. Mackn. has here, at least, improved on our common version, by rendering: "Now I, the same Paul who," &c. In fact, there seems to be here a blending of two modes of expression, αὐτὸς ὄς, that same person who παρεκαλεῖ, and ἐγὼ Π. παρακ. The sense seems to be, "by the exercise of, i. e. exercising that mildness, of which we have both the precept and the example in Jesus Christ." At κατὰ πρόσ. sub. ὤν, "when personally present." Θαρρῶ εἰς ὑ. "use bold confidence towards you," i. e. by letter.

2. The δὲ is resumptive: and δέομαι δὲ may be

πεποιθήσει ᾗ λογίζομαι τολμῆσαι ἐπί τινας τοὺς λογιζομένους ἡμᾶς ὡς
κατὰ σάρκα περιπατοῦντας· ἐν σαρκὶ γὰρ περιπατοῦντες οὐ κατὰ 3
[t] σάρκα στρατευόμεθα· [t] τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικὰ, 4
ἀλλὰ δυνατὰ τῷ Θεῷ, πρὸς καθαίρεσιν ὀχυρωμάτων· λογισμοὺς κα- 5
θαιροῦντες, καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ,
καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ, καὶ ἐν 6
ἑτοίμῳ ἔχοντες ἐκδικῆσαι πᾶσαν παρακοὴν, ὅταν πληρωθῇ ὑμῶν ἡ
ὑπακοή.
[u] Τὰ κατὰ πρόσωπον βλέπετε; Εἴ τις πέποιθεν ἑαυτῷ Χριστοῦ 7
εἶναι, τοῦτο λογιζέσθω πάλιν ἀφ᾽ ἑαυτοῦ, ὅτι καθὼς αὐτὸς Χριστοῦ,

t Jer. 1. 10. Eph. 6. 13, &c.

u 1 Cor. 14. 37.

rendered "I entreat you, I say." The sense is: "I entreat, I say, that I may not have to be bold when I am *present*, with that confidence, wherewith I intend to be bold against certain, who regard me as walking after the flesh," i. e. guided by worldly principles. There seems to be a *paronomasia* in λογίζομαι and λογιζομένους, which, if introduced into English, may perhaps be best expressed by *reckon*.

3. ἐν σαρκὶ—στρ.] We may remark the difference between ἐν σαρκὶ and κατὰ σάρκα, and the use of περιπατεῖν in the sense to *be* or *live*, as John v. 7. The former imports to live in a human body, have a frail human nature; the latter, "upon merely human views." The sense and the force of the allusion in στρατ. are disputed. The ancient and some modern Commentators suppose an allusion to Paul's office and commission, as Apostle; as 1 Tim. i. 18: and the recent Commentators think the expression has reference to his *strong supports* therein. The former view is far preferable; but there seems to be *also* an allusion to the *strong contest* which the Apostle had to maintain against sin and wickedness, and its upholders, which is admirably illustrated by Bp. Sand. in his 3rd Sermon ad Populum, p. 145. The expression σὰρξ here, like κατὰ σάρκα at v. 2, refers to the maxims of *human* policy. See Note on John viii. 15. So Newc. paraphrases: "There is no fraud, self-interest, or corrupting of the word of God, imputable to me." Comp. iv. 2.

4. τὰ γὰρ ὅπλα, &c.] Here the figure is continued, in order to suggest the mighty *supports* from *above*, which the Apostle had in the exercise of this warfare; and that in order to establish his Divine commission. The general sense is this: "Our supports in this struggle [literally *campaign*] are not *merely* human [and therefore weak]; but are strong, through and by God, to the pulling down of strong holds." Τῷ Θεῷ is by many supposed to communicate a *superlative* force to δυνατὸς, i. e. exceedingly powerful. But the interpretation above adopted, from the ancient and best modern Commentators, seems to be the best founded. In πρὸς καθ. ὀχυρ. the metaphor is continued, and the *purpose* of this warfare adverted to, namely, the removal of all impediments, however formidable, to the propagation of the Gospel; which are represented as the *strong holds* of sin and Satan, whereby he maintained his empire of darkness, idolatry, and vice. See Scott.

5. λογισμοὺς καθ., &c.] This is further explanatory of the καθαίρεσιν preceding. Καθαιροῦντες is a Nom. pendens, and put for ὥστε καθαιρεῖν ἡμᾶς. Λογισμοὺς has reference to the dialectic syllogisms, rhetorical *strophæ*, and vain sophisms, by which the heathen philosophers assailed the Gospel. See Tittm. de Synon. p. 176. In ὕψωμα there is the same metaphor as in ὀχύρωμα before. And as λογισμ. is a *particular* term referring to the heathen philosophers, and partly the false teachers, so ὕψωμα (as appears from the πᾶν) is a *general* term applicable alike to the heathen philosophers, the false teachers, and the Jewish doctors. That the Apostle should have employed the terms ὀχύρωμα and ὕψωμα, is not surprising,—since *military* metaphors run throughout the whole passage, as στρατευόμεθα, στρατείας, καθαίρεσις, and (besides ὀχυρωμάτων and λογισμοὺς) αἰχμαλωτίζοντες. In like manner Philo (cited by Loesn.) calls false wisdom ὀχύρωμα; and, similarly to the ὕψωμα ἐπαιρόμενον κατὰ, &c., he speaks of τὸν ἐπιτειχισμὸν τῶν ἐναντίων δοξῶν καθαιρεῖν. By τῆς γνώσ. τοῦ Θεοῦ is meant κατ᾽ ἐξοχὴν *the Gospel*. Νόημα should, I think, be rendered, not *thought*, but *cogitation*, i. e. intellectual ratiocination, as supra ii. 11. So the Syr. "*ratiocinationes*." The false teachers (against whom this is, I conceive, chiefly directed) found it more difficult to subject their *reason* to the obedience of Christ than their *actions*. Against *this* the pride of human reason has ever rebelled. Thus of those who now reject the Gospel, few are indisposed to admit the excellence of its *moral precepts*; but against any *subjection* of the *reason* of men they loudly protest.

Εἰς τὴν ὑπακοὴν τοῦ Χρ. may best be rendered "into obedience to Christ," i. e. his Gospel, the γνῶσ. τοῦ Θεοῦ. The Genit. is used because ὑπακούειν takes a Genit., and verbals follow the case of their verbs. Thus it is for εἰς τὸ ὑπακούειν τῷ Χριστῷ.

6. ἐν ἑτοίμῳ ἔχοντες] for ἑτοίμως ἔχ., "being ready." Ὅταν πληρ. ὑ. ἡ ὑπ. i. e. when you are generally and completely brought to the obedience of Christ. By ὑμῶν ἡ ὑπ. is meant the obedience of the sounder part of them. We are not, however, with many recent Commentators, to suppose that the Apostle waited till the greater and sounder part were reduced to obedience, in order, by their aid, to punish the disobedient. Since for the ἐκδίκησις mentioned he needed not *their* aid. It should seem that he deferred exercising the supernatural power of inflicting judgments, intrusted to him by God, until, by giving time for repentance, he should have brought back as many as possible to obedience, who would help to keep the rest so; and thereby render it the less necessary to resort to severer measures.

7. The Apostle now turns (says Theophyl.) from the *deceivers* to the *deceived*. The sense of τὰ κατὰ πρ. βλ. is: "Do you form your estimation of things [concerning a Teacher] according to

8 οὕτω καὶ ἡμεῖς [Χριστοῦ.] [v] Ἐάν τε γὰρ καὶ περισσότερόν τι καυχή- [v] Infra 12. 6. & 13. 10.
σωμαι περὶ τῆς ἐξουσίας ἡμῶν, (ἧς ἔδωκεν ὁ Κύριος ἡμῖν, εἰς οἰκοδο-
9 μὴν καὶ οὐκ εἰς καθαίρεσιν ὑμῶν) οὐκ αἰσχυνθήσομαι. ἵνα μὴ δόξω
10 ὡσὰν ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν, — ὅτι αἱ μὲν ἐπιστολαί, φησι,
βαρεῖαι καὶ ἰσχυραί· ἡ δὲ παρουσία τοῦ σώματος ἀσθενὴς, καὶ ὁ
11 λόγος ἐξουθενημένος· — τοῦτο λογιζέσθω ὁ τοιοῦτος, ὅτι οἷοί ἐσμεν τῷ
λόγῳ δι᾽ ἐπιστολῶν ἀπόντες, τοιοῦτοι καὶ παρόντες τῷ ἔργῳ.
12 [w] Οὐ γὰρ τολμῶμεν ἐγκρῖναι ἢ συγκρῖναι ἑαυτοὺς τισὶ τῶν ἑαυτοὺς [w] Supra 3. 1. & 5. 12.
συνιστανόντων· ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες, καὶ συγκρί-
13 νοντες ἑαυτοὺς ἑαυτοῖς, οὐ συνιοῦσιν. [x] Ἡμεῖς δὲ οὐχὶ εἰς τὰ ἄμετρα [x] 1 Cor. 12. 11. infra 11. 18. & 12. 5, 6. Eph. 4. 7.

external circumstances?" such as *person, manners, learning*, or *eloquence, wealth, birth, rank*, or lastly, the adventitious advantage of *conversion under Christ himself*. Compare 1 Cor. ix. 1. In the τις there is an allusion to the false teachers, and it should seem one, who took the lead. Πέποιθεν ἑαυτῷ should be rendered "is confident in himself," viz. by placing reliance on some personal merit of his own. Χριστοῦ εἶναι, scil. δοῦλος; implying, by the context, one especially approved by Him. Τοῦτο λογιζέσθω π. ἀ. ἑ. may be rendered, "let him, in turn, consider this with himself," or, reason thus of himself; meaning, that whereby he will find by all those arguments he concludes *himself* to be Christ's minister, that he may conclude the same of *me* also.

8. Here St. Paul shows that he may justly claim *far more* than the being a *minister* of Christ; which was all that the false teachers pretended to. So 1 Cor. xv. 10. περισσότερον αὐτῶν πάντων ἐκοπίασα. Τῆς ἐξουσίας ἡμῶν, "the authority given to me," namely, by Jesus Christ personally. The words ἧς ἔδωκεν ὁ Κ. ἡμῖν refer to that *personal* commission which Paul had received from Christ. And the next words εἰς οἰκοδομὴν — ὑμῶν are levelled against the false teachers, whose measures tended not εἰς οἰκ., but εἰς καθ., viz. by throwing impediments in the way of salvation, by the dissemination of heresy and false doctrine. Οὐκ αἰσχυνθήσομαι, i. e. I should have no reason to be ashamed, as if I spoke falsehood; nay the truth of facts would justify me.

9. ἵνα μὴ δόξω — ἐπιστολῶν.] There is here an air of abruptness, and an obscurity, which most Interpreters, ancient and modern (regarding the ἵνα μὴ δόξω, as a *præcisa oratio*), endeavour to remove by supplying some clause introductory of the words. The most probable supplementum is, ἀλλ᾽ οὐ καυχήσομαι, q. d. [if I *were*, I say, to boast. But this I will not do], in order that, &c. Since, however, this seems too arbitrary an ellipsis, it is better, with some ancient and several eminent modern Commentators (as Griesbach, Tittm., Vater, Leun., Emmerl., and the Bâle Editor) to regard v. 9. as forming a *protasis*, to which there is at v. 11. the *apodosis*; v. 10. being parenthetical.

Ὡς ἄν is often, as here, put for ὡσεὶ, *as it were*; of which many examples might be adduced from Thucyd. and others of the best writers. H. Stephens in his Thes. seems justified in saying that in such a case we should write ὡσάν.

10. αἱ μὲν ἐπιστολαί.] This will not prove that they had previously received *more* than one; for, as Bp. Middl. suggests, ἐπιστολαὶ might (as is the case in all languages) be used *generically*, as denoting the *character* of them; though only *one* letter had been received. Φησὶ, Sub. τις. (See Win. Gr. § 41. 2.) This seems to be meant of the person supposed to make the observation, and probably the leading person among the false teachers. Βαρεῖαι καὶ ἰσχ., "authoritative and severe." Ἡ δὲ παρ. τοῦ σώμ. is for παρὼν δὲ κατὰ τὸ σῶμα; as in Thucyd. vi. 86. πόλει μείζονι τῆς ἡμετέρας παρουσίας.

— ἀσθενὴς] "mean." This is supposed to have reference to the very diminutive and crooked form, and the ungraceful deportment of the Apostle; including other personal defects which the evidence of antiquity records of the Apostle. See Note on 1 Cor. ii. 3. Ὁ λόγος ἐξουθ. This is supposed to have reference to the weak and shrill voice, and the defect in his enunciation under which the Apostle is said to have laboured. But the λόγος may also refer to his *elocution*, including his *phraseology*; which was, we may suppose, not refined enough for the fastidious critics of Græcism at Corinth.

11. λογιζέσθω] "let him suppose [as he may]." Theophyl. explains by γινωσκέτω.

12. οὐ γὰρ τολμῶμεν, &c.] The γὰρ is *transitive*, q. d. [But we will say no more]; for, &c. Οὐ τολμ., "non sustinemus," *we cannot bring ourselves*; as Rom. v. 7. and 1 Cor. vi. 1. Ἐγκ. and συγκρῖναι are well explained by Theophyl. συναριθμῆσαι and ἀντιπαραθεῖναι. By τισι the Apostle means the false teachers, against whom he directs the pointed sarcasm following.

— ἀλλὰ αὐτοὶ — συνιοῦσιν.] These words have been thought obscure, and for that reason were tampered with by the early Critics. But the sentiment is sufficiently obvious, and may be thus expressed: "While they thus measure themselves by *themselves* only, and not with the *true* Apostles, they perceive not what they are doing, and the self-delusion into which they are fallen;" which is the greatest mark of folly. This absolute use of συν. is also found in Mark vi. 52; vii. 14; viii. 17 & 21. Numerous parallel sentiments are here adduced by the Commentators from the Classical writers, the most apposite of which may be seen in Recens. Syn. It must here suffice to advert to the Horatian "Suo se pede metiri."

13. ἡμεῖς δέ.] The ἡμεῖς is emphatical, and meant in opposition to the false teachers. At ἄμετρα sub. μέρη. The same metaphor is here continued, and the sense is: "I will not boast or seek glory in respect to any parts further than the limits God hath assigned to my evangelical labours." At ἐφικέσθαι must be supplied ὥστε. The sense is: "And those limits extend so as to reach even

Θεὸς μέτρου, ἐφικέσθαι ἄχρι καὶ ὑμῶν· (οὐ γὰρ ὡς μὴ ἐφικνούμενοι 14
εἰς ὑμᾶς ὑπερεκτείνομεν ἑαυτούς· ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν
y Rom. 15. 20. *τῷ εὐαγγελίῳ τοῦ Χριστοῦ·) [y] οὐκ εἰς τὰ ἄμετρα καυχώμενοι ἐν ἀλ-* 15
λοτρίοις κόποις, ἐλπίδα δὲ ἔχοντες, αὐξανομένης τῆς πίστεως ὑμῶν, ἐν
ὑμῖν μεγαλυνθῆναι κατὰ τὸν κανόνα ἡμῶν, εἰς περισσείαν, εἰς τὰ 16
ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι, οὐκ ἐν ἀλλοτρίῳ κανόνι εἰς τὰ ἕτοιμα
z Isa. 65. 16. Jer. 9. 23, 24. 1 Cor. 1. 31. *καυχήσασθαι. [z] Ὁ δὲ καυχώμενος, ἐν Κυρίῳ καυχάσθω· [a] οὐ γὰρ* 17
a Prov. 27. 2. Rom. 2. 29. 1 Cor. 4. 5. *ὁ ἑαυτὸν συνιστῶν, ἐκεῖνός ἐστι δόκιμος, ἀλλ' ὃν ὁ Κύριος συνίστησιν.* 18
b Supra 5. 13. infra 5. 16. & 12. 6. XI. *[b] Ὄφελον * ἀνείχεσθέ μου μικρὸν ‡ τῇ ἀφροσύνῃ. ἀλλὰ* 1
καὶ ἀνέχεσθέ μου. Ζηλῶ γὰρ ὑμᾶς Θεοῦ ζήλῳ· ἡρμοσάμην γὰρ 2
ὑμᾶς ἑνὶ ἀνδρὶ παρθένον ἁγνὴν παραστῆσαι τῷ Χριστῷ. d Gen. 3. 4. John 8. 44. *[d] φοβοῦμαι* 3
δὲ μήπως, ὡς ὁ ὄφις Εὔαν ἐξηπάτησεν ἐν τῇ πανουργίᾳ αὐτοῦ, οὕτω

unto you. [Of you, therefore, I may be permitted to boast.]"

14. This verse is explanatory of v. 13; and the *ὑπερεκτ. ἑαυτοὺς* (with which the Commentators compare *ὑπερπηδᾶν τὸν ὅρον*) is equivalent to the *εἰς τὰ ἄμετρα καυχᾶσθαι*. The sense is: "as if our boundaries did not extend so far as to reach to you." *Ἄχρὶ γὰρ — Χριστοῦ*, "for I have advanced as far as *you* also, in preaching the Gospel of Christ." *Ἐφθ.* signifies properly to *arrive first;* and the right of *pre-occupancy* is alluded to.

15. *οὐκ εἰς τὰ ἄμετρα καυχ.*] The Apostle here resumes the sentiment at v. 13, in order to engraft another upon it illustrative thereof, "*We* (alluding to the false teachers) do not boast beyond our limits, over other men's labours." Comp. Rom. xv. 20. I would compare Joseph. Ant. xiv. 11. 2. *κατασκευάζειν εὔνοιαν ἐκ τῶν ἀλλοτρίων πόνων.* The Apostle then hints at a result from his labours far more precious than acceptance and honour. We have, he says, a hope, *αὐξανομένης τῆς πίστεως ὑμῶν ἐν ὑμῖν μεγαλυνθῆναι*; that, as your faith increases, (i. e. as the profession of the Gospel extends further among you,) (i. e. at the further perfecting of the faith in some, and the extension of it to others, at his next visit to Corinth.) *Ἐν ὑμῖν μεγαλυνθῆναι*, "to gain fame and glory by you," — namely, as a teacher justly may, by the reputation of his pupils.

16. *εἰς τὰ ὑπερέκεινα — εὐαγγ.*] Sub. *ὥστε*, i. e. *εἰς τό.* The sense seems to be: "The result which I hope for, from this abundant success of my labours among you, is *εὐαγγελίσασθαι* (scil. *με*) *εἰς τὰ ὑπερέκεινα ὑμῶν*, "that I may spread the Gospel to the parts beyond you." *Οὐκ ἐν ἀλλοτρίῳ — καυχ.* Render, "So, however, as not to aim at boasting over that which is ready obtained, and in another's bounds." *Εἰς τὰ ἕτοιμα* is for *ἐν τοῖς ἑτοίμοις.* The general sense of the passage is well expressed by Mr. Holden thus: "St. Paul would not boast of any thing out of the province which God had assigned him, a province extending to Corinth, vv. 13, 14, but though he would not boast of other men's labours, he hoped that, when the Corinthians were confirmed in the faith, his province would be enlarged, so that he might preach the Gospel in countries beyond Corinth."

17. The Apostle concludes with a most weighty sentiment, occurring also at 1 Cor. i. 31. (and supposed by some to be derived from Jerem. ix. 23. sq.) but here levelled against the false teachers. The construction is ably adjusted by Emmerl. thus: "Equidem puto, cum verbis, *οὐ γὰρ τολμῶμεν — συνιστανόντων* v. 12. cohærere, iis, quæ interjacent, tanquam pro parenthesi habendis, quippe quorum unum traxit alterum (*ἐγκρίνειν — συγκρίνειν*, hoc *συγκρίνειν ἑαυτὸν*, hoc *μετροῦν*, hoc *μέτρον*, hoc *κακόνα* et deinceps *ὑπερεκτείνειν, ἀλλότριοι κόποι*, &c.)"

18. *συνίστησιν*] i. e. shows to be *δόκιμος*; and that not so much by imparting spiritual gifts, (as many Commentators suppose,) but rather by giving a blessing, and prospering his evangelical labours.

XI. 1. As v. 17 of the preceding Chapter was intended to deprecate the disgust and displeasure which arises at hearing self-praise, so is the present verse thus meant. The words may be rendered: "Would that ye could bear with me a little in my folly [of boasting]! Now *do* even bear with me!" On *ὄφελον, utinam*, see Matth. Gr. *Τῇ ἀφρ.*, "folly of boasting;" i. e. what his opposers called such; though it was not so, but arose from necessity, and was employed solely to rescue his converts from the arts of false teachers.

Here there is some variety of reading. The common text, supported by several MSS., has *ἠνείχεσθε μ. μ. τ. τῆς ἀφροσύνης.* But the reading which I have adopted (with Wets., Matth., Griesb., Tittm., Vat., and Emmerl.) is supported by almost all the early Edd. and Versions, and is as strong in internal evidence as in external authority. *Ἀνείχ.* is required by the *usus loquendi* of the N. T.; and the Article *τῇ*, by the *proprietas linguæ*, the sense being "my folly." The *τὸ* arose from the margin.

2. *ζηλῶ γὰρ*, &c.] The general sense of this dark passage seems to be simply this: "I bear the greatest affection, and feel the most lively concern for you." The metaphor, however, was adopted in conformity with that just after introduced, of representing the Church as the *bride* of Christ. In *ἡρμοσ.* the Apostle is thought to have had allusion to the *ἁρμυσταὶ*, or persons who negotiated marriages for their friends. (See Prov. xix. 14, and Rom. vii. 4.) The allusion, however, is not to be pressed on, and the general import only to be attended to; by which is simply denoted the *close affinity* between Christ and his Church.

3. *φοβοῦμαι δὲ — Χριστόν.*] The Apostle (Rosenm. remarks) proposes the example of the woman being deceived by the serpent, because he had just compared the Church to a virgin. It

φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἁπλότητος τῆς εἰς τὸν Χριστόν.
4 [e] Εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει ὃν οὐκ ἐκηρύξαμεν, [e] Gal. 1. 8.
ἢ Πνεῦμα ἕτερον λαμβάνετε ὃ οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον ὃ οὐκ
5 ἐδέξασθε, καλῶς ‡ ἠνείχεσθε. [f] Λογίζομαι γὰρ μηδὲν ὑστερηκέναι τῶν [f] 1 Cor. 15. 10. infra 12. 11. Gal. 2. 6.
6 ὑπὲρ λίαν ἀποστόλων. [g] Εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ᾽ οὐ τῇ [g] 1 Cor. 1. 17. & 2. 1, 13. Eph. 3. 4.
7 γνώσει· ἀλλ᾽ ἐν παντὶ φανερωθέντες ἐν πᾶσιν εἰς ὑμᾶς. [h] Ἢ ἁμαρ- supra 4. 2. & 5. 11. infra 12. 12.
τίαν ἐποίησα, ἐμαυτὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε, ὅτι δωρεὰν τὸ τοῦ [h] 1 Cor. 9. 6, 12.

has been hence justly inferred by the best Commentators and Theologians, that the history of the fall is here recognized as a *real transaction*, not, as some represent it, as *an allegorical narrative*.

Ἁπλότ. denotes the simple and unadulterated truth as it is in Jesus. Νοήματα, "habits of thinking."

— φθαρῇ ἀπὸ τῆς ἁπλότ. τῆς ε. τ. Χ.] "be corrupted and perverted from the simplicity," &c. Yet by ἁπλότ. εἰς τ. Χρ. is, I conceive, meant, not (as many recent Commentators suppose) "true and sincere love and obedience to Christ," but "simplicity of faith and doctrine as regards Christ and the Gospel." So Theophyl. μὴ μετενεχθῆτε ἀπὸ τῆς ἁπλῆς πίστεως εἰς τὴν ἔξω δεινότητα. This, it seems, had been, more or less, corrupted with admixtures of Jewish or Heathen superstition. Εἰς Χρ. *erga* Christum.

4. ὁ ἐρχόμενος.] This is by many Commentators supposed to designate *the false teacher*. But it seems to simply mean "any one coming to you [as I do; i. e. as a teacher of religion]." Now the Apostle *supposes* a case, which does not exist: and by ἄλλον is meant, *by implication*, "another and a better." Ἰησοῦς here simply means, according to its etymology, *Saviour*. The sense of the passage may be thus expressed: "If any one coming to you, were to preach *another* and *better* Saviour than Him whom we preached; or ye were to receive from him other and better spiritual gifts than those which we imparted; or another and better gospel [than that] which ye had accepted; ye might have been right in bearing with him, and admitting his claims: [*But this is not the case*,] for I account myself," &c. The above clause, though not expressed, is necessary to be supplied to complete the sense, and there is an evident allusion to it in the γόρ. Its omission may perhaps be attributable to *modesty*. "The ground of censure (Phot. observes) is this: that when the false teachers preached only the same *Saviour*, *Spirit*, and *Gospel*, as the Apostle, yet they abandoned *him*, and held with *them*, though they had not to plead the attraction of novelty and variety."

In καλῶς ἠνείχ. there is *not*, as the Commentators imagine, *irony*, but *sarcasm*. Compare vv. 19, 20. For ἠνείχ., however, many of the best MSS. and the Ed. Princ. have ἀνείχ., which was, with reason, adopted by Wets. and edited by Matth., Griesb., Tittm., Vater, and Emmerl.

5. τῶν ὑπὲρ λίαν ἀποστόλων.] The best Commentators are agreed in supposing Peter, James, and John, here meant, who are in Gal. ii. 9. called "pillars of the Church." What St. Paul says was probably meant against those *followers* of Peter, or Cephas, who (as we find from 1 Cor. i. 12. iii. 12.) formed a *party* at Corinth. Ὑπερλίαν (in which we have adverb for adjective) may be compared with the words ὑπερεῦ, and ὑπερπερισσῶς. Indeed compounds with ὑπὲρ are frequent in the Apostle. As the Commentators adduce no Classical illustration, the following may be not unacceptable. Thucyd. vii. 70. τὸν κτύπον μέγαν λίαν.

6. The Apostle here adverts to one of the principal objections made to him by his opponents. Εἰ δὲ καί, "but though I be even" ἰδιώτης τῷ λόγῳ; On the true sense of which see Notes on Acts iv. 13. 1 Cor. xiv. 16. It may here denote *rude* and *unpolished*; and λόγῳ be meant to complete the sense, and to correspond to γνώσει just after. Thus the sense will be: "My language and address is plain and unpolished." So the Apostle describes himself at 1 Cor. ii. 1. And So Josephus Antiq. ii. 12, 2. calls Moses an ἰδιώτης, inasmuch as he had not the gift of eloquence. And Xenoph. de Venat. xiii. 4. cited by Wets. Ἐγὼ δὲ ἰδιώτης μέν εἰμι· ἴσως οὖν τοῖς ὀνόμασιν οὐ σεσοφισμένοις λέγω.

Origen (cited by Elsner), with reference to this passage, says: Θαυμάσεται τὸν νοῦν τοῦ ἀνδρὸς ἐν ἰδιωτικῇ τῇ λέξει μεγάλα περινοοῦντος. By τῇ γνώσει is meant true and Divine knowledge, that of the great truths of the Gospel.

— ἀλλ᾽ ἐν πάντι — ὑμᾶς.] The sense seems to be, "Nay, I have at all times, and in every way, become fully manifest to you [as having such knowledge]."

7. ἢ ἁμαρτίαν — ὑμῖν;] There is here an abruptness of transition, which may be removed by supplying a link in the chain of reasoning, as follows: "If then the matters of objection above adverted to, are of no force in showing my unfitness for the Apostolical office, what other ground of complaint have you to allege against me? Have I done wrong in humbling myself?" &c. namely, in abasing himself by labouring with his hands, and exposing himself to all the humiliating circumstances attendant on poverty, (true, says the Satirist: "Nil habet infelix paupertas durius in se, Quàm quod ridiculos homines fecit), when he might have claimed the maintenance due to him as an Apostle. See also 1 Cor. ix. 7—14. That he had *not claimed* his right was (some think) alleged by the false teachers as a proof that he did not regard *himself* as an Apostle. This he answers by giving the true reason for his conduct. There were two *other* misconstructions of his conduct in this respect; 1. that he would receive nothing from them, because he had no affection for them. This is answered by his *doing what he does for their spiritual advancement*. 2. That this was only a crafty device to catch them. This he notices, and replies to at xii. 16. Ἵνα ὑ. ὑψωθῆτε, "that ye might be exalted in spiritual knowledge and the favour of God." The words following are explanatory of the preceding, q. d. 'because, or inasmuch as, I have preached to you the Gospel cost-free.' The reasons why he did so are stated in vv. 9—21.

i Acts 20. 33. infra 12. 13. 1 Thess. 2. 9. 2 Thess. 3. 8. Phil. 4. 10, 15.

Θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν; [i] ἄλλας ἐκκλησίας ἐσύλησα, 8
λαβὼν ὀψώνιον πρὸς τὴν ὑμῶν διακονίαν· καὶ παρὼν πρὸς ὑμᾶς καὶ
ὑστερηθεὶς, οὐ κατενάρκησα οὐδενός· (τὸ γὰρ ὑστέρημά μου προσα- 9
νεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας·) καὶ ἐν παντὶ
[j] ἀβαρῆ ὑμῖν ἐμαυτὸν ἐτήρησα, καὶ τηρήσω. [j] Ἔστιν ἀλήθεια Χριστοῦ 10
ἐν ἐμοὶ, ὅτι ἡ καύχησις αὕτη οὐ φραγήσεται εἰς ἐμὲ ἐν τοῖς κλίμασι
τῆς Ἀχαΐας! Διατί; ὅτι οὐκ ἀγαπῶ ὑμᾶς; ὁ Θεὸς οἶδεν! Ὃ δὲ 11
ποιῶ, καὶ ποιήσω, ἵνα ἐκκόψω τὴν ἀφορμὴν τῶν θελόντων ἀφορμὴν, 12
ἵνα ἐν ᾧ καυχῶνται, εὑρεθῶσι καθὼς καὶ ἡμεῖς. Οἱ γὰρ τοιοῦτοι 13
ψευδαπόστολοι, ἐργάται δόλιοι, μετασχηματιζόμενοι εἰς ἀποστόλους
Χριστοῦ. Καὶ οὐ θαυμαστόν· αὐτὸς γὰρ ὁ Σατανᾶς μετασχηματίζεται 14

8. ἄλλας ἐκκλ. ἐσύλησα.] This is meant to carry the allegation still further; q. d. "I not only preached the Gospel among you cost-free, — but, that I might be enabled to do this, I, in the case of other Churches, even abandoned my rule of taking nothing;" thus, as it were, *spoiling* them; for ἐσύλησα must be taken *comparatè*. It is probable (as Emmerl. supposes) that the expression had been used by his adversaries, with reference to his conduct in receiving money from those Churches. This the Apostle was *compelled* to do, since his ministerial labours at Corinth had been so great, as not to allow sufficient time to support himself by his trade. We may observe that, he says, not λαβὼν, but λαβὼν ὀψώνιον, to show that he had *earned* the money he received from them, by previous services.

— ὑστερηθεὶς] "when I was in straits." Thus in Phil. iv. 12. ὑστερεῖσθαι is opposed to περισσεύειν. Οὐ κατενάρκ. οὐδ.; "I was no encumbrance to you;" literally, I did not lie a dead weight upon you, from κατὰ, *down*, and ναρκὴ, *torpor*; so called from a fish of that name, possessing the power of affecting any one with torpor by the touch. Jerome says this is a Cilicism for κατεβάρησα. And as he testifies that κατανάρκ. was *in use* in Cilicia, it *might* be such. But as ἀπναρκάω occurs in Plutarch, so it is probable that both that and κατανάρκ. were provincialisms, or words of the vulgar Greek. On the thing itself see Phil. iv. 15.

9. ἀβαρῆ] "unburthensome." The word is of rare occurrence; but three examples are adduced by Wets. from later Greek writers. Καὶ τηρ. q. d. I say not this in order that I may *henceforth* receive of you. Compare 1 Cor. ix. 15.

10. This the Apostle confirms with a strong asseveration (like that at Rom. ix. 1.) bearing affinity to an oath; since it appeals to *Christ* for the truth of what is said. The sense may be thus expressed: "The truth of it is, i. e. (Let the truth in Christ be thought to be) in me, *as* I shall do what I protest, when I say this," &c. The Commentators have failed to discover the true nature of the idiom, because they did not see that ὅτι has here the very force as when, in the Sept. it follows *formulæ jurandi*, — such as ζῇ Κύριος, thus corresponding to the Heb. חַי. Ἡ καύχ. αὕτη signifies "this cause of boasting," as καύχημα in a kindred passage at 1 Cor. ix. 16. Οὐ φραγ., "shall not be silenced," or made void; i. e. by being shown to be groundless. There is an allusion to the use of φράσσω as said of the *mouth*; as in Rom. iii. 19, ἵνα πᾶν στόμα φραγῇ.

The εἰς ἐμὲ ('in my case') is *not* (as the Commentators imagine) simply put for μου, but is more significant; the expression being, I conceive, emphatic, and meant with allusion to the false teachers; who *were*, as appears from v. 20., very burdensome to the Corinthians.

As to the reading σφραγήσεται (or σφραγίσεται of the Stephanic Editions), it was, I suspect, a mere error of the press, arising from a mistaking of the φ of the Ed. Princ. and Erasm. 1. for a σφ. The true reading was adopted from the Ed. Complut. first by Beza, 1565, and then by H. Steph. 1567, and thus was introduced into the Elzevir Edition, and so came into the *textus receptus*.

11. διατί;] "Why is it that I do so?" The *answer* in the interrogative implies a strong negation, "No! I take God to witness it is not so!" The Apostle does not tell them what *was* his reason for so doing, but leaves that to be inferred from what follows.

12. There has been some doubt as to the sense of this briefly worded, and therefore obscure, passage. It may (with Mackn. and other Commentators) be best expressed thus: "'But what I do I will also continue to do, that I may thereby cut off an occasion (namely, of taking maintenance from you) from those who wish for it; in order that wherein they *boast* themselves, they may be found to be even as we;' i. e. to *really* take nothing." Some eminent Commentators supply εἰς ἐμὲ after ἵνα ἐκκ. τὴν ἀφ. But that is not agreeable to the context. The foregoing interpretation is confirmed by Gal. v. 13. εἰς ἀφορμὴν τῇ σαρκί.

13. οἱ γὰρ τοιοῦτοι ψευδ.] scil. εἰσι. The γὰρ has reference to what is *implied* in the preceding clause, that they are *in reality* different from what they pretend to be: q. d. "really, I say, and not pretendingly; for such are not what they seem, they are *false* Apostles." Ἐργάται should be rendered, not, *workers*, but *workmen*, i. e. ministers, as Newc., Mackn., Leun., and Emmerl. render. And so the Syr. Vers. The word is used in this sense at Matt. ix. 37. Phil. iii. 2. 2 Tim. ii. 15. They are called δόλιοι, as pretending to that disinterestedness, which they did not possess.

14. μετασχημ. εἰς ἄγγ. φ.] As when he tempted Eve, and also our Lord in the wilderness. It should seem, however, not to refer to any *single* instance, but to be a general description of the customary devices of Satan; who assumes an appearance of the purest virtue to bring about his designs. See a masterly Sermon on this text by Dr. South.

For θαυμαστὸν eight MSS. have θαῦμα, which should seem to be an *emendation* of the Western Critics; unless, indeed, it be a marginal gloss,

15 εἰς ἄγγελον φωτός· [k] οὐ μέγα οὖν, εἰ καὶ οἱ διάκονοι αὐτοῦ μετα- [k] Phil. 3. 19.
σχηματίζονται ὡς διάκονοι δικαιοσύνης· ὧν τὸ τέλος ἔσται κατὰ τὰ
16 ἔργα αὐτῶν. [l] Πάλιν λέγω· μή τις με δόξῃ ἄφρονα εἶναι· εἰ δὲ μή [l] Infra 12. 6.
17 γε, κἂν ὡς ἄφρονα δέξασθέ με, ἵνα μικρόν τι κἀγὼ καυχήσωμαι. [m] Ὃ
λαλῶ, οὐ λαλῶ κατὰ Κύριον, ἀλλ' ὡς ἐν ἀφροσύνῃ, ἐν ταύτῃ τῇ ὑπο-
18 στάσει τῆς καυχήσεως. [m] Ἐπεὶ πολλοὶ καυχῶνται κατὰ τὴν σάρκα, [m] Supra 10. 13. Infra 12. 6. Phil. 3. 3, 4.
19 κἀγὼ καυχήσομαι. Ἡδέως γὰρ ἀνέχεσθε τῶν ἀφρόνων, φρόνιμοι
20 ὄντες. ἀνέχεσθε γάρ, εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις κατεσθίει, εἴ τις
21 λαμβάνει, εἴ τις ἐπαίρεται, εἴ τις ὑμᾶς εἰς πρόσωπον δέρει. [n] Κατὰ [n] Phil. 3. 4, 5.
ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἠσθενήσαμεν· ἐν ᾧ δ' ἄν τις τολμᾷ, (ἐν

intended to supply the ellipsis at *μέγα* in the next verse, but afterwards adopted by the scribes or framers of the text of those MSS. as a var. lect. of *θαυμαστόν*. The word *θαῦμα* with *μέγα* and *μέγιστον* often occurs in the best writers, especially Herodotus.

15. *μετασχ.*] There is here a significatio prægnans, "are changed and become." Δικ., truth and virtue, as opposed to deceit, falsehood, and iniquity in general. Τέλος, "final punishment," as in Rom. vi. 21.

16. Having stated broadly the true character of his opponents, the Apostle returns to his subject by the formula *πάλιν λέγω*; which does not import that he is going to say no more than he had before said; but only that he returns to the same subject, which had been interrupted by what had been said of the false teachers. The expression, however, which he employs is also, like the former one, of a *softening* kind, deprecating censure for venturing on self-praise. Thus the sense is, "Let no one account me a fool, or vain-glorious person, for this self-praise." *Why*, the Apostle does not here say; but he adverts to it at v. 11. of the next Chapter. He is induced to thus boast, since the importance of the occasion demands it of him, and because, as he alleges at xii. 6, he says no more than *the truth*.

—*εἰ δὲ μή γε*] "But if ye will not [acquit me of this charge]." Κἂν ὡς ἄφ. δέξ. με, "why, then, even bear with me as a vain-glorious person;" i. e. suffer me to be such. The expression δέξ. ὡς ἄφρ. is synonymous with *ἀνέχεσθαι ἀφρ.* at vv. 1 & 19; of which Elsn. adduces an example from Plutarch. The *κἂν*, Emmerl. remarks, is elliptical for *δέχεσθέ με, καὶ ἐὰν δέχησθε ὡς ἄφρ.* The next words, *ἵνα κἀγὼ μικ. τι καυχ.* should be rendered, "in order that *I*, too, [as well as the false teachers] may boast myself a little."

17. *ὃ λαλῶ —καυχήσεως.*] I am still of opinion (as in Rec. Syn.) that the various endeavours which have been made to extract a satisfactory sense from this passage are fruitless; and that the only way of removing the difficulty is to suppose the Apostle to be speaking (as in the verse preceding, and that following) *not seriously*. It is said, as Sclater, Beza, Vorst., and Newc. agree, *per concessionem*. This is confirmed by the *ὡς* at *ὡς ἐν ἀφρ.* The sense may be thus expressed. "Be it so, if you please, that what I am going to speak, I speak *not* [as I profess to do] according to the Lord (i. e. by inspiration, or suitably to the purposes of his religion), but speak it, *as it were*, in folly, in the confidence of boasting." "The Apostle first asserts (remarks Abp. Newc.) v. 16, that his glorying was justifiable; and then he modestly grants that such glorying has the appearance of inconsideration, and may be imputed to it by some." Ἐν τῇ ὑποστ. τῆς καυχ. is (Emmerl. remarks) put for *ἐν τῇ ὑποστάσει, τουτέστι ἐν τῇ καυχήσει ταύτῃ*. On the sense of this expression ὑποστ. καυχ. see Note supra ix. 4.

18. *κατὰ τὴν σάρκα*] i. e. for their external advantages, as learning, eloquence, birth, rank, &c. See Note on x. 3. The argument here is *popular*.

19. *ἡδέως γὰρ ἀνέχ.*] The *γὰρ* has reference to a clause understood, q. d. "[I may be permitted to do this;] for ye," &c. Ἀνέχ., &c., "ye bear patiently with foolish persons, since ye yourselves are wise," i. e., as Abp. Newc. paraphrases, "for your superior wisdom enables you to bear with the inconsideration of others."

20. *γὰρ*] exempli gratiâ. The words following are intended to place the faults of the false teachers in the strongest point of view. They must not, however, be too much pressed on; nor explained with reference to any *hypothesis* respecting the *kind* of persons who were then false teachers. The words may be freely rendered, with Newc., "if a man subject you to his imperious will, exact a large stipend, receive private gifts besides, proudly exalt himself over you, treat you contumeliously in the highest degree." Καταδ. denotes a domineering spirit, shown, we may suppose, chiefly in the imposition of external forms. See Gal. ii. 4. Is. xliii. 23. Aq. & Symm. Εἰς πρόσωπον δέρει is plainly a figurative phrase, to denote insulting by contumelious treatment. Κατεσθίει and λαμβάνει are variously interpreted. See Rec. Syn. Many eminent Commentators understand the former term of receiving a large stipend; and the latter, of taking private gifts. It should *rather* seem that *λαμβ.* is to be taken of receiving a stipend, and *κατεσθ.* of exacting presents of money or goods, and also living at their tables. See Note supra vii. 2. Perhaps, however, the two expressions are meant to be taken together, as descriptive of the *rapacious spirit* by which those teachers miserably burthened their devotees, and devoured their substance. Ἀνέχεσθαι here signifies to *put up with*, as in Joseph. p. 1172. 12. (Huds.) *ἁρπαζόμενοι ἀνέχεσθε*. See Note on Acts xx. 29.

21. *κατὰ ἀτιμ. λέγω —ἠσθεν.*] The sense of these words is obscure, and variously traced. See Rec. Syn. It should seem to be this: "I say what I am saying, according to the reproachful language used of me, and to my own disparagement." Ὡς ὅτι ἡμεῖς ἠσθ., "as if I were really the weak person they pronounce me to be." Ὡς ὅτι, "as if," as supra v. 19. and 2 Thess. ii. 2. Ἐν ᾧ δ' ἄν τις τολμᾷ, supply *καυχᾶσθαι*, to be taken from the preceding *καυχήσομαι*. Or render, "wherein any one may be proud of aught," Simil. Phil. iii. 4. This

o Acts 22. 3. Rom. 11. 1.
p Acts 9. 16. & 21. 11.
1 Cor. 15. 10, 31. supra 1. 10. & 4. 11. & 6. 4.
q Deut. 25. 3.
r Acts 14. 19. & 16. 22. & 27. 41.
s Acts 20. 18, &c.

ἀφροσύνῃ λέγω) τολμῶ κἀγώ. [o] Ἑβραῖοι εἰσι; κἀγώ· Ἰσραηλῖταί 22
εἰσι; κἀγώ. σπέρμα Ἀβραάμ εἰσι; κἀγώ. [p] διάκονοι Χριστοῦ εἰσι; 23
(παραφρονῶν λαλῶ) ὑπὲρ ἐγώ· ἐν κόποις περισσοτέρως, ἐν πληγαῖς
ὑπερβαλλόντως, ἐν φυλακαῖς περισσοτέρως, ἐν θανάτοις πολλάκις·
(q ὑπὸ Ἰουδαίων πεντάκις τεσσαράκοντα παρὰ μίαν ἔλαβον, r τρὶς 24
ἐρραβδίσθην, ἅπαξ ἐλιθάσθην, τρὶς ἐναυάγησα, νυχθήμερον ἐν τῷ 25
βυθῷ πεποίηκα·) ὁδοιπορίαις πολλάκις· κινδύνοις ποταμῶν, κινδύνοις 26
λῃστῶν· κινδύνοις ἐκ γένους, κινδύνοις ἐξ ἐθνῶν· κινδύνοις ἐν πόλει,
κινδύνοις ἐν ἐρημίᾳ, κινδύνοις ἐν θαλάσσῃ, κινδύνοις ἐν ψευδαδέλφοις·
ἐν κόπῳ καὶ μόχθῳ, ἐν ἀγρυπνίαις πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν 27
s νηστείαις πολλάκις, ἐν ψύχει καὶ γυμνότητι. [s] χωρὶς τῶν παρεκτὸς, ἡ 28

is softened by the qualifying insertion ἐν ἀφρ. λέγω, which is equivalent to παραφρονῶν λαλῶ at v. 23.

22. Ἑβραῖοι — Ἰσραηλῖται.] Carpz. and Rosenm. remark on the distinction here preserved between *Hebrews* and *Israelites*; the former being properly a religious, the latter a national designation. His enemies, perhaps, had represented Paul as a mere Jewish proselyte. So he says in Phil. iii. 5. that he is Ἑβρ. ἐξ Ἑβραίων, i. e. a Hebrew by both parents, and consequently a genuine one. On Ἰσρ. compare Rom. ix. 4.

23. παραφρονῶν λαλῶ.] Here παραφ. signifies more than ἀφρ., and should be rendered "I speak *as a very fool*," i. e. an absolute boaster. Thus, Emmerl. remarks, the Greeks used the term of excessive boasting. So Aristoph. Plut. v. 2. uses παραφρονεῖν. Ὑπὲρ, like some other prepositions (see Kypke) is used as an adverb for πλέον. Θανάτοις, "extreme perils." See supra i. 9, 10. These are *exemplified* in the next two verses.

24. τεσσ. παρὰ μίαν.] Those were all that they could inflict. See Deut. xxv. 3. And as the whip was formed of three cords, and every stroke was allowed to count for three stripes, the number of strokes never exceeded thirteen, which made 39 *stripes*.

25. τρὶς ἐρραβδ.] viz. by the Gentiles; for it was a Roman punishment. *One* instance only is recorded, that at Philippi, Acts xvi. 22. Ἅπαξ ἐλιθ. viz. at Lystra, Acts xiv. 19.

—τρὶς ἐναυάγ.] None of these shipwrecks are recorded in the Acts; for that at Acts xxvii. took place later, and must have been the *fourth*. Νυχθήμερον, i. e. about 24 hours. This word is very rare; but some examples are adduced.

—τῷ βυθῷ] "the sea," as we say the deep. A signification occurring in Is. xliv. 27. and Ælian H. An. viii. 8, 7. ἀθέατον νήχεσθαι ἐν βυθῷ. I would compare a similar passage in Lycoph. 753. Πόντου δ' ἄυπνος ἐνσαρούμενος μυχοῖς. The *other* senses assigned by some Commentators to βυθῷ, namely, a *well*, or a *prison*, are (as Bp. Middl. observes) inconsistent with the Article. There is evidently a reference to some shipwreck not recorded in the Acts of the Apostles; for only *one* out of the three here mentioned is there recorded.

—πεποίηκα] "I have passed," as in Acts xx. 3. And so the Heb. עשה and Latin *facio*. On the *mode* in which this took place the Commentators variously speculate. One thing is certain, that it cannot be (as some suppose) that Paul merely passed the time on a *rock*; for that is inconsistent with the ἐν βυθῷ which requires some such sense as ἔχοντες (i. e. ὄντες) κυμάτων ἐν ἀγκάλαις in Aristoph. Ran. 704. Now there would be no difficulty in supposing him to have been *miraculously* supported; but as the Almighty usually works by second causes, it is better to suppose, with the best Commentators, that he was supported on some fragment of the wreck; which is very consistent with his being ἐν βυθῷ. This is confirmed by Theodor., who takes it to mean, τοῦ σκάφους διαλυθέντος πᾶσαν τὴν τε νύκτα καὶ τὴν ἡμέραν διετέλεσα τῇδε κἀκεῖσε ὑπὸ τῶν κυμάτων φερόμενος.

26. ὁδοιπ. πολλάκις — λῃστῶν.] The Apostle, I conceive, added the second and third terms, to *exemplify* what is expressed in the first. For to the great hardships which he would have to undergo in his long journeyings, were to be added the dangers to which he was thereby exposed, both in crossing, and sometimes making his passage along, broad and deep rivers, in petty boats; and also the perils from robbers; with whom, at that time, even the most thickly inhabited and civilized parts of the world swarmed. The Genit. here is dependent upon ἀπὸ understood. Ἐκ γένους scil. ἐμοῦ (see Gal. i. 14.) Their blind bigotry everywhere persecuted him with unrelenting malice. Ἐν πόλει is to be taken *generically* for ἐν πόλεσι. It is meant that dangers met him wherever he turned himself — whether in the busy haunts of men — or in the solitudes of the desert — or in the bosom of the mighty deep. Those in the *cities* would be from the bigots, both Jewish and Gentile. By those in the *deserts*, may be understood those from the excessive heat or draught (which sometimes has destroyed great multitudes at once), wild beasts, or the ambushes of the bigots, or from the attacks of robbers. And as κινδ. ἐν θαλάσσῃ comes immediately after the words denoting the attacks of assassins or robbers, we may suppose it to advert to the dangers *there* of *assassins* (so Acts xx. 3. γενομένης αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων, μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν) or of *pirates*. By ψευδαδ. are chiefly meant pretended Christians, whether Jews or Gentiles; generally, perhaps, the former, who feigned to be converted, in order to act as spies: but partly Judaizing Christians may be meant. See Gal. ii. 4.

27. ἐν κόπῳ, &c.] To perils of life, and plots against his personal safety, the Apostle now adds those less formidable, but scarcely more tolerable, because continual, inflictions to be endured in the course of his almost perpetual and most wearisome journeyings, and even his more settled sojournings. Comp. supra vi. 4, 5.

28. χωρὶς τῶν παρ.] Some Commentators ancient and modern (as Chrys., Theophyl., Casaub., Wolf, Rosenm., Emm., and Wahl) take this to

ἐπισύστασίς μου ἡ καθ᾽ ἡμέραν, ἡ μέριμνα πασῶν τῶν ἐκκλησιῶν.
29 Τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; [t] τίς σκανδαλίζεται, καὶ οὐκ ἐγὼ
30 πυροῦμαι; [u] Εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθενείας μου καυχήσομαι.
31 [v] Ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ οἶδεν, (ὁ ὢν
32 εὐλογητὸς εἰς τοὺς αἰῶνας,) ὅτι οὐ ψεύδομαι. [w] Ἐν Δαμασκῷ ὁ ἐθνάρ-
χης Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν Δαμασκηνῶν πόλιν, πιάσαι με
33 θέλων· καὶ διὰ θυρίδος ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους, καὶ
1 ἐξέφυγον τὰς χεῖρας αὐτοῦ. XII. Καυχᾶσθαι δὴ οὐ συμφέρει μοι·

t 1 Cor. 8. 13. & 9. 22.
u Infra 12. 5.
v Rom. 1. 9. & 9. 1. supra 1. 23. Gal. 1. 20. Phil. 1. 8. 1 Thess. 2. 5.
w Acts 9. 24.

mean "besides other things, which I have omitted;" which interpretation is supported by the Syr. Version. Others (as Calvin, Beza, Erasm., Pisc., Schleusn., and Schmid) explain, "things not of the regular routine of my office and labours." Others, again, (as E. V., Wakef., Abp. Newc.), understand it of "the *external* troubles already mentioned;" q. d. 'besides such external inconveniences as I have recounted.' This Wets. supports from a passage of an anonymous Philosopher: but not successfully, since the expression there is not παρεκτὸς, but ἐκτός. As to the first-mentioned interpretation,—it is open to the objection, that there is scarcely any thing that might not be supposed to be included in the foregoing particulars. And, indeed, the sense arising is frigid, and little agreeable to the context. Not to say that this signification of παρεκτὸς is destitute of proof. Moreover, it would require the words to be taken, with the preceding, thus: καὶ γυμνότητι, χωρὶς τῶν παρεκτός: which would make it very difficult to assign to the words following any tolerable sense. The second interpretation is, on all accounts, entitled to the preference; it being founded on the usual sense of παρεκτὸς, and enabling us to assign a satisfactory meaning to the words following, ἡ ἐπισύστασις, &c. The complete sense of the verse is excellently expressed by Calvin, as follows: "Præter ea quæ superveniunt hinc inde, et quasi sunt extraordinaria, quanti æstimanda est moles ordinaria, quæ assidue me urget; nempe quod omnium ecclesiarum solicitudinem gero."

There is at ἡ ἐπισ. an ellip. of ἐστι; and the ἡ μέριμνα πασῶν τῶν ἐκκλ. is in apposition with, and explanatory of the preceding: q. d. "There is that crowd of labours and anxieties which perpetually beset me—the care of all the Churches. These various cares, one after another, in concourse, must have pressed heavily on the Apostle, so that to him may be applied the words of the Greek tragedian (Eumen. 129.) μερίμναν οὔποτ' ἐκλιπὼν πόνου. By πασῶν ἐκκλ. are meant all the churches he had planted; and, indeed, all the churches among the Gentiles, of which, as Apostle of the Gentiles, he might be said to have the care. See Col. ii. 1.

29. τίς ἀσθενεῖ, &c.] This is, I conceive, meant to *illustrate* the μέριμνα preceding, and show the *interest* he took in all the Churches. Ἀσθ. may, with most Commentators, be understood of weakness in the faith; and πυρ., of anxiety to recover a sinning brother. Thus the sense will be: "Who among my converts is weak in faith, and I am not also weak?" i. e. as compliant to his weakness, as if I were weak (see Rom. xii. 15, and 1 Cor. ix. 22.); "who is perverted in his Christian principles, or erring in Christian practice, and I burn not with grief and zeal to recover him?" Some, however, as Noesselt and Emmerl., assign the following as the sense: "quem afflictum dicas, si me non dicas? quem calamitates oppetere, si me non iis premi, quin uri, memores?" But σκανδαλ. will not admit of such a sense; which, it is plain, is meant to designate the *effect* of the preceding ἀσθενεῖ, to which it corresponds. Thus the two terms are *united* in Rom. xiv. 21. μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει ἢ σκανδαλίζεται ἢ ἀσθενεῖ.

30. εἰ καυχ. δεῖ, &c.] "If, then, I must needs boast, (see v. 18.) [as I am compelled so to do] I will boast of" τὰ τῆς ἀσθ. (for τὰς ἀσθενείας), "my sufferings and tribulations." So Rom. viii. 26. 2 Cor. xii. 5, et al.

31. ὁ Θεὸς—ὅτι οὐ ψεύδ.] This must not, I conceive, be referred (with the ancients and some moderns) to what *follows;* but (as the best modern Commentators have seen) to what *precedes;* namely, the affecting detail of his various sufferings for the Gospel's sake, the truth of which he avers by the present solemn asseveration.

32, 33. This circumstance (which, as Doddr. thinks, took place not when he was first converted, but when he had preached about three years in Arabia) is subjoined to the foregoing, quasi κατ' ἐπίμετρον. It is related in Acts ix. 20—25. With respect to the word σαργάνη, it may be observed that it is derived, not from σάττω, but from the Chald. סרגן, from סרג, to *twist*. The Etym. explains σαργάναι by πλέγματα γυργαθώδη. See more in Rec. Syn., from which it appears that it is uncertain whether the word here signifies a large *hamper* of wicker work, or a large stiff *fishing-net* of braided cords. Considering the σπυρίδι of St. Luke, the *former* is most probably what is meant.

But to advert to a seeming discrepancy in the accounts of St. Luke and St. Paul, as to the escape in question; in the former it is said that the Apostle was let down διὰ τοῦ τείχους, "*by* the wall,"—i. e., as Doddr. explains, *by the side* of it. Which seems not to agree with the account of St. Paul. Yet there is no discrepancy in the *original;* for διὰ may mean *through* the wall; i. e. through an *aperture* of the wall, a loop-hole, *embrasure*, or *window*. See the Note on Acts xx. 9. Such is the sense of διὰ τείχους in St. *Luke:* but St. *Paul* makes the thing clearer by using both διὰ τοῦ τείχους, and διὰ θυρίδος.

XII. The Apostle now proceeds to treat of *other* matters whereof he might boast, but which he kept apart from the former, as things of another and very superior nature;—namely, the exalted Supernatural Gifts he enjoyed, and the Revelations from Heaven which had been vouchsafed to him; such as were proper to be mentioned on this occasion, as fully establishing his claim to a high superiority above his opponents and depreciators, the false Apostles. Yet, with the same

x Acts 9. 3. & 22. 17. 1 Cor. 15. 8.

ἐλεύσομαι γὰρ εἰς ὀπτασίας καὶ ἀποκαλύψεις Κυρίου. [2] Οἶδα ἄνθρω- 2
πον ἐν Χριστῷ, πρὸ ἐτῶν δεκατεσσάρων· (εἴτε ἐν σώματι, οὐκ οἶδα·
εἴτε ἐκτὸς τοῦ σώματος, οὐκ οἶδα· ὁ Θεὸς οἶδεν·) ἁρπαγέντα τὸν
τοιοῦτον ἕως τρίτου οὐρανοῦ. Καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον· 3
(εἴτε ἐν σώματι, εἴτε ἐκτὸς τοῦ σώματος, οὐκ οἶδα· ὁ Θεὸς οἶδεν·)
ὅτι ἡρπάγη εἰς τὸν παράδεισον, καὶ ἤκουσεν ἄῤῥητα ῥήματα, ἃ οὐκ 4
y Supra 11. 30. ἐξὸν ἀνθρώπῳ λαλῆσαι. [5] Ὑπὲρ τοῦ τοιούτου καυχήσομαι· ὑπὲρ δὲ 5

prudence as elsewhere, St. Paul introduces this fresh cause for boasting with an expression meant to deprecate censure.

As to the var. lect. δὲ, for δὴ, and the omission of the γὰρ, (approved by Griesb.) I have, in Rec. Syn. shown that they are mere *emendations* of the ancient Critics of the Alexandrian School, and that the real and *complete* sense is as follows: "I know, indeed, that it is unbecoming in me to boast; i. e. κατὰ σάρκα, (see xi. 18,) [but I am compelled to do so, and I have causes enow to justify me] *for*, to proceed, as I shall now do, to visions and revelations from the Lord," &c. Equally remarkable omissions of clauses occur elsewhere in St. Paul's writings. The terms ὄπτ. and ἀποκαλύψεις are *not*, as some imagine, synonymous. The latter is a stronger term than the former. And Emmerl. observes, that the ὅραμα at Acts xvi. 9. unites the senses included in both these terms. Ὀπτασία, says Abp. Newc., "is an appearance presented to the mind of a person sleeping or waking; ἀποκάλυψ. is a suggestion of a truth, or fact, by the Spirit of God." Surely, however, the use of ὄπτ. in the N. T. requires the above definition to have added "*supernaturally presented.*" As far as it was presented, to one awake, it might be called a *trance;* for though awake, the external senses of the person were bound up. See Slade, and Bp. Lowth, on Is. i. 1. Macknight, however, is of opinion, that by *visions of the Lord* must be understood his seeing the Lord Jesus on many occasions after his ascension, Acts ix. 27; xviii. 9; xxii. 18; xxiii. 11. And, above all, those visions of Christ, which he saw when he was caught up into the third heaven. The plural in ὄπτ. is by most recent Commentators supposed to be taken *generically.* See Win. Gr. § 21. 3. Note 1. But St. Paul had probably *many* visions.

2. ἄνθρωπον ἐν Χρ.] scil. ὄντα. The best Commentators are agreed that this expression signifies a disciple or servant of Christ; the Apostle thus speaking of himself in the third person through modesty; as John, in his Gospel, xviii. 15; xix. 35. That the Apostle here means *himself*, appears from vv. 6 & 7.

— πρὸ ἐτῶν δεκ.] On the year meant by the Apostle, the Commentators are not agreed. It will depend on the date assigned to this Epistle, which itself depends on that of the first Epistle. See the Introduction to it.

— εἴτε ἐν — οὐκ οἶδα.] The Commentators explain this to mean, that, during the *rapture* in question, he lost all consciousness of any thing around him (as in the case of Peter's trance, Acts x. 9.); and that his outward senses were so entirely closed, (the whole perception being by the powers of the mind,) that he could not say whether his soul was then in the body, or removed from it. It is, however, remarked by Doddr., that, "what the presence of an *immaterial* soul in a body can be, distinct from the capacity of perceiving by it and acting upon it, we have yet to learn." But whatever may be the difficulty, it must by no means be removed in the summary way adopted by some recent Commentators; i. e. by supposing the Apostle only to mean, that "the things were represented in so lively a manner, as to leave it doubtful whether they had not been *really* seen and heard; that he was *quasi* raptus extra se," &c. By retaining the *natural* sense, though confessing the difficulty, we, at least, are enabled (with Whitby) to "regard this as a proof of St. Paul's belief that the soul may have perception when out of the body, and consequently have an independent existence."

— ἁρπαγέντα — ἕως τρίτου οὐρ.] This is accommodated to the language of the Jews of that age; who held that there were three heavens; 1. the region of the atmosphere; 2. the sidereal, or place of the stars; 3. the *heaven properly so called*, the abode of God and the angels. The Philological Commentators have failed to remark, that this passage of the Apostle was had in view by the author of the Philopatris, in Lucian iii. 597. fin., where it is said of Paul: Γαλιλαῖος ἀναφαλαντίας ἐπῤῥίνος, ἐς τρίτον οὐραὶν ἀεροβατήσας καὶ τὰ κάλλιστα ἐκμεμαθηκώς. The writer seems to have had in mind Aristoph. Nub. 225, where Socrates says: ἀεροβατῶ καὶ περιφρονῶ τὸν ἥλιον.

4. ἡρπάγη εἰς τὸν παρ.] It is debated whether this rapture, or vision, be the *same as the last*, or *another*. Most of the best modern Commentators are of the *former* opinion: while the ancients and several moderns (as Grot., Bp. Bull, Whitby, Doddr., and Rosenm.) are of the *latter;* understanding by the παράδ. the place of departed souls. See Note on Luke xxiii. 43. Either may, in a certain sense, be true.

— ἄῤῥητα ῥήματα.] Ἄῤῥητα may signify either what *cannot* be uttered, or what *ought not* to be uttered. If the latter sense be the true one, the words following ἃ οὐκ ἐξὸν, &c. are explanatory of the preceding; and yet ἄῤῥητα, in that sense, required no explanation, since it was the common signification of the word; as, for instance, when applied to the יהוה, or the Tetragrammaton, called the ἄῤῥητον ὄνομα. The former signification, therefore, deserves the preference, viz. *ineffably, inexpressibly sublime*, such as no *human* intellect could comprehend, "*verba* (to use the words of Horace) *sacro digna silentio.*"

The words following ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι signify, "and which, [if they were *capable* of being expressed,] it would not be lawful for me to communicate;" and that (Schoettg. observes) "because the Apostle had not the authority to *declare* the mysteries revealed unto him, these having been not so much for the sake of the Church, as for himself, for the strengthening of his own faith, and the alleviation of his affliction."

5. καυχ.] The sense is, 'I may and will boast.' Ἀσθεν., *afflictions*, as in xi. 30.

6 ἐμαυτοῦ οὐ καυχήσομαι, εἰ μὴ ἐν ταῖς ἀσθενείαις μου. [z] Ἐὰν γὰρ θελήσω καυχήσασθαι, οὐκ ἔσομαι ἄφρων· ἀλήθειαν γὰρ ἐρῶ· φείδομαι δὲ, μή τις εἰς ἐμὲ λογίσηται ὑπὲρ ὃ βλέπει με, ἢ ἀκούει τι ἐξ ἐμοῦ.

[z] Supra 10. 8. & 11. 16.

7 [a] Καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ τῇ σαρκὶ, ἄγγελος Σατᾶν ἵνα με κολαφίζῃ, ἵνα μὴ ὑπερ-
8 αίρωμαι. Ὑπὲρ τούτου τρὶς τὸν Κύριον παρεκάλεσα, ἵνα ἀποστῇ ἀπ᾽
9 ἐμοῦ· καὶ εἴρηκέ μοι· "Ἀρκεῖ σοι ἡ χάρις μου· ἡ γὰρ δύναμίς μου ἐν ἀσθενείᾳ τελειοῦται." Ἥδιστα οὖν μᾶλλον καυχήσομαι ἐν ταῖς
10 ἀσθενείαις μου, ἵνα ἐπισκηνώσῃ ἐπ᾽ ἐμὲ ἡ δύναμις τοῦ Χριστοῦ. Διὸ εὐδοκῶ ἐν ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν διωγμοῖς, ἐν στενο-

[a] Job. 2. 6.

6. The sense is here only to be completely seen by tracing the connexion with the preceding words. Taking ὑπὲρ ἐμαυτοῦ — μου from what precedes, we may express the full sense as follows: "As to myself, I will boast of nothing but my weaknesses and afflictions, [though I *could* boast of far more. Of these I will not speak in my own name, though I might do so;] for if I *should* choose to boast of them, I should not be foolish, (i. e. it would not be foolish boasting) since I should tell the truth: but I forbear to do it, lest any one should think of me beyond what he seeth me to be, or heareth of me;" namely (as Abp. Newc. expresses it), "desiring no other opinion of me than what is suggested by my miracles which you have seen, and my inspired doctrines which you have heard." To have claimed merit for what had not, and could not fall under the observation of men, would have been too much like the false Apostles.

7. It is well remarked by Calvin, that "here we see a man who had conquered infinite dangers, torments, and other evils; had triumphed over all the enemies of Christ, had shaken off the fear of death, and renounced the world; yet had not wholly subdued his propensity to *pride*. Nay, he was still engaged in so dreadful a conflict with it, that he could not conquer without being himself beaten and buffetted."

— ἐδόθη μοι σκόλοψ τῇ σ.] This is mentioned, in some measure, to lessen the *invidia*, which the above disclosure of his high privileges might excite. Ἐδόθη signifies (by a popular idiom) "was inflicted." As to the σκόλ. τῇ σ., it is one of the most disputed expressions in the N. T. The best Commentators, however, are, with reason, agreed that the word must be taken in the natural sense, — as denoting some very painful disorder, or mortifying infirmity; *grievous afflictions* being, in all languages, expressed by metaphors taken from the piercing of the flesh by thorns or splinters. Various acute *disorders* have been supposed to be meant; as the *head-ache*, the *ear-ache*, the *stone-and-gravel*. But it should rather seem that some *chronical* distemper or infirmity is meant, and probably such was exceedingly *mortifying* (by exposing him to the ridicule of the multitude) as well as painful; otherwise the Apostle would scarcely have felt such anxiety to have it removed. No *radical* or *natural* infirmity can be meant, since such could not be imputed to the instrumentality of Satan: not to say that to have prayed for the removal of *such*, might have savoured of presumption. The most probable conjecture (for we can rise no higher) is that of Bps. Bull and Sherlock, Whitby, Lord Barrington, Benson, Doddr., Mackn., and Rosenm., that it was a *paralytic* and *hypochondriac affection*, which occasioned a distortion of countenance, and many other distressing effects, which would much tend to impede his usefulness. This disorder might be called ἄγγελος τοῦ Σατ., as being partly inflicted by Satan. And, indeed, there seems an allusion to the Heb. מלאך, which is properly a past Participle of the obsolete verb (at least not occurring in the O. T.) לאך, to *send*; like *legatus* in Latin.

8. τὸν Κύρ.] i. e. Christ, as appears from the next verse. See Whitby and Macknight, who rightly adduce this as an example of *prayer to Christ*, and consequently a proof of Christ's Divinity. Τρὶς is considered by the Commentators as a certain for an uncertain, but large, number (i. e. *often-times*.) To the passages cited by them, I add Eurip. Hippol. 46. Μηδεὶς μάταιον εἰς τρὶς εὔξασθαι Θεῷ, and Job. xxxiii. 29., which I would render, "So all these things doth God work with man unto three times," namely, by divinely sent disorders, by nocturnal visions, and by divine messengers. See supra from v. 15. In the Version of Symmachus, for δὶς τρὶς read εἰς τρίς. Our common translation *oftentimes* is rather an *interpretation*, and that an erroneous one. See Rosenm. in loc.

9. εἴρηκέ μοι.] Namely, either by *vision*, or by the *Bath kol* mentioned in 1 Kings xix. 12. Ἀρκεῖ σοι signifies "is sufficient for thy help," implying a *promise* of support, as supra ix. 8. "God is *able* to make all grace abound to you." Thus ἡ χάρις μου signifies the gracious support of God, both internally and externally. Τελειοῦται, "plenius sese exserit." Ἐν ἀσθ., i. e. in the weakness of the instruments I employ.

— ἥδιστα οὖν — ἀσθ. μου.] There is some appearance of incongruity between ἥδιστα and καυχ.; ἥδιστα rather requiring ὑποίσομεν, as in 2 Macc. ii. 28. (which St. Paul seems to have had in mind) ἥδεως τὴν κακοπάθειαν ὑποίσομεν. This, however, may be removed by supposing in καυχ. a *significatio prægnans*, thus: "Most willingly therefore will I bear with, nay, rather rejoice in, and boast over my infirmities, [than be discouraged under them]." Ἵνα ἐπισκηνώσῃ — Χρ., "that the power of Christ may rest upon me [to strengthen and support me]."

10. εὐδοκῶ.] I am well pleased, complaceo mihi. By ἀσθενείαις, ὕβρεσιν, ἀνάγκαις, διωγμοῖς, and στενοχωρίαις, are meant distresses of various kinds; the sense being first expressed by a *general* term (ἀσθένεια), then followed up by *particu-*

b Supra 11. 1, 5. χωρίαις, ὑπὲρ Χριστοῦ· ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι. [b] Γέ- 11
γονα ἄφρων [καυχώμενος]· ὑμεῖς με ἠναγκάσατε. ἐγὼ γὰρ ὤφειλον
ὑφ᾽ ὑμῶν συνίστασθαι· οὐδὲν γὰρ ὑστέρησα τῶν ὑπερλίαν ἀποστόλων,
εἰ καὶ οὐδέν εἰμι.

c 1 Cor. 9. 2. supra 4. 2. & 6. 4. & 11. 6. d 1 Cor. 9. 12. supra 11. 9. [c] Τὰ μὲν σημεῖα τοῦ ἀποστόλου κατειργάσθη ἐν ὑμῖν ἐν πάσῃ 12
ὑπομονῇ, ἐν σημείοις καὶ τέρασι καὶ δυνάμεσι. [d] Τί γάρ ἐστιν ὃ 13
ἡττήθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μή, ὅτι αὐτὸς ἐγὼ οὐ κατε-
e Acts 20. 33. infra 13. 1. νάρκησα ὑμῶν; Χαρίσασθέ μοι τὴν ἀδικίαν ταύτην. [e] Ἰδοὺ, τρίτον 14
ἑτοίμως ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ καταναρκήσω ὑμῶν· οὐ γὰρ
f Supra 1. 6. & 6. 12, 13. Col. 1. 24. 2 Tim. 2. 10. ζητῶ τὰ ὑμῶν, ἀλλ᾽ ὑμᾶς. οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς γονεῦσι
θησαυρίζειν, ἀλλ᾽ οἱ γονεῖς τοῖς τέκνοις. [f] Ἐγὼ δὲ ἥδιστα δαπανήσω 15

iar ones, by way of example. Ὑπὲρ Χριστοῦ belongs to *all of these*. In ὅταν ἀσθενῶ, τότε δυνατός εἰμι we have a beautiful turn (like that of Philo, cited by Wets., μὴ ἀναπίπτετε, τὸ ἀσθενὲς ὑμῶν δίναμίς ἐστι.) q. d. 'The more I am brought down by tribulation, the more do I experience the supports of Divine strength.' See Phil. iv. 13.

11. γέγονα ἄφρων καυχ.] As the Apostle *began* this detail of his merits and spiritual endowments with the deprecatory softening ἀνέχεσθέ μου τῆς ἀφρ. &c. and ὡς ἄφρονα δέξασθε, so he *ends* it with an apology introductory of the *reason* for it; q. d. "Ye see, then, that I have made myself a fool in boasting. But *ye* have *compelled* me so to do, viz. by rendering it necessary to do justice to myself, and also for your good, by disabusing you of your prejudices." It is truly, though quaintly, observed by Fuller, in his Holy State, that "self-praising comes most naturally from a man where it comes most violently from him in *his own defence*. For though modesty binds a man's tongue to the peace in this point, yet, being assaulted in his credit, he may stand upon his guard; and then he doth not so much *praise* as *purge* himself." And Bishop Sanderson, in his Sermon on Job xxix. 14—17., remarks, that "when men do us manifest wrong, it is not vanity, but charity, to do ourselves right; and whatever appearance of folly, or vain boasting, there may be in so doing, those are chargeable with all, who compel us thereunto, and not we."

Καυχώμενος after ἄφρων is omitted in many ancient MSS., Versions and Fathers, and is cancelled by Griesb. It may, indeed, be suspected of being an interpolation.

The next words show *how* he was compelled; namely, by the want of that *commendation* from them which was his due, since he was nothing inferior to the chiefest Apostles. His merits and endowments ought to have been summed up by *them*, and then it would not have been necessary to praise himself.

The words εἰ καὶ οὐδέν εἰμι may, with most Commentators, be taken as said seriously (as in John viii. 54.), and as expressive of genuine humility; his own weaknesses being considered apart from the strength of his Lord. Many eminent Commentators, however, with good reason, regard them as said *sarcastically*, and ex opinione *Pseudapostolorum*; q. d. though I am, it seems, a nobody. This may be confirmed from Soph. Trach. 1109. κἂν τὸ μηδὲν ὦ. & Aj. 767. κἂν ὁ μηδὲν ὤν.

12. τὰ μὲν σημεῖα.] The μὲν is for μέντοι, *saltem*. Τοῦ ἀπ. is rightly rendered by Wahl, "of the Apostle;" for the Article is not without its force, but has the *hypothetical* use. See Middl. Gr. A. Ch. III. § 2. So we say, "he gave proofs of *the* general, or the hero." Κατειργ., "have been effected," scil. ὑπ' ἐμοῦ. Here by σημεῖα are denoted *documenta, proofs*, as in Matt. xvi. 3. Rom. iv. 11. 1 Cor. xiv. 22. and Thucyd. i. 10. Ἐν πάσῃ ὑπομονῇ is taken as supra vi. 4. ἐν παντὶ συνιστῶντες ἑαυτοὺς ὡς Θεοῦ διάκονοι· ἐν ὑπομονῇ πολλῇ. Or ἐν ὑπομ. may be taken for ὑπομενόντως, *perseveringly*, as in Luke viii. 15. Rom. viii. 25. Heb. xii. 1. Here σημ., τέρ., and δυν. are associated, like δυν., τέρ., and σημ. at Acts ii. 2., where see Note, and Tittm. de Syn. Compare Rom. xv. 19.

13. Having shown that no signs of an Apostle were wanting in him, he enquires whether there be any *other* deficiency, which should leave them inferior to other churches. q. d. "[What have you to complain of?] for in what," &c. At ὃ supply κατά. Ἥττ. here signifies to be in an inferior condition; of which sense some examples are cited from the Classical writers. Ὑπὲρ is for μᾶλλον ἤ. The αὐτὸς ἐγὼ is, I think, *emphatic*, q. d. "*I* myself have not, whatever others may have." Χαρίσασθε — ταύτην contains one of the most cutting things ever said.

14. This and the next verse are, as Emmerl. observes, parenthetical, v. 16. being closely connected with v. 13. The scope of the passage is to exclude any misrepresentation of the false teachers, — that he was only urging his past moderation, to pave the way for future demands upon them. Thus the sense is: "I have not been burdensome to you [heretofore]; and when I come to you again [as I am now for the third time purposing in mind to do] I *will* not be burdensome to you." So xi. 12. ὃ δὲ ποιῶ καὶ ποιήσω. The best Commentators are agreed that the τρίτον is to be referred to ἑτοίμως ἔχω; since it appears from i. 15. that his last visit could only be the *second*.

— οὐ γὰρ ζητῶ — ὑμᾶς] q. d. I seek not your substance, but only desire the salvation of your souls. Οὐ γὰρ ὀφείλει — τέκνοις. An adagial sentence (perhaps formed on Ezek. xxxiv. 2.) expressed *populariter*, and referring to what is natural, and in the regular order of things. Grot. here cites the law dictum "Ratio naturalis, quasi lex quædam tacita, liberis parentum hæreditatem adducit."

15. δαπανήσω καὶ ἐκδαπ.] q. d. "I am ready to spend my time, substance, health, strength — nay, my very *life* for your sake." Ἐκδαπ. signifies to be utterly exhausted by labours, &c. Thus the expression is similar to that at Acts xx. 24. ἀλλ' οὐδενὸς λόγον ποιοῦμαι, οὐδὲ ἔχω τὴν ψυχήν μου τιμίαν

καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν· εἰ καὶ, περισσοτέρως
16 ὑμᾶς ἀγαπῶν, ἧττον ἀγαπῶμαι. Ἔστω δέ· ἐγὼ οὐ κατεβάρησα ὑμᾶς·
17 ἀλλ', ὑπάρχων πανοῦργος, δόλῳ ὑμᾶς ἔλαβον. [g] Μή τινα ὧν ἀπέσταλ-
18 κα πρὸς ὑμᾶς, δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς; [h] Παρεκάλεσα Τίτον,
καὶ συναπέστειλα τὸν ἀδελφόν· μήτι ἐπλεονέκτησεν ὑμᾶς Τίτος; οὐ τῷ
αὐτῷ πνεύματι περιεπατήσαμεν; οὐ τοῖς αὐτοῖς ἴχνεσι;
19 [i] Πάλιν δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα; κατενώπιον τοῦ Θεοῦ, ἐν
Χριστῷ λαλοῦμεν· τὰ δὲ πάντα, ἀγαπητοὶ, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς.
20 [j] Φοβοῦμαι γὰρ, μή πως ἐλθὼν, οὐχ οἵους θέλω εὕρω ὑμᾶς, κἀγὼ
εὑρεθῶ ὑμῖν οἷον οὐ θέλετε· μήπως ἔρεις, ζῆλοι, θυμοὶ, ἐριθεῖαι,
21 καταλαλιαὶ, ψιθυρισμοὶ, φυσιώσεις, ἀκαταστασίαι· [k] μὴ πάλιν ἐλθόντα
με ταπεινώσῃ ὁ Θεός μου πρὸς ὑμᾶς, καὶ πενθήσω πολλοὺς τῶν προ-
ημαρτηκότων, καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ
καὶ ἀσελγείᾳ ᾗ ἔπραξαν.
1 XIII. [l] ΤΡΙΤΟΝ τοῦτο ἔρχομαι πρὸς ὑμᾶς· ἐπὶ στόματος

g Supra 7 2.
h Supra 8. 6, 16, 18, 22.
i Supra 5. 12.
j 1 Cor. 4. 21. supra 10. 2. infra 13. 2, 10.
k Infra 13. 2.
l Num. 35. 30. Deut. 17. 6. & 19. 15. Matt. 18. 16. John 8. 17. supra 12. 14. Heb. 10 28.

ἐμαυτῷ. The next words, εἰ καὶ — ἀγαπῶμαι are well rendered by Emmerl.: "Si vel amorem vestri, qui in me summus est, vester erga me amor parum æquet." It is a fine remark of Theodoret and Theophyl., that what is here said is at once *accusatory*, and yet *conciliatory*. He heals the pain he might inflict by charging them with *want of affection to him*, by intimating *his great affection for them*.

16. ἔστω δὲ — ἔλαβον.] The Apostle here speaks in the person of his calumniators, making their words his own. Δόλῳ ὑμᾶς ἔλαβον is supposed by almost all Commentators to mean, "I took you in, made a gain of you, by artifice and stratagem." The sense, however, seems simply to be: "I practised, it seems, upon you a piece of refined artifice, and sought to accomplish my selfish purpose by the instrumentality of *another person*."

17. Here τινα — δι' αὐτοῦ is put (as Emmerl. observes) by a *popular* mode of expression, for διὰ τινὰ ἐκείνων, οὓς, &c.

18. παρεκάλ. Τίτον, &c.] This has reference to what was said supra viii. 6. 18. The Apostle appeals to *facts*, which they themselves could not deny. And the interrogation at μήτι ἐπλεον. implies a strong negation. The sentence, arranged according to the regularity of *Western* composition, would run thus: "Did Titus, whom I requested to go to you, or the brother whom I sent with him, make a gain of you?" This the Apostle follows up with a sentence in which the consequent is put for the antecedent. He does not say, "No, they walked in my steps," but delicately substitutes, "Have we not walked in the same spirit, — pursued the same disinterested course?" Τὸν ἀδ. should be rendered "*the* brother," i. e. the one whom ye well know. See Note supra viii. 18—21.

19. πάλιν δοκεῖτε — ἀπολ.] This is said in order to prevent the anxiety, which he shows to justify himself in all respects, from being ascribed to improper motives, — whether timidity or selfishness. The πάλιν refers to iii. 1. & v. 12. Now the Apostle does not reply to this by a strong negation, οὐχί; but leaves that to be *implied*, — by stating, with a solemn protestation (in attestation of the truth of what he says), that his views, in acting and writing as he has done, have been solely their edification and spiritual benefit.

20. *This* verse is meant further to apologize for his refutation of the calumny circulated against himself, and for the language of reprehension above addressed to them. Οἵους θέλω, i. e. *reformed*. In οἷον οὐ θέλ. there is, as at x. 2, *punishment* hinted at, which is more fully expressed at xiii. 2. οὐ φείσομαι. At ἔρεις, ζῆλοι, &c. repeat φοβ. μήπως and ὦσι, "lest there be found." The change of construction may be attributed to *delicacy*; since, if the Apostle had finished the sentence as he had begun it, he must have used instead of *nouns denoting vices*, nouns denoting the *persons guilty* of those vices; q. d. lest, namely, I should find you zealots, quarrelsome, backbiters, &c.; as Rom. i. 30. The terms ἔρεις, ζηλ. θυμ. denote the more violent forms, and καταλαλιαὶ and ψιθ., the milder modifications, of anger and ill-will. Φυσιώσεις denotes a *party spirit*: and ἀκαταστασ. refers to that confusion which must thence arise. Comp. Jam. iii. 16.

21. Here the Apostle hints at something *worse, immorality*. The πάλιν may be taken either with ἐλθόντα, or with ταπεινώσῃ. But the former seems preferable. Μή με ταπειν. ὁ Θεός μου π. ὑ., "lest my God should humble me in respect of you;" i. e. lest I should be mortified, and grieved to find, in some of you, so little profit of my labours. Πενθ. πολλ., &c. The sense is, "[lest] I may have to bewail many who have not repented, and forsaken their sins."

XIII. In this Chapter the Apostle proceeds to intimate his purpose to inflict punishments supernaturally on those who persisted in resisting his authority. And after exhorting them to self-examination, and to anticipate his correction by timely reformation, he concludes with exhortations, salutations, and benedictions.

1. τρίτον τοῦτο ἔρχ.] "I am *preparing*, and intending to come." See Note supra xii. 14. Ἐπὶ στόματος — ῥῆμα. The purport of these words is not a little debated. By many the meaning is supposed to be, "When I come, every matter or complaint respecting impenitent offenders shall be decided according to the rule laid down in the Law (Numb. xxxv. 30. Deut. xvii. 6. xix. 13.),

δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥῆμα.
m Supra 12. 21. m Προείρηκα καὶ προλέγω, (ὡς παρὼν τὸ δεύτερον, καὶ ἀπὼν νῦν) 2
[γράφω] τοῖς προημαρτηκόσι, καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλθω
n Matt. 10. 20. εἰς τὸ πάλιν, οὐ φείσομαι· n ἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦν- 3
o Phil. 2. 7, 8. 1 Pet. 3. 18. τος Χριστοῦ, ὃς εἰς ὑμᾶς οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν. o Καὶ 4
γὰρ εἰ ἐσταυρώθη ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως Θεοῦ· καὶ γὰρ
ἡμεῖς ἀσθενοῦμεν ἐν αὐτῷ, ἀλλὰ ζησόμεθα σὺν αὐτῷ ἐκ δυνάμεως
p 1 Cor. 11. 28. Θεοῦ εἰς ὑμᾶς. p Ἑαυτοὺς πειράζετε εἰ ἐστὲ ἐν τῇ πίστει, ἑαυτοὺς 5
δοκιμάζετε· ἢ οὐκ ἐπιγινώσκετε ἑαυτοὺς, ὅτι Ἰησοῦς Χριστὸς ἐν ὑμῖν

and sanctioned by the Gospel (see Matt. xviii. 16.), that by the testimony of two or three witnesses," &c. Some ancient and several modern Commentators, however (as Grot., Hamm., and Locke), understand by these *witnesses* the Apostle's admonitions in his two Epistles. The sense, however, seems to be that assigned (and I think rightly) by Mr. Scott: "When at length he should come, he would proceed against them according to that Law, or to the rule laid down by Christ for his disciples." (Matt. xviii. 15—18.) "In the former Epistle (continues Mr. S.) he had before told them of his purpose; in the preceding part of this Epistle he had again warned them, as if present with them; and here, again, at the conclusion, being yet 'absent,' and giving them a little longer space to repent, he now wrote, to assure those who had before sinned and continued untractable, and all others who might countenance them, that when he came again, he would 'not spare' the offenders, nor appear so timid and weak as they before had concluded him to be (x. 1—11. xii. 17—21. 1 Cor. iv. 18—21. v. 1—5.); especially as some of them boldly demanded 'proof' of Christ's speaking 'in him' as his Apostle; though this had already been confirmed by no feeble evidence, but by his 'mighty power working in and among them, in various ways.'"

2. *προείρηκα καὶ προλέγω.*] The sense is, "I have just told and warned you, and I now say it before-hand." This is, Emmerl. says, put for πολλάκις ἔλεγον, νῦν λέγω at Phil. iii. 19. and προλέγω ὑμῖν καθὼς καὶ προεῖπον Gal. v. 21. With respect to ὡς παρὼν νῦν, the best Commentators are agreed that the sense is, "as if I were present the second time, though now, as yet, absent." Εἰς τὸ δεύτ. is for εἰς τὸ πάλιν, like εἰς τὸ ἔπειτα. The construction is cleared by the parenthesis. Γράφω is wanting in several MSS. of the Western recension, and is cancelled by Griesb., Tittm., and Vat.: rightly; as we can better account for the *insertion*, than the *omission* of the word.

3, 4. On the construction, punctuation, and sense of these verses, difference of opinion exists. Many recent Commentators connect ἐπεὶ δοκιμὴν — Χριστοῦ at v. 3. with ἑαυτοὺς πειρ. at v. 5, thus making the former contain a *protasis*, and the latter an *apodosis*; throwing the intermediate words into a parenthesis. But though this method yields a good sense, it seems too artificial and far-fetched; nor is the Apostle accustomed so accurately to complete a sentence, interrupted by so long a parenthesis. The common mode of pointing and taking the words seems to be more natural, and yields full as good a sense. The sense of v. 3. may be thus expressed: "Especially since some of you boldly demand a proof of Christ's speaking in me, as his Apostle; though this hath been already confirmed by evidence of the strongest kind, namely, by His mighty power working in and through me, in various ways." By δοκ. is meant, as Newc. observes, "a proof to be evidenced by the exercise of my authority." Δυνατεῖ, viz. in the working of miracles, either to cure, or to inflict disorders, and by the communication of the spiritual gifts. This δύναμις, exerted through the instrumentality of Paul, attested his Divine legation as Apostle. Nay, his very success in converting them to the Gospel, so that they had received the Spiritual Gifts, was also another testimony that God worked with Paul. See Whitby.

The sense of v. 4. is well expressed by Whitby in the following paraphrase: "For though he was crucified through [the] weakness [of that human nature which he took upon him, and in that appeared to others as weak], yet he liveth [and discovereth efficaciously that he doth so] by the power of God [so gloriously attending the invocation of his name, and faith in him]: we also [Gr. *and so we also*] are [as yet in your apprehension] weak in him, but we shall [appear to] live by the power of God [exerting itself by us] towards you." The scope of the argument is well pointed out by Mr. Scott as follows: "For though Jesus was crucified, as if he had been only a weak helpless man; and was despised as unable to 'save himself;' yet he was raised from the dead, and lived in glory, 'by the power of God,' to 'put all enemies under his feet' In like manner, the Apostle and his brethren appeared weak and despicable, as being made like the Saviour; and the *power*, which they spake of, seemed to be *dead*, because they did not exercise it: yet they were assured that it would revive, and that they should be evidently quickened, and endued with the power of God, exerted in their behalf towards the disobedient Corinthians, by inflicting miraculous judgments upon them."

5. *ἑαυτοὺς πειρ.*, &c.] Instead of presumptuously demanding proofs, where none ought to be required, he bids them try and examine *themselves*; and if they be but in the faith, they will find sufficient proofs of his Divine legation, in the Spiritual Gifts and general reformation produced through his preaching, as well as to prove Christ to be in them, by His power. But that would prove his own Divine mission.

— ἢ οὐκ ἐπιγ., &c.] The sense seems to be: "Do ye not know concerning yourselves, and find that Jesus Christ is in you?—unless, indeed, ye be not genuine Christians, but deserving rejection, and therefore destitute of proof that Christ is in you." It should seem that the Apostle here uses ἀδόκ. in a double sense *per parono-*

6 ἐστιν; εἰ μήτι ἀδόκιμοί ἐστε. Ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ
7 ἐσμὲν ἀδόκιμοι. [q] Εὐχομαι δὲ πρὸς τὸν Θεὸν, μὴ ποιῆσαι ὑμᾶς κακὸν q Supra 6. 9.
μηδέν· οὐχ ἵνα ἡμεῖς δόκιμοι φανῶμεν, ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιῆτε,
8 ἡμεῖς δὲ ὡς ἀδόκιμοι ὦμεν. οὐ γὰρ δυνάμεθά τι κατὰ τῆς ἀληθείας,
9 ἀλλ' ὑπὲρ τῆς ἀληθείας. [r] χαίρομεν γὰρ ὅταν ἡμεῖς ἀσθενῶμεν, ὑμεῖς r Supra 11. 30. & 12. 5, 9, 10.
10 δὲ δυνατοὶ ἦτε· τοῦτο δὲ καὶ εὐχόμεθα, τὴν ὑμῶν κατάρτισιν. [s] Διὰ s 1 Cor. 4. 21. supra 2. 3. & 10. 2, 8. & 12. 20, 21.
τοῦτο ταῦτα ἀπὼν γράφω, ἵνα παρὼν μὴ ἀποτόμως χρήσωμαι, κατὰ
τὴν ἐξουσίαν ἣν ἔδωκέ μοι ὁ Κύριος εἰς οἰκοδομὴν, καὶ οὐκ εἰς
καθαίρεσιν.
11 [t] Λοιπὸν, ἀδελφοὶ, χαίρετε, καταρτίζεσθε, παρακαλεῖσθε, τὸ αὐτὸ t Rom. 12. 16, 18. & 15. 5. 1 Cor. 1. 10. Phil. 2. 2.
φρονεῖτε, εἰρηνεύετε! καὶ ὁ Θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ'
12 ὑμῶν. [u] Ἀσπάσασθε ἀλλήλους ἐν ἁγίῳ φιλήματι· ἀσπάζονται ὑμᾶς οἱ & 3. 15, 16. 1 Pet. 3. 8. Heb. 12. 14.
13 ἅγιοι πάντες. Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ u Rom. 16. 16. 1 Cor. 16. 20. 1 Thess. 5. 26. 1 Pet. 5. 14.
Θεοῦ, καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος μετὰ πάντων ὑμῶν. ἀμήν.

masiam. In the *latter* of the two, the word is used in the next verse. It is here remarked by Mr. Valpy, "that the proof of Christ's presence in any Church, was the existence of *miraculous* powers and spiritual gifts in that Church." Which is true as far as it goes; but the Apostle had, I apprehend, a reference to something besides *that*, namely, the *dwelling of Christ* in their hearts by faith, producing its genuine fruits in good works. See Mr. Scott.

6. γνώσεσθε — ἀδόκιμοι.] The sense (somewhat dubious) seems to be this: "But I trust that we find and know that *we*, at least, are not ἀδόκιμοι, i. e. destitute of the proof of Divine power in us."

7. The sense of the verse seems to be this: "However, I pray that ye may do nothing evil, and deserving of punishment; [for it is my wish and purpose] not that our divine commission be by that means approved; but [rather] that ye may do what is right and good, and that we may thereby be, as it were, without that proof, by not having to exercise the power," viz. of punishing offenders.

8. οὐ γὰρ δυνάμεθα — ἀληθείας.] The sense is here disputed. But there is good reason to deviate from the common interpretation, by which the sense is: "[Ye need fear no injustice or partiality]; for our decisions must be agreeable to the truth which is in Jesus, being preserved from error by the same Being who intrusted us with this mighty power." Ἀλλ' ὑπὲρ τῆς ἀλ. is, as Emmerl. observes, for ἀλλ' ὀφείλομεν πάντα ποιεῖν ὑπὲρ τῆς ἀλ. See 1 Tim. iv. 3. Ἡ ἀλήθ. must here mean true religion; a signification frequent in the N. T.

9. χαίρομεν γὰρ — δυν. ἦτε.] This has reference to the preceding ἵνα ὑμεῖς, &c. The sense seems to be: "Nay, so far are we from wishing to give proof of our power, by having to punish your irregularities, that we rather rejoice when we are [thus] *weak* (i. e. *seem* weak, by not having our power shown by the proof) and ye *are strong* [in faith and good works]."

— τοῦτο δὲ — κατάρτ.] "This [it is that] we not only wish, but even pray for; [namely] your reformation and perfection, that we may have no *cause* to exercise severity towards you." Κατάρτισις signifies properly the setting of a broken bone, or curing a distorted limb. Here it denotes "your restoration to a sound and perfect state."

10. διὰ τοῦτο, &c.] This is, as Theoph. observes, meant to apologize for the objurgatory and minatory language he had employed; — namely, as wishing that it would have to be extended no further than *words*, and not shown in *deeds*. The next words are a repetition of what was said at x. 8.

11. καταρτίζεσθε.] See Note on v. 9. The meaning seems to be: "strive after reformation and perfection." Thus our Lord says, Matt. v. 48. ἔσεσθε οὖν τέλειοι· by which can only be meant, "aim at, strive after being perfect." That God hath *His* part in this work, as well as man, is clear from Heb. xiii. 21. καταρτίσαι (scil. ὁ Θεὸς) ἐν παντὶ ἔργῳ ἀγαθῷ.

— παρακαλ.] "take comfort;" or, as some explain, "comfort each other." Τὸ αὐτὸ φρονεῖτε, "aim at concord in your religious sentiments, avoiding dissensions and factions." The Apostle then fortifies his exhortation, by proposing a strong motive to the practice of this unanimity and concord; — namely, that the God of all love, the Giver of peace and all other blessings, will be with them, namely, for their protection against all who seek to interrupt that peace and concord.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΓΑΛΑΤΑΣ ΕΠΙΣΤΟΛΗ.

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v Infra ver. 11, 12.
Tit. 1. 3.
Acts 2. 24, 32. & 3. 15. & 4. 10. & 10. 40. & 13. 30, 34. & 17. 31. Rom. 4. 24. & 8. 11. 1 Cor. 6. 14. & 15. 15. 2 Cor. 4. 14. Eph. 1. 20. Col. 2. 12. 1 Thess. 1. 10. Heb. 13. 20.

I. [v] ΠΑΥΛΟΣ ἀπόστολος (οὐκ ἀπ᾽ ἀνθρώπων οὐδὲ δι᾽ ἀνθρώ- 1
που, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ Θεοῦ Πατρὸς τοῦ ἐγείραντος αὐτὸν

This was among the earliest of the Epistles of St. Paul; being written about A. D. 52 or 53: some say 48 or 49. The Galatians had been converted to Christianity six or seven years before, chiefly or entirely by St. Paul. But after his departure, Judaizing teachers had crept in, who maintained the necessity of circumcision, and the observance of the precepts of the Mosaic Law; and, in order the more effectually to work their purposes, had depreciated the authority of St. Paul; representing that he was *no Apostle*, having only a *deputed* commission from the Apostles and elders at Jerusalem; who had always, they said, required or encouraged an adherence to the Mosaic Law. To counteract these errors, St. Paul, in the present Epistle, *first* proves his Apostleship, — by showing that he had received it directly from God, appealing to the history of his conversion, and his subsequent conduct. He *then* proceeds to refute the notion of the necessity of an observance of the Jewish Law to salvation; showing not only that those who embrace the Gospel are freed from its observance, but also, that whoever depends on it for acceptance with God, will lose all the benefits to be expected from the Gospel. *Further*, he *vindicates* the doctrine he taught, on the important subject of justification by faith without the works of the Law, and shows the folly of the Galatians in going about to subject themselves to the Law, whereby they would forfeit the benefits of the Covenant of Grace. Lastly, after giving them various instructions and exhortations to walk worthy of their high calling, and especially to make a right use of their Christian freedom, he concludes with a brief summary of the topics above discussed, terminating in an Apostolical benediction.

Hence it is plain that the present Epistle relates to the same subject as that to the *Romans*, justification by faith only; though a difference is perceptible in the manner of treating the subject, arising, Paley thinks, "from the difference in St. Paul's situation. In this Epistle to the *Galatians*, whose Church he had *founded*, he rests much upon *authority:* in that to the *Romans*, where he was not personally known, nor his authority established, he rests entirely on *argument*." Besides this, however, there are other, and more material points of difference, which are well stated by Dr. Mackn. in his preface to this Epistle. The Epistle to the *Galatians* (he shows) "was intended to prove, against the Jews or Judaizers, that men are justified by *faith*, without the works of the Law of Moses. Whereas the Epistle to the *Romans* treats of justification on a more enlarged plan: being meant to prove, both against Jews and *Gentiles*, that neither the one nor the other can be justified meritoriously by performing works of Law, or any law of works; but that all must be justified *gratuitously* by faith, through the obedience of Christ. Accordingly the two Epistles supply a complete proof that justification is not to be obtained meritoriously, either by rites and ceremonies (though of Divine appointment) or by works of morality; but that it is entirely a free gift, proceeding alone from the mercy of God in Christ."

To proceed from the *subject* and *scope* to the *manner*, here, too, there is a considerable difference between the two Epistles. For while in the Epistle to the *Romans*, the *matter* far excels the *manner*, and, from extreme brevity, a considerable obscurity prevails throughout; in the present, though there is much of conciseness, and, from a similar boldness of expression and peculiarity of treating a subject, much of difficulty often exists; yet here far more of plan and regularity, and a sort of consummateness is found In short, to use the words of Winer in his Prolegomena: "Nihil facile addiderit quispiam, quod argumentorum incredibilem vim augeat; nihil demserit, quod absonum aut debile; nihil trajecerit, quod alieno loco positum videatur. Bene omnia composita absolutaque sunt, æquabiliter fluunt, et his, qui legant, assensum pæne extorquent."

C. I. 1—5. In these vv. is contained the *inscription* and the *salutation*. In treating of the former, there is, I think, much clearness imparted to a somewhat involved sentence, by placing the words οὐκ ἀπ᾽ ἀνθρώπων — ἐκ νεκρῶν (as I have done, after the example of Prof. Schott, in his learned edition of this Epistle) between marks of parenthesis. The scope of this parenthetical portion is to show the *grounds* of Paul's claim to Apostleship, which, it seems, had been called in question. Instead, therefore, of merely saying (as

2 ἐκ νεκρῶν), καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ, ταῖς ἐκκλησίαις τῆς
3 Γαλατίας· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς, καὶ Κυρίου ἡμῶν
4 Ἰησοῦ Χριστοῦ, [x] τοῦ δόντος ἑαυτὸν ‡ ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, ὅπως
ἐξέληται ἡμᾶς ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ, κατὰ τὸ θέλημα τοῦ
5 Θεοῦ καὶ Πατρὸς ἡμῶν· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων.
ἀμήν.

x Matt. 20. 28. infra 2. 20. Eph. 5. 2. Tit. 2. 14. Heb. 9. 14.

6 Θαυμάζω, ὅτι οὕτω ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς

in the Epistles to the Corinthians and those to the Colossians and Ephesians), διὰ θελήματος Θεοῦ, he enters more at large into the thing, showing what he is *not*, as well as what he *is*. In this parenthesis, ἀπόστολος (or rather ἀποστελλόμενος), must be supplied from the preceding. See Note on 2 Cor. xii. 7. ἄγγελος Σατᾶν. The ἀπ' ἀνθρ., and δι' ἀνθρ., are *not*, as Koppe and Borger suppose, synonymous. The ἀπὸ signifies "on the part of;" and the διὰ "by the agency or mediation of." Thus the sense is "not commissioned from *men*, meaning the Apostles and Elders at Jerusalem, but from God, not by the agency of man, but by Jesus Christ." It is plain that ἀνθρώπου (which signifies any mere man) points to the *Divine* origin of Christ. Hence the passage was justly regarded, by Origen and the other Fathers, as one among those which prove the divinity of our Lord.

— διὰ Ἰ. Χρ. καὶ Θεοῦ Π.] i. e. of Divine appointment. So Abp. Newc. explains: "by the ministration of Christ who appeared to me; and ultimately by the act of God." Τοῦ ἐγείρ. αὐτὸν ἐκ νεκρῶν. The reason for adding this was, doubtless, as Calvin, Koppe, Borger, and Winer point out, to show the *grounds* which approved Jesus as Son of God, and supreme Ruler of the Church: especially as on this rested St. Paul's claims to a Divine legation.

2. ἀδελφοί.] I have in Recens. Synop. proved that this cannot mean, as some modern Commentators (even Borger and Schott) suppose, "brother Christians," but (as all the ancients, and almost all the moderns, Beza, Hamm., Whitby, Doddr., Koppe, Rosenm., Michael., Iaspis, and Winer explain) "brother ministers." Compare 1 Cor. i. 1. 1 Thess. i. 1. Phil. iv. 21. Πάντες, on which the other interpretation is chiefly grounded, is often applied to a *small* number, as *three* or *four*. Ταῖς ἐκκλ., i. e. all of them in the province.

3. χάρις ὑμῖν, &c.] See Note on Rom. i. 7.

4. τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμ.] The sense is, "who gave himself up to death for our sins," i. e. as a sacrifice for their expiation. Several MSS., some Fathers, and the Ed. Princ. have for ὑπὲρ, περὶ, which was preferred by Mill, and has been edited by Matth., Griesb., Tittm., Winer, and Schott. It is difficult to say which reading deserves the preference; since ὑπὲρ ἁμαρτιῶν and περὶ ἁμ. in this sense are both of them found in the N. T., and one is as frequent as the other. Not to say that ὑπὲρ and περὶ are often confounded in the MSS. of the Classical writers. Here, however, while internal evidence is perhaps equal for each; *external* evidence is in favour of ὑπέρ. Of περὶ the sense is nearly the same; for, as the Commentators remark, περὶ τῶν ἁμαρτιῶν, according to the language of Scripture, is used of a *sin-offering*, as implying an *atonement* for the sin committed.

This circumstance, Chrys. observes, is mentioned, to show the vast superiority of the Gospel over the Law, in respect to the expiation for sin. Compare 1 Macc. vi. 44. Tit. ii. 14.

— ὅπως ἐξέληται — πονηροῦ] "in order that he might [thereby] deliver us from this present evil age;" by which is meant, might deliver us from conformity to its corrupt manners, and the condemnation consequent thereon. Ἐξαιρεῖσθαι signifies to rescue any one from evil, and by implication, bring him to good. Τοῦ αἰῶνος, i. e. the present state of things in the world (marked by sin and misery) *this* world, as compared with the *future* and heavenly one; where sin and sorrow shall be done away; or, as it here seems to mean, the corrupt *men of the world*, the ἡ γενεὰ ἡ σκολία, Acts ii. 40. See also Rom. xii. 2. The deliverance, however, may be both from the fate attending the evil *men* of this world, and from the evil customs, examples, and *practices* of the world; just as, in the Lord's prayer, we pray to be delivered from *evil*, or from the *Evil One*.

— κατὰ τὸ θέλ. τοῦ Θεοῦ κ. Π. ἡ.] "agreeably to the will of God, even our Father." See 1 Cor. xv. 24. 2 Cor. i. 3. Col. iii. 17. A formula, Winer observes, frequent in St. Paul's writings. And he refers to 1 Cor. xv. 24. 2 Cor. i. 3. xi. 31. Eph. i. 3.

5. ἡ δόξα.] This is rendered by Wakef, "the glory of this deliverance and salvation." So Rom. xi. 36. xvi. 27. Eph. iii. 21. Phil. iv. 20. 2 Tim. iv. 18. 1 Pet. iv. 11. The common version, however, is defended by Acts vii. 2. ὁ Θεὸς τῆς δόξης, from which it seems that δόξα is one of those nouns, which, when used in their most abstract sense, take the Article. See Middl. Gr. A. Ch. v. § 1.

Besides, as Winer and Scott have seen, the Article is used, when the subject of the discourse is *God*. On the substance of the doctrine taught in these introductory six verses, see an able summary by Whitby.

6. The Apostle now passes at once, and somewhat abruptly, to an attack on the gross errors in doctrine, into which the Galatians had fallen; —errors so serious and fundamental, that they might be said to form *another* Gospel. Accordingly he opens his subject in the language of astonishment at their conduct.

— θαυμάζω, ὅτι οὕτω ταχ. μετατ.] Astonished he might justly be, because they had all the means of being better informed. Μετατίθεσθαι signifies, in the middle voice, *properly* to change one's place; and *figuratively*, to change one's side, and go over to another. Thus we may render, "that ye are gone over, or going over from him." Τοῦ καλ. *may*, with several Commentators, be referred to *Christ:* though as the office of calling is elsewhere ascribed to *God*, the ancient and most modern Expositors are right in so applying it here. But in fact, there is (as Michaelis, Borger, and Scott remark) a *breviloquentia* (as ἐν ἁγιασμῷ in 1 Thess. iv. 7.) of which the full sense

y Acts 15. 1. 2 Cor. 11. 4. infra 5. 15. ἐν χάριτι Χριστοῦ, εἰς ἕτερον εὐαγγέλιον· [y] ὃ οὐκ ἔστιν ἄλλο· εἰ μή 7
τινές εἰσιν οἱ ταράσσοντες ὑμᾶς, καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέ-
z 1 Cor. 16. 22. λιον τοῦ Χριστοῦ. [z] Ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγ- 8
a Rev. 22. 18. γελίζηται ὑμῖν παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω· [a] ὡς 9
προειρήκαμεν, καὶ ἄρτι πάλιν λέγω· εἴ τις ὑμᾶς εὐαγγελίζεται παρ'
b 1 Thess. 2. 4. James 4. 4. ὃ παρελάβετε, ἀνάθεμα ἔστω. [b] Ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν 10

is: "who hath called you, that you should be and continue in the state of grace by Christ." Here Theodoret points out the strength of the reproach; which is, not that they are turned from this doctrine to that, but altogether from Him who called them to the grace of Christ; not from Christ only, but from God himself: implying that the observance of the Law must be a denial of the authority of the Lawgiver; for the Father himself who gave the Law, hath called them to the Gospel. Consequently an abandonment of this, and a return to the Law, must be a defection from Him who had called them.

Ἐν χάριτι is by most modern Commentators taken for εἰς χάριν. But the ancient and some eminent modern Expositors, as Koppe and Win., render, "by or through the grace of Christ," i. e. unto salvation; as Rom. v. 15. 2 Cor. i. 12. 2 Thess. ii. 16. Which latter mode is preferable. Εἰς ἕτ. εὐαγγ.; i. e. *as it were* another, being so corrupted by the admixture of the dogmas of another religion, Judaism.

7. ὃ οὐκ ἔστιν ἄλλο, εἰ μή, &c.] There is some difficulty in tracing the *construction*, and consequently uncertainty as to the exact *sense* of the words. The ancient and most modern Commentators, supposing the ὅ to refer to εὐαγγ., take the εἰ μὴ as put for ἀλλὰ, *attamen*. And they lay down the sense *either* as follows: "Which, however, is not another Gospel; but there are some," &c.; *or* thus: "Which, however, is not another Gospel, not worthy of that name, nor indeed the Gospel at all; but, notwithstanding, there are some," &c. Others, as Grot., Calvin, Crell., Locke, Bornemann, and Win., take the ὅ to refer to the whole matter in question, (πρᾶγμα) and suppose that the Apostle is giving a reason for their defection, and excusing it by throwing the blame on others; q. d. "Quæ res nihil in se habet aliud, quàm quod," i. e. Cujus rei nulla alia est causa, quàm quod quidam sunt qui, &c.

This latter mode of taking the passage, however, would suppose the Apostle to have expressed his meaning very imperfectly. For, as Scott observes, "thus he ought to have written: ὃ οὐκ ἔστιν ἄλλο, ἢ ὅτι τινές." And indeed there would thus be something not a little forced and far-fetched in the sentence. As to the *former* interpretation, it is rejected by Prof. Schott, on the ground that εἰ μὴ is nowhere put for ἀλλὰ, nor used in any other sense than *nisi*. Yet it has been said by Professor Scholefield (in the Preface to his Sermon entitled St. Paul and St. James reconciled) and Professor Turton, in his Text of the English Bible, p. 74, that this idiom occurs not unfrequently in the N. T. That it is so used, seems decided by 1 Cor. vii. 17. and Rom. xiv. 14. *How* the idiom arises has been before explained. Yet it does not follow, because it *may* be so taken, *where requisite*, that it should be so taken here. Understanding ὃ οὐκ ἔστιν ἄλλο in the first-mentioned sense (which is the most natural, and agreeable to the context), I should prefer, with Schott, to regard it as a parenthetical clause, corrective of the foregoing assertion. So Abp. Newc. paraphrases: "But I recall the word *different*. The Gospel is not sometimes one thing, and sometimes another, but always the same." (Heb. xiii. 8.) Thus the εἰ μὴ will, as Schott remarks, refer to θαυμάζω; and though the correct use of the moods and tenses would require θαυμάζοιμι, ὅτι, &c.; εἰ μή τινες ἦσαν οἱ, &c.; yet the Apostle probably preferred the use of the *Indicative* and the *Present*, because it was more suited to his purpose, (of reprehension) and the *certainty* of his persuasion as to their lapsed state.

— ταράσσ. ὑμᾶς, &c.] Ταράσσειν is here used, as at Acts xv. 24, in the sense to perturb the mind, and pervert the understanding, by throwing in perplexing doubts, and inculcating errors. Μεταστρέψαι has here its primitive sense; i. e. "to change the nature of any thing, by the introduction of something else with which it will not amalgamate;" alluding to the mixture of the Law of Moses with the Gospel. So Aristot. cited by Wets.: τὰ τοῦ Ξεν. μεταστρ.

8. ἀλλὰ] *quinimo;* as in Luke xii. 7. and sometimes in the Classical writers. There is infinite spirit in this sentence. So Theodoret: θερμανθεὶς ἐκ τῆς μνήμης τῶν ἐναντίων, καὶ τῷ δικαίῳ ζέσας θυμῷ, βοᾷ, &c. Ἢ ἄγγ. ἐξ οὐρ. Here there is *supposed*, what is next to an impossibility, for illustration's sake. See Newc. and Scott. Chrys. has shown that the words have reference to the other Apostles, especially Peter and James; whose authority was, no doubt, often pleaded (though falsely) for retaining the rites of the Mosaic Law. Παρ' ὅ, contrary to what. So Rom. xii. 3. xvi. 17. Acts xviii. 13.

— ἀνάθεμα ἔστω.] Ἀνάθεμα does not properly differ from ἀνάθημα, but was only a *later form*. The earlier and purer writers use ἀνάθημα; and almost always in a *good* sense, to denote any thing *set apart*, or *consecrated*. The *new* form, too, was sometimes used in a good sense; though, in the Hellenistic writers, generally in a *bad* one, to denote a thing or person devoted to curses. Literally, separated from use. So the Otaheitan taboo: "interdicted from society, forbidden to be associated with." See more in the Note on I Cor. xvi. 22.

9. Here there is a repetition, arising from earnestness, and used in order to show his settled judgment. Παρελάβετε, "received or learnt [of us.]" See Phil. iv. 9.

10. ἄρτι γὰρ — Θεόν;] There is here an abruptness, and a brevity, which has occasioned some obscurity, and led to a variety of interpretation. But the best Expositors, ancient and modern, are in general agreed in regarding the passage *either* as an *apology* for the foregoing language, which might be thought to savour of vanity; *or* as an *appeal* to *themselves*, whether what the false teachers affirmed of him (namely, that he suited his doctrine to the humours of men), was not a mere calumny. Both views may be admitted. The

Θεόν; ἢ ζητῶ ἀνθρώποις ἀρέσκειν; εἰ γὰρ ἔτι ἀνθρώποις ἤρεσκον,
Χριστοῦ δοῦλος οὐκ ἂν ἤμην.

11 [c] *Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ'* [c] 1 Cor. 15. 1, 3. supra ver. 1.
12 *ἐμοῦ, ὅτι οὐκ ἔστι κατὰ ἄνθρωπον· [d] οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώ-* [d] Eph. 3. 3.
που παρέλαβον αὐτό, οὔτε ἐδιδάχθην· ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ
13 *Χριστοῦ. [e] Ἠκούσατε γὰρ τὴν ἐμὴν ἀναστροφὴν ποτὲ ἐν τῷ Ἰουδαϊ-* [e] Acts 8. 3. & 9. 1. & 22. 4. & 26. 9.
σμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ Θεοῦ, καὶ ἐπόρ- Phil. 3. 6.
14 *θουν αὐτήν· καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνη-* [f] 1 Tim. 1. 13.
λικιώτας ἐν τῷ γένει μου, περισσοτέρως ζηλωτὴς ὑπάρχων τῶν πατρικῶν

ἄρτι refers (as Crell. and Win. have shown) to the whole time which had passed since his conversion to Christianity; q. d. 'now that I have so long preached the Gospel, and suffered so much for its sake.' *Πείθω* is to be taken of *endeavour*, by an idiom very frequent, and especially in this verb. Render: "am I now endeavouring to sway the assent of *men* to my own private notions?" Or, as Koppe, Borger, Winer, and Schott take it to mean, "hominesne enim mihi conciliare volo (institutione meâ Evang.), an Deum?" The *interrogation* involves a strong negation.

—*εἰ γὰρ ἔτι—ἤμην*] "For if I were yet, or still, pleasing men, I should not be a servant of God." See the Notes of Scott and Locke. The *γὰρ* refers to the negation implied in the preceding interrogation; q. d. 'No; for,' &c.

11. The connection here has been thought very doubtful: nay, some are of opinion that there is none, but that a *new* subject is commenced, namely, the proof of his Apostleship. See Theodoret and Borger. I am, however, induced to think, with Schott, that it is connected with the preceding verse; and also with v. 7.; what is there said being *here* more fully treated of; and what is said up to this verse serving to pave the way for introducing the grand point which is treated on at Ch. I. & II. his Apostolical dignity and authority. This connection is well pointed out by Calvin, who remarks: "Hoc est validissimum argumentum, et quasi præcipuus cardo, in quo causa vertitur, non ab hominibus acceptum se evangelium habere, sed divinitus sibi fuisse revelatum." The var. lect. *γὰρ* (inadvertently adopted by Winer and Dr. Burton) doubtless arose (as Schott points out) from a gloss of those who perceived the connection in question, and wished to make it more prominent. But it is well remarked by Schott: "Minime solicitanda vulg. *δέ*. Recte enim sic ponitur ubi oratio ad sententiam transit, quæ, quamvis arcte cohæreat proxime antecedentibus, singulari tamen studio separatim consideranda est ac distinguenda." The *δὲ* should be rendered *autem*, *now*. The idiom by which there is a transposition of *ὅτι* is frequent; and may here, Schott thinks, have been made use of, in order to place a most important topic in the most prominent point of view.

Γνωρίζω seems here to signify *commonefacio*, as in a kindred passage at 1 Cor. xv. 1, or significo. *Οὐκ ἔστι κατὰ ἄνθρ.* is for *ἀνθρώπινον*, i. e. (as the best Commentators, ancient and modern, are agreed), "is not of human origin, nor composed of human precepts received from men, or taught by men;" as the words following explain. So Plutarch, cited by Borger: *ἐκεῖνο δὲ οὐκ ἔστι καθ' Ἡσίοδον, οὐδὲ ἀνθρωπίνης ἔργον σοφίας, ἀλλὰ Θεοῦ.*

12. *δι' ἀποκαλ.*] scil. *παρέλαβον καὶ ἐδιδάχθην*; meaning (as Markl. shows) that he had derived it immediately from Jesus Christ himself, and therefore had no need of instruction from the other Apostles. There is also, no doubt, a reference to the mysterious nature of certain things revealed,—namely, the peculiar doctrines of the Gospel. The chief of these revelations are supposed to have been communicated to Paul when in Arabia.

13. The *γὰρ* refers to a clause omitted; q. d. "[It is scarcely necessary to show this by reference to the well-known events of my early life;] for ye have heard," &c. Or the *γὰρ* may be *exegetical*; what is subjoined being a proof of the foregoing assertion, from a brief narrative of his course of life previous to his conversion, and of the circumstances which attended it. *Ἀναστροφὴ* here is synonymous with the *βίωσις* of Acts xxvi. 4, and signifies manner of life, character, and conduct; as often in the Old and New Testaments, and sometimes in the later Classical writers. The *ποτὲ* is for *προτέραν*, which occurs in Eph. iv. 22. "The argument (Rosenm. observes) is, that from his former life, it is plain that he must have received his doctrine by Divine revelation. For since he was such a persecutor of the Christian religion, how could he have been so suddenly changed, had not a Divine revelation influenced him?"

—*καθ' ὑπερβ.*] for *σφόδρα*, or rather it is a stronger term. The expression *ἐκκλ. τοῦ Θεοῦ* is used, as Winer remarks, to set in a strong point of view the criminality of his conduct, and also that of the Jewish persecutors of that time. *Ἐπόρθουν* is a more forcible term than *ἐδίωκον*, and should be rendered, "laid it waste," namely, by dragging its professors to execution. See Acts ix. 21.

14. *προέκοπτον ἐν τῷ Ἰουδ.*] "made proficiency in a knowledge of the rites and forms of the Jewish religion." *Πολλοὺς συνηλ.*, "many of my age," and, by implication, fellow-students. *Ἐν τῷ γένει μου*, "among those of my own nation." *Ζηλ. ὑπ. τ. π. μ. π.* Verbals like *ζηλ.* have the force of adjectives (taking their regimen, whatever that be), and consequently admit an adverb. *Ζηλωτὴς νόμου* and *νόμων* is an expression frequently occurring in the Apocrypha. The *τῶν πατρ. παραδ.* serves to show what was especially meant by *Ἰουδαϊσμῷ*. This expression, well designated the Judaism of the *Pharisees*, as a religion handed down from their fathers, and containing, together with what was of Divine institution, much of *tradition* merely, and what pretended to no more than human authority, that of their forefathers. Comp. Matt. xv. 2. Mark vii. 3. Acts xxvi. 4. Here Wets. aptly cites Joseph. Antiq. xii. 6. 2. *εἴ τις*

f Acts 9. 15. & 13. 2. Rom. 1. 1. Jer. 1. 5.
g Matt. 16. 17. 2 Cor. 4. 6. infra 2. 8. Eph. 3. 8.

μου παραδόσεων. [f] Ὅτε δὲ εὐδόκησεν [ὁ Θεὸς,] ὁ ἀφορίσας με ἐκ 15
κοιλίας μητρός μου, καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ, [g] ἀποκαλύψαι 16
τὸν Υἱὸν αὐτοῦ ἐν ἐμοὶ, ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν· 17
εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι, οὐδὲ ἀνῆλθον εἰς Ἱεροσό-

ζηλωτής ἐστι τῶν πατρίων ἐθῶν, καὶ τῆς τοῦ Θεοῦ θρησκείας, ἐπέσθω μοι. Πατρ. here, like the πατρ. in Joseph., is for πατροπαράδοτος.

15. ὁ ἀφορ. με.] The full sense seems to be, "who separated [and, by implication, destined] me to preach the Gospel." See Acts xiii. 2. xxii. 14. sq. Rom. i. 1. Ὁ Θεὸς is wanting in four MSS., the Syr. Version, and some Fathers, and is by Griesb. and Schott thought to be probably an interpolation; but it is more likely that it was accidentally omitted because of the ὁ — ὁ.

Ἀφορ. must be referred (with the best Commentators, ancient and modern) to the *foreknowledge* of God. See Hamm., who shows that the term cannot with good reason be understood of any irrespective decree of his person to heaven and bliss. "It was (says Slade) foreseen by God that he would be a fit instrument for the propagation of the Christian religion. And therefore He decreed, even with the foreknowledge of his bitter enmity against the Church, to set him apart for the Apostleship: just as the Gentiles were chosen, though in a state of actual idolatry." On the expression καλ. see Theophyl. in Rec. Syn.

16. ἀποκαλύψαι — ἐν ἐμοί.] Some interpret, "[was pleased] to propagate the religion of His Son by me." This, however, is liable to several objections, which I have stated in Recens. Synop. And to *sink* the meaning of ἐν (with Koppe, Calvin, and Borger) would be uncritical. The ancient Commentators, and of the moderns, Winer, Schott, and Scott, seem right in regarding this as a strong expression for "in my mind and heart." The ἀποκ. has reference to what was said at v. 12; and, indeed vv. 13 & 14 are, in some measure, parenthetical. The words following state the *purpose* of this revelation, that he should propagate the religion of His Son to the *Gentiles*, not confining it to Jews, and consequently rejecting *Judaism*, as a religion for the world at large.

The εὐθέως (as Koppe and Win. remark) properly belongs to ἀπῆλθον in the next verse; though, in consequence of the long clause interposed, a change of construction is introduced by the ἀλλά· "scil. (observes Win.) Paulus, quæ fuit ejus alacritas, interponit negativam sententiam, quæ ipsi in mentem venit." Προσανατίθεσθαι signifies properly to *commit* any thing to another, and in a *special* sense, to deposit any secret, or communicate any information to another, lay one's cause open to him, refer it to him, *confer* with, and *consult* him upon any matter. So Diodorus, cited by Wets. τοῖς μάντεσι προσαναθέμενος περὶ τοῦ σημείου. Σαρκὶ καὶ αἵμ. may mean any *man* (by a tacit opposition to *God* and *Christ* before named) not even the Apostles, who are just after *particularly mentioned*. But Koppe, Schulz, and others are, not without some reason, of opinion that it signifies "in consilium non adhibui sensus et affectus humanos." Yet I rather agree with Prof. Schott and Scott, that both should be included; q. d. "I neither consulted with men, nor conferred with the dictates of my own mind and feelings, so as to consult my own interest or comfort." A view of the sense supported by the authority of Œcumen. By τοὺς πρὸ ἐμοῦ ἀποστ. it is shown that at the time of the revelation in question, he received such information as placed him on a footing with the *Apostles*, — even those who had been invested with that office by Christ himself; nay, even *above* them, — since he had received the illumination in a more extraordinary manner than they had.

17 — 19. On the circumstances here adverted to, see Acts ix. 25 — 28. and Notes, and especially my Note in Recens. Syn. on the present passage. The discrepancies which occur in the two accounts may, in a great measure, be attributed to the difference of the circumstances in which the *general historian* is placed, as compared with the *writer of a personal narrative*. The former necessarily speaks in *general* terms; the latter descends to *particularities* of time, place, and persons. See Paley. As to the journey into Arabia not being mentioned by St. *Luke*, it may very well be accounted for on that principle. See Recens. Synop. So little, indeed, is *here* said, that to adjust the chronology of the Apostle's life is difficult. As to the reconcilement of the diversity, which seems to subsist between the Apostles, in order to settle the chronology, no method I have yet seen proposed, appears quite satisfactory. I may, therefore, be permitted to suggest, that there seems to be nothing in the words of St. Paul, to lead us to suppose that his stay in Arabia was otherwise than *short*; nor need we suppose that the *journey* was a very long one. It was probably taken, in a great measure, for the purpose of *restoring his health*, — since it is said at Acts ix. 19. ἐνίσχυσεν, which implies that he was *then* only in a state of *convalescence*. And at *this very period* (when, according to the words of St. Luke, we find the Apostle had remained at Damascus some days) I would fix the first journey into Arabia, which, as having occupied but a very short time, and affording no circumstances of moment, St. *Luke omits*, continuing his narration with εὐθέως ἐν ταῖς συναγώγαις ἐκήρυσσε. And surely the propriety of the εὐθέως will scarcely be affected by this short interposed journey. Certain it is that the words καὶ εὐθέως — Χριστὸς must refer to *another* narrative. For I cannot acquiesce in the opinion of Kuinoel, that with the ἱκαναὶ ἡμέραι may be numbered the ἡμέραι τινὲς mentioned at v. 19. The *state of the Apostle's health* would not admit of his *immediately* resuming his evangelical labours at Damascus; and *that*, as we see, is *not* at variance with St. Paul's account. Finally, I would understand the words of St. Luke ὡς δὲ ἐπληροῦντο ἡμέραι ἱκαναὶ of the whole time of St. Paul's *second* sojourn at Damascus; which, by his own account *here*, must have extended to not much less than three years. Or we may suppose the narrative of what took place in his second stay at Damascus, to commence at v. 22. Σαῦλος δὲ, &c. And though that may seem scarcely warranted by the words, yet it must be remembered, that the expression ἡμέραι, by an Hebraism, has often only the general signification of *time*; and ἱκανὸς is a term of extensive application, and is often used of a *somewhat* long period. Upon the whole, there can be little difficulty in under-

λυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλ᾽ ἀπῆλθον εἰς Ἀραβίαν, καὶ
18 πάλιν ὑπέστρεψα εἰς Δαμασκόν. [h] Ἔπειτα μετὰ ἔτη τρία ἀνῆλθον εἰς [h] Acts 9. 26.
Ἱεροσόλυμα ἱστορῆσαι Πέτρον, καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκα-
19 πέντε· [i] ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν [i] Mark 6. 3.
20 τοῦ Κυρίου. [j] [n] Ἃ δὲ γράφω ὑμῖν, ἰδοὺ, ἐνώπιον τοῦ Θεοῦ, ὅτι οὐ [j] Rom. 1. 9. & 9. 1. 2 Cor. 1. 23. & 11. 31.
21 ψεύδομαι. [k] Ἔπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλι-
22 κίας· ἤμην δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας 1 Thess. 2. 5. 1 Tim. 5. 21. 2 Tim. 4. 1.
23 ταῖς ἐν Χριστῷ· μόνον δὲ ἀκούοντες ἦσαν, ὅτι ὁ διώκων ἡμᾶς ποτὲ, [k] Acts 9. 30.
νῦν εὐαγγελίζεται τὴν πίστιν ἣν ποτὲ ἐπόρθει· καὶ ἐδόξαζον ἐν ἐμοὶ
1 τὸν Θεόν. II. [l] Ἔπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς [l] Acts 15. 2.
2 Ἱεροσόλυμα μετὰ Βαρνάβα, συμπαραλαβὼν καὶ Τίτον. [m] Ἀνέβην δὲ [m] Acts 19. 21. Phil. 2. 16.
κατὰ ἀποκάλυψιν, καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν
τοῖς ἔθνεσι, κατ᾽ ἰδίαν δὲ τοῖς δοκοῦσι, μήπως εἰς κενὸν τρέχω ἢ
3 ἔδραμον. [n] Ἀλλ᾽ οὐδὲ Τίτος ὁ σὺν ἐμοὶ, Ἕλλην ὤν, ἠναγκάσθη περι- [n] Acts 16. 3. 1 Cor. 9. 21.

standing St. *Luke's* words of as considerable a time as St. *Paul's* words require.

18. ἱστορῆσαι Π.] Ἱστορεῖν τινα signifies to visit for the purpose of becoming better acquainted with any one by personal communication; which usually implies an expectation of seeing something more than ordinary. So Joseph. Bell. vi. 1, 8. (cited by Kypke) ὃν (scil. Julianum) ἱστόρησα, "whom I became acquainted with." The word rarely occurs in the Classical writers. See Acts ix. 26, 27.

19. Ἰάκωβον.] To which of the three Jameses this is to be referred, the Commentators are not agreed. I have considered the subject at large in Recens. Synop., and have, with Borger, adopted the opinion of most Commentators, ancient and modern, that this James was not *brother*, but *cousin* or *kinsman*, of our Lord, and a son of Alpheus. This opinion was also maintained formerly by Winer, who, however, is not disinclined to think that ἀδελφ. should here be taken in its usual sense *brother*. And this, he supposes, was James the Bishop of Jerusalem.

20. Here we have a solemn asseveration by oath of the truth of what had been said, similar to those at Rom. ix. 1. 1 Tim. ii. 7. 2 Cor. xi. 31. Ἰδοὺ, mind! Before ὅτι sub. ὄμνυμι. The argument, as Whitby observes, is this: "Having, therefore, preached the Gospel so long before I saw them, and staying so little while with them, and going then only to see, not to learn of them, it cannot be conceived I should receive my instructions how to preach the Gospel from them."

21. Συρίας.] "By *Syria* (Winer observes) is here to be understood (as appears from Acts ix. 30.) that *part* of Syria which is elsewhere called *Phœnice*."

22. Ἰουδαίας, i. e. (as Koppe and Win. remark) the *country* of Judæa, exclusive of *Jerusalem*, where he was well known.

24. ἐν ἐμοὶ] "on my account," "on account of my conversion," בי.

II. 1. διὰ δεκ. ἐτῶν] "after the lapse or intervention of 14 years." This use of διὰ for διαγενομένων occurs also in Mark ii. 1. and Acts xxiv. 17. On the chronological difficulty involved in the words, see Recens. Synop., Paley, Borger, Winer, Schott and Emmerl. Prol. to 2 Cor. p. 25. sqq. They read τεσσαρῶν; rightly, I think. The interpretation of the πάλιν depends upon the view adopted of the preceding.

2. ἀνέβην κατὰ ἀποκάλ.] Koppe and Borger show that this is *not* inconsistent with the account at Acts xv. 2.; for though he went up, as *appointed* by the Antiochians, yet his determination to comply with their request (which he had many reasons to decline) might be, and, as it appears, *was* a Divine order.

— ἀνεθέμην αὐτοῖς τὸ εὐ.] "set forth, or laid before them the Gospel;" by which seems to be meant setting forth those peculiarities, as to the disuse of the rites of the Mosaic law, the free admission of the Gentiles without binding them thereto (and perhaps some of the more humbling and peculiar doctrines of the Gospel), which seem to have been especially treated on by St. Paul; on all which accounts he might well style it *his Gospel*. At τοῖς δοκοῦσι we may supply εἶναι τὶ, which is *expressed* at v. 6. See Note supra v. 3. In the Classical writers, however, this is generally omitted. So Porphyry cited by De Rhoer opposes τὰ πλήθη to τοῖς δοκοῦσι. The expression is well explained by Theodoret, ἔνσημοι, "persons of" mark, the Apostles and Presbyters. See v. 9. This was done "privately," because (as Abp. Newc. observes) "many could not bear the doctrine, that the Gentiles had a right to admission into the Christian Church, and that all converts were exempted from Jewish observances."

— μήπως — ἔδραμον.] The meaning is by most modern Commentators supposed to be, "lest, by not making this communication, I might be misrepresented by my calumniators, and misunderstood by the Apostles, through whose discountenance the good effects both past and future of my labours would be diminished." I do not, however, see how such a sense can be extracted from the words, and I prefer the interpretation of Chrys., Theophyl., Œcum., Hyper, Camer., and Borger, "lest I should be really thought to labour, or have laboured in vain;" i. e. erroneously, and under mistake; which was what his calumniators pretended.

3. ἀλλ᾽ οὐδὲ T., &c.] The connexion is well laid down by Win. as follows: "So far were they from setting me right, that they did not even order Titus, though a Greek, to be circumcised:" an irrefragable proof that they did not believe in the necessity of circumcision, but

o Acts 15. 24. τμηθῆναι. ° Διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, οἵτινες παρεισῆλ- 4
θον κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ,
p Deut. 10. 17. 2 Chron. 19. 7. Job. 34. 19. Wisd. 6. 7. Acts 10. 34. Rom. 2. 11. Eph. 6. 9. Col. 3. 25. 1 Pet. 1. 17. ἵνα ἡμᾶς καταδουλώσωνται . . . οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποτα- 5
γῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ πρὸς ὑμᾶς. p Ἀπὸ δὲ τῶν 6
δοκούντων εἶναί τι, (ὁποῖοί ποτε ἦσαν, οὐδέν μοι διαφέρει· πρόσωπον
Θεὸς ἀνθρώπου οὐ λαμβάνει) ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανέ-

thought with Paul on that subject. Ἀναγκάζεσθαι is often used, as here, of the *moral* compulsion of strong persuasion or urgent remonstrance.

4. διὰ δὲ τοὺς παρ. ψευδ., &c.] There is here a difficulty, arising from a seeming want of a construction: and the *sentiment* has been thought by some to be liable to the objection, — that "if Titus remained uncircumcised on account of the false brethren, it may be inferred, that if there had been *no* false brethren, he *would* have been circumcised;" which runs counter to the Apostle's argument. To remove this difficulty, several of the more recent Commentators maintain the sense to be, that Titus *was* actually circumcised. They lay a strong emphasis on the ἀναγκ., as denoting that the circumcision, though not *compelled*, was judged *expedient*. As to the words οἷς οὐδὲ πρὸς ὥραν, which seem adverse to such a sense, the contrariety is endeavoured to be removed by a subtle distinction. Thus the sense will be: "We consented for a short time, thus more effectually consulting the permanent interest of the Gospel." This mode of interpretation, however, is liable to insuperable objections, several of which are stated by Borger, Winer, and myself, in Recens. Synop., and others will occur to every Critical inquirer. Above all, there is not the least reason to suppose οἷς οὐδὲ interpolated; the evidence, both external and internal, for the words, being almost as great as can be imagined. See Borger. Indeed, there is no necessity to resort to so violent a method as the foregoing; since the chief objection may be removed by connecting διὰ δὲ παρ., *not* with the *preceding*, but with the *following* words. It is true that then some verb seems to be wanting; and Stroth., Rosenm., Borger, and Iaspis, would repeat ἀνέβην or ἀνεθέμην. But this is too arbitrary and factitious a mode to be depended upon; and the same may be said of that adopted by Winer, who would interpret the διὰ δὲ, "quod autem pertinet ad," and take the οἷς for τούτοις. It should rather seem that there is an *anacoluthon*, occasioned by the introduction of the parenthetical clause οἵτινες — καταδουλ. Or rather, that thereby not only the thread of the construction is abandoned, but some word, which St. Paul would otherwise have used, is altogether lost, though easy to be supplied from the context; namely, οὕτως ἐποίουν, with reference to his whole conduct on that occasion, both in going up to Jerusalem, and in the measures he adopted when there. I have pointed accordingly.

Παρεισ., "who had been introduced," or had introduced themselves into the society. So παρα is used in παραδίω, παρισίρχομαι, &c. By the ἡμᾶς must be understood not only Paul and Titus, but the congregation at large in Antioch. Οὐδὲ πρὸς ὥραν is a *popular* phrase, denoting "not for an instant," or not at all. The "not yielding to them" is to be understood of the matter in dispute, the necessity of the Law to salvation. Τῇ ὑποτ. is for πρὸς ὑποταγήν; i. e. ὥστε ὑποτάσσ. for ὑποτάσσ.; which is a much stronger term than εἴκειν. The Apostle was inclined, it seems, to yield, as far as was allowable, in tenderness to weak consciences; but not to abandon the important matter in dispute. This firmness was adopted ἵνα ἡ ἀλήθεια — ὑμᾶς; i. e. "that the pure and unadulterated Gospel might remain with the Gentiles, and not be perverted or destroyed by Judaizing teachers." By ὑμᾶς are to be understood not the Galatians only, but the Gentile Christians in general; q. d. "you Gentiles."

6. In this verse again (as the best Commentators are agreed) there is an *anacoluthon;* the Apostle intending to write ἀπὸ τῶν δοκούντων — οὐδέν μοι προσανετίθη, οὐδὲν προσελαβόμην; though, by reason of a somewhat long parenthesis, he drops the thread of the construction, and thus changes the Genit. into a Nominative; as it were resuming what was said before the parenthesis. For the γὰρ is *resumptive*. This view I find supported by the opinion of Prof. Scholefield (Hints, p. 56), who remarks that this is an irregular sentence, the writer having *begun* with one form and concluded with another (for we should have expected, on the part of, &c. nothing new was communicated to me). 2. That the insertion of the parenthesis was the occasion of this variation, and that there οἱ δοκ. is the repetition of ἀπὸ τῶν δοκούντων in accordance with the altered form of the sentence. "The object (continues he) of this parenthesis is, to preclude the idea of his having bowed to the authority even of the Apostles. He had received his Gospel from God independently of them (Chap. i. 12.); and when he compared it with theirs, the *identity* resulting was a striking proof of its truth and Divine origin." The sentence is well rendered by Prof. Scholef.: "But of those who were high in reputation, (whatsoever they were, it maketh no matter to me: God accepteth no man's person,) those, I say, who were high in reputation communicated nothing new to me."

— τῶν δοκούντων εἶναί τι.] Render "those who were of repute," or thought to be of consequence. Ὁποῖοί ποτε, qualescunque. The Apostle means to say, that let their dignity or reputation be as great as it might, it was not *so* great, as to render it necessary for him to be taught by them. Οὐδέν μοι διαφέρει means, "it does not affect my authority as an Apostle." On πρόσωπον — λαμβ. see Acts x. 34. In οἱ δοκοῦντες — προσαν. there is a *paronomasia;* q. d. "those who were thought something [great], added nothing to me;" i. e. to my knowledge of the Gospel. Or rather, with Prof. Scholef., render, "communicated nothing new to me." "For (observes he) as in v. 2. ἀνεθέμην is properly rendered *communicated;* so here προσανέθεντο is, *communicated in addition.* Paul communicated his Gospel to them, that they might be satisfied of its being the true and full Gospel; but they communicated

7 θεντο· [q] ἀλλὰ τοὐναντίον, ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς
8 ἀκροβυστίας, καθὼς Πέτρος τῆς περιτομῆς· [r] (ὁ γὰρ ἐνεργήσας Πέτρῳ
9 εἰς ἀποστολὴν τῆς περιτομῆς ἐνήργησε καὶ ἐμοὶ εἰς τὰ ἔθνη·) καὶ
γνόντες τὴν χάριν τὴν δοθεῖσάν μοι, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης,
οἱ δοκοῦντες στύλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβᾳ κοινωνίας·
10 ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν· [s] μόνον τῶν
πτωχῶν ἵνα μνημονεύωμεν· ὅ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι.

q Acts 13. 46. Rom. 11. 13. 1 Tim. 2. 7. 2 Tim. 1. 11.
r Acts 9. 15. & 13. 2. & 22. 21. supra 1. 16. Eph. 3. 8.
s Acts 24. 17. Rom. 15. 25. 1 Cor. 16. 1. 2 Cor. 8. 1. & 9. 1.

nothing new: they set to it the seal of their testimony that it was the Gospel which they themselves preached.

7. ἀλλὰ τοὐν.] q. d. "nay, so far from teaching me any thing, or supposing that they had any thing to teach me, they acknowledged my Divine commission, and, seeing that I was instructed," &c.—"they gave the right hand of fellowship [as Apostles] to me and Barnabas." At πεπίστ. supply ὑπὸ Θεοῦ; for a divine communication is implied. See 1 Cor. ix. 17. Rom. iii. 2. and Notes. Τὸ εὐαγγ. τῆς ἀκροβυστίας signifies the preaching of the Gospel to the uncircumcised. The nouns ἀκροβυστία and περιτομὴ are frequently, as here, put for the participles οἱ περιτετμημένοι, &c. St. Peter was *chiefly* but not entirely occupied by the Jews, and St. Paul chiefly, but not wholly with the Gentiles; the former had for his assistants principally James and John; the latter, Barnabas, himself divinely appointed to this office; whom the Greeks have, therefore, not ill styled the *fourteenth Apostle.*

8. This verse is parenthetical; and the γὰρ has reference to a clause omitted; [And this is very true;] for He who, &c. Ἐνεργεῖν properly signifies "to work an effect in, or on any thing or person;" and (as Win. observes) is often used de efficaciâ Dei, quæ ad rem Christianam pertinet; as iii. 9. Eph. i. 11. Phil. ii. 13. 1 Cor. xii. 6. He aptly compares a similar construction in Prov. xxxi. (xxix.) 12. γυνὴ ἐνεργεῖ τῷ ἀνδρὶ εἰς ἀγαθόν· and assigns the following sense: "qui in Petro hoc effecit, ut provinciam instituendi Judæos capesseret ac tueretur, qui Petrum admovit muneri apost. in usum Judæorum suscipiendo." The ἐν, however, has reference to the *immediate* and *extraordinary* mode in which each of the two Apostles was appointed to his peculiar charge. Εἰς ἀπ. τῆς περ. is for εἰς τὸ ἀπιστόν με εἶναι τοῖς περιτετμημένοις. And εἰς τὰ ἔθνη is for εἰς ἀποστολὴν τῶν ἐθνῶν, as the Syr. *translates* it.

9. γνόντες.] This and ἰδόντες at v. 7. are in apposition with the Nomin. cases to the verb ἔδωκαν, which are Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης. Τὴν χάριν scil. τῆς ἀποστολῆς, as χάριν καὶ ἀποστολὴν (said by Hendiad.) in Rom. i. 5. The χάρις may have reference to the supernatural χαρίσματα necessary to the discharge of the office. Or we may, with Borger, render, "the favour bestowed upon me in conferring the Apostleship."

Οἱ δοκοῦντες στῦλοι εἶναι is incorrectly rendered, "who *seemed* or *appeared*," &c.; for there is (as Chrys. observes) nothing of *doubt* intended; to exclude which, many eminent Commentators take δοκ. for οἱ ὄντες. That, however, is too arbitrary a method. The sense is, "those who were accounted" or reputed to be. So the Peschito Syr. and Winer. Στῦλοι εἶναι scil. ἐκκλησίας, or τῆς πίστεως: an architectural metaphor, wherein the Christian society is compared to an edifice, such as the Temple at Jerusalem, of which the main pillars are the Apostles. See 1 Cor. iii. 16. 2 Tim. iii. 15. Eph. ii. 21 & 22. 1 Pet. ii. 5. So Maimon. cited by Wets. calls the Prophets "columnæ generis humani in recta fide." Eurip. ap. Wets. calls male offspring στύλοι οἴκων; and Philo, cited by Borger, says that good men κίονες εἰσὶ, δῆμον ὅλον ὑπερείδοντες. Pindar, I add, in his Olymp. ii. 145. ὃς Ἕκτορ' ἔσφαλε, Τροίας Ἄμαχον ἀστραβῆ κίονα.

—δεξιὰς ἔδωκαν—κοινωνίας.] By this is not (as Rosemn. and Koppe imagine) indicated merely *friendship*, and *consent* in doctrine, but chiefly, *acknowledgment of his Apostleship* in common with themselves; which it seems to have been a principal purpose of St. Paul to bring them to acknowledge. The *giving the right hand* is to be regarded as a symbolical action, denoting *union*, whether of *fellowship* in any office, or of *compact*, or *accord* generally. So (among the passages adduced in illustration by the Commentators) Virgil Æn. vii. 266. Pars mihi pacis erit *dextram tetigisse* tyranni. Here, it should seem, both *fellowship* and *agreement*, or compact are meant, the former principally, the latter secondarily. And, indeed, such seems adverted to in the ἵνα, &c. following. The full sense, then, is: "They formally acknowledged us as fellow-Apostles, and it was agreed that," &c. At ἡμεῖς and αὐτοὶ must (as Winer observes) be supplied εὐαγγελίσωνται and εὐαγγελισώμεθα, from τὸ εὐαγγ. at v. 7.

10. μόνον τῶν πτωχῶν ἵνα μνημ.] Sub. αἰτοῦντες or παρακαλοῦντες. An ellip., Koppe observes, frequent after μόνον or πλὴν, and before ἵνα, in St. Paul's writings; as 2 Cor. viii. 7. Eph. v. 33. Compare v. 13. 1 Cor. vii. 39. The complete sense is: "[They did not wish to impede or circumscribe my liberty of action as an Apostle by any rules or directions of theirs; but] they *only* desired that we would *be mindful of the poor.*" In μνημ. (as in זכר, Ps. viii. 5.) there is, as often, an ellip. of some verb of *relieving* or *helping*, from delicacy omitted. By τῶν πτ. the best Commentators, ancient and modern, are agreed, must be understood not the poor *generally* (for that would have been needless to urge on Paul) but those of Judæa in particular. So Chrys., Theophyl., Grot., Est., Schleting, Hamm., Borger, and Winer. See Rec. Syn., where is pointed out the *reason* for this injunction, and the expediency, and even justice, of the relief of the Poor Christians in Judæa by the Gentiles.

—ὅ καὶ ἐσπούδασα—ποιῆσαι.] Koppe and other Commentators here recognize a *pleonasm* in αὐτὸ τοῦτο, which they compare with a similar use of the Hebrew demonstrative זה after the relative אשר. But we *may* better (with Win., Bornemann, and Schott) suppose an *anacoluthon*, the ὅ being suspended on ποιεῖν, and the αὐτὸ brought in to explain the pronoun relative; on which idiom see Herm. on Soph. Phil. 315. cited by Bornem. Yet I should prefer regarding this as an instance of a *blending of two constructions*, (viz. ὅ ποιῆσαι ἐσπ. and καὶ αὐτὸ τοῦτο ἐσπ. ποιῆσαι) which has

Ὅτε δὲ ἦλθε Πέτρος εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, 11
ὅτι κατεγνωσμένος ἦν. πρὸ τοῦ γὰρ ἐλθεῖν τινὰς ἀπὸ Ἰακώβου, μετὰ 12
τῶν ἐθνῶν συνήσθιεν· ὅτε δὲ ἦλθον, ὑπέστελλε καὶ ἀφώριζεν ἑαυτὸν,
φοβούμενος τοὺς ἐκ περιτομῆς. καὶ συνυπεκρίθησαν αὐτῷ καὶ οἱ 13
λοιποὶ Ἰουδαῖοι· ὥστε καὶ Βαρνάβας συναπήχθη αὐτῶν τῇ ὑποκρίσει.
1 Acts 10. 28. [1] Ἀλλ' ὅτε εἶδον, ὅτι οὐκ ὀρθοποδοῦσι πρὸς τὴν ἀλήθειαν τοῦ εὐαγ- 14
γελίου, εἶπον τῷ Πέτρῳ ἔμπροσθεν πάντων· "Εἰ σὺ, Ἰουδαῖος
ὑπάρχων, ἐθνικῶς ζῇς καὶ οὐκ Ἰουδαϊκῶς, ‡ τί τὰ ἔθνη ἀναγκάζεις
Ἰουδαΐζειν; ἡμεῖς, φύσει Ἰουδαῖοι καὶ οὐκ ἐξ ἐθνῶν ἁμαρτωλοὶ, 15

usually an *intensive* force. Render: "Which very thing I was myself even studious to do;" "forward to effect."

11. ὅτε δὲ ἦλθε Π. εἰς Ἀ.] On the *time* of this visit (not mentioned in the Acts) the learned are not agreed. It was, no doubt, after Paul's return from Jerusalem to Antioch. And it is, with most probability, supposed by Koppe (who refers to Acts xiii. 37.) to have taken place a short time after that period; and been made for the purpose of personally inspecting the state of the Antiochian Church, and by his authority and influence, composing the yet remaining differences in it. Schott, however, is of opinion, that what is said from the beginning of this Chapter is to be referred to what took place at the council at Jerusalem, and not, as Koppe and Borger suppose, *after* the council. Κατὰ πρόσωπον has the same sense as ἔμπροσθεν πάντων at v. 14. The phrase ἀνθίστημι κατὰ προσ. occurs also at 2 Chron. xiii. 7 & 8, and Deut. vii. 24; and ἀντιλέγειν κατὰ πρ. at Job. xvi. 8. Ἀντέστη seems to carry with it the double sense of *withstanding* and *confuting*.

—ὅτι κατεγνωσμένος ἦν.] Calvin, Beza, Kop., and Borger, regard this as an example of the participle passive for the Latin past participle in *dus*, and as put for καταγνωστέος; i. e. καταγνώσεως ἄξιος, "erat reprehendendus," as Borger renders. Others, however, as Luther, Winer, and Schott, take it to mean, "he had incurred blame;" and that, by implication, and from what follows, justly. Thus there will be no occasion to suppose the *metonymy* in question: and the more *simple* interpretation is, *cæteris paribus*, entitled to the preference. This view is, I find, supported by the ancient Interpreters almost universally. On the *degree* of blame to which Peter was liable, and on this whole question of the dispute between Peter and Paul, see Paley's Horæ Paulinæ, Borger, Schott, and Scott.

12. ἐλθεῖν τινὰς ἀπὸ Ἰ.] The persons were, no doubt, Jewish converts and Judaizers. The words do not necessarily imply that they were *sent* by James; though we cannot infer *less* than that they had his *consent* for their journey; and probably they had some letters from him to Peter and to Paul. They seem to have been some of the persons characterized at v. 4. By ἐθνῶν the best Expositors understand, not Pagans, but Gentile Christians. Συνήσθ. must here chiefly denote *eating with*; though it may include the sense of *associating with*.

—ὑπέστελλε.] There is no occasion to supply ἑαυτῷ, since the ἑαυτὸν just after seems to be meant for both ὑπ. and ἀφ., the latter of which terms is the stronger. Τοὺς ἐκ περιτ., i. e. the Jews, or the Jewish converts, as Acts x. 45. It is well observed by Dr. Burton, that "we are not to suppose that the persons who came from James again raised the question, which had been settled at the council, or wished to bind the Gentiles by the Law of Moses. They only declined eating with them; which they need not have done, because the decree of the council had provided against the Gentiles offending the Jews at their meals."

13. συνυπεκρίθ.] "dissembled with him," "practised the same dissimulation with him." The word occurs only in the later Greek writers. It is properly an Histrionic term. Borger recognizes in συναπ. a metaphor taken from a *torrent*, which hurries any one away with it. But it seems to be rather from a *crowd*. So 2 Pet. iii. 17. ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες. See also Note on Rom. xii. 16. Schoettg. here appositely cites the following very curious passage of Arrian in Epict ii. 9. Τί ἐξαπατᾷς τοὺς πολλούς; τί ὑποκρίνῃ, Ἰουδαῖος ὤν, Ἕλληνα; οὐχ ὁρᾷς, πῶς ἕκαστος λέγεται Ἰουδαῖος; πῶς Σῦρος; πῶς Αἰγύπτιος; καὶ ὅταν τινὰ ἐπαμφοτερίζοντα ἴδωμεν, εἰώθαμεν λέγειν· οὐκ ἔστιν Ἰουδαῖος, ἀλλ' ὑποκρίνεται. Ὅταν δὲ ἀναλάβῃ τὸ πάθος τὸ τοῦ βεβαμμένου καὶ ῥρημένου, τότε καὶ ἔστι τῷ ὄντι, καὶ καλεῖται Ἰουδαῖος. Οὕτω καὶ ὑμεῖς παραβαπτισταὶ, λόγῳ μὲν Ἰουδαῖοι, ἔργῳ δὲ ἄλλο τι.

14. οὐκ ὀρθοποδοῦσι πρὸς, &c.] The sense is, that they did not act uprightly, and agreeably to the true spirit of the Gospel; viz. by thus compromising the truth contained in it. Ὀρθοποδέω properly signifies to *direct one's footsteps aright*.

—ἐθνικῶς ζῇς] "livest like the Gentiles," i. e. in non-observance of the Mosaic Law. Ἰουδαΐζειν is for Ἰουδαΐως ζῆν, "to observe the Jewish Law." Ἀναγκ. denotes the compulsion of strong influence; for Peter seemed to employ his influence, at least by *example*, to induce the Gentile converts to submit to circumcision, and put themselves under the Jewish Law.

For τί several MSS. (almost entirely of the Western recension) and some Versions and Latin Fathers have πῶς, which is edited by Griesb., Tittm., Vat., and Winer: but perhaps on insufficient grounds. Versions are, in such a case, not good evidence; and the MSS. in question are not many in number, and being of the Western recension, might be corrupted from the Vulgate "quomodo." It is true that πῶς is the more difficult reading; and as it is very unusual in this expostulatory sense, τί might seem to be a gloss; yet had πῶς been originally written, it is impossible to suppose it should have been so generally altered to τί.

15. It is not agreed, among Editors and Commentators, whether the Apostle's address to Peter terminates at v. 14, or is carried forward; and if so, *where* it terminates. Many think it is continued to the end of the Chapter; while some

16 [u] εἰδότες ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου, ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ· καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ, καὶ οὐκ ἐξ ἔργων νόμου· διότι
17 οὐ δικαιωθήσεται ἐξ ἔργων νόμου πᾶσα σάρξ. εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ, εὑρέθημεν καὶ αὐτοὶ ἁμαρτωλοί, — ἆρα Χριστὸς
18 ἁμαρτίας διάκονος; μὴ γένοιτο! Εἰ γὰρ ἃ κατέλυσα, ταῦτα πάλιν

[u] Psal. 143. 2. Rom. 1. 17. & 3. 20, 28. & 8. 3. infra 3. 11.

suppose it to terminate at v. 17; others, at v. 16; others, again, at νόμου in v. 16; and others at v. 14. Weighty reasons are alleged in support of almost all the above opinions, especially the first and last. The question is, I apprehend, one that cannot be brought to any absolute decision. For, as observes Schott, "in ipsa quidem serie et indole sententiarum hujus sectionis, nihil apparet, quo alterutrum certo comprobetur." The *scope* will, in either case, be precisely the same — to maintain the doctrine that a man is not justified by the works of the Law, but by the faith of Christ. In the *one*, it will be part of the address from Paul to Peter; in the other, it will be a general statement of the reasons on which Paul acted in thus addressing Peter. But it should seem that if we suppose the address to extend beyond v. 14. (and the nature of the construction obliges us to do so; for otherwise, as Winer observes, the Apostle would certainly have added some word, to *indicate* that he was addressing the Galatians, as ἡμεῖς οὖν, ἀδελφοί, &c.), we cannot suppose it to terminate at least until v. 17. Though, whether it terminates there, or at the end of the Chapter, I would not positively affirm. In the former case, vv. 18—21 may be regarded as meant to be a further illustration of what the Apostle then said on the subject of justification by faith alone. And thus there will be, as Est. remarks, "latens recessus à Petro, et ingressus ad materiam principalem," i. e. a paving the way to the *direct* address to the Galatians, at iii. 1. A view, it may be observed, confirmed by the transition from the use of the *plural* to the *singular* number. Upon the whole, while, on the one hand, it should seem most simple and natural to suppose, with almost all the ancient and most modern Expositors, (including Paræus, Pisc., Rosenm., Tittmann, Knapp, Winer, and Schott), that at v. 15. seqq. the speech of Paul is concluded; so, on the other hand, it should seem to be more suitable to the manner of the Apostle to suppose that 18—21 contain a *transition*, as above.

The ἡμεῖς should (though the Commentators notice it not) be constructed with εἰδότες, forming nominatives absolute, put for a verb and particle. And at Ἰουδαῖοι must be supplied ὄντες, like Ἰουδ. ὑπάρχων in the preceding verse. The sense is, "Since we, who are Jews by nature or birth;" a sense of φύσει sometimes occurring in the Classical writers. After εἰδότες, Griesbach inserts δὲ, from several MSS., the Vulg., and some Latin Fathers. The authority, however, is too weak; and it arose, I suspect, from ignorance of the construction, or was perhaps meant rather to come in after ἡμεῖς. Ἐξ ἐθνῶν ἁμ. is a *periphrasis* for ἐθνικοὶ ἁμ. being a customary appellation of the Gentiles, with reference chiefly to their *idolatry*, and alienation from the knowledge and worship of the true God.

16. On the doctrine here inculcated, see Rom. iii. 20. 28. and the Notes. The ἐὰν μὴ is supposed to be put for ἀλλά; which Winer accounts for by supposing a blending of two sentences.

17. ζητ. δικ. ἐν Χρ.] The best Commentators, ancient and modern, are agreed that the sense is: "while we seek to attain justification from Christ, resting all our hopes of it on Him." Εὑρέθημεν — ἁμαρτ., "we be found sinners," i. e. it be discovered that we are sinners; namely, by having rejected the Jewish Law. Winer and Schott rightly reject the criticism of most recent Commentators that εὑρ. is for εἶναι. Strictly speaking, εὑρ. is never put for εἶναι (though in use they may seem interchanged), nor is it ever a mere synonyme thereof. It has almost always a much stronger sense, though it may sometimes *include* that of εἶναι. See Schott, who points out at large the peculiar propriety and force of εὑρ. *here*. Thus εἰ εὑρ. ἁμαρτ. signifies, "if we are discovered to be still in our sins," i. e. by clinging to the Law, and having recourse to its expiations. After this, regularity would have required to be written ἄρα Χρ. ἁμ. διάκονος· "then it will follow that Christ is the author of sin;" a sort of *reductio ad absurdum*. And this is *edited* by Borger, Vater and Winer. But as μὴ γένοιτο follows, which is everywhere else in St. Paul's writings preceded by an interrogation (see Schleus. Lex.) that cannot be safely admitted; and it is better to suppose that the Apostle *stops short* in the *conclusion*, which he was going to draw, and changes it into the more spirited form of an *interrogation*, employing ἄρα, nonne? not ἄρα; which enabled him to subjoin the strongest exception to such a conclusion, by μὴ γένοιτο! This view I find supported by Schott, who refers for examples of this sense of ἄρα to Matthæi's Gr. Gr. T. π. p. 1241, and remarks that the interrogation thus understood affirms the truth of the consequence.

18. εἰ γὰρ ἃ κατέλυσα — συνίστημι.] The γὰρ refers to a clause omitted, which is thus supplied by Newc.: "[It will follow, I say, that Christ leads us to sin, and we shall be found yet under sin;] for," &c. The first person singular is (Rosenm. and Borger observe) used through delicacy; though the first person *plural* would be more suitable, a *general* assertion being meant. It *may*, however, be used on account of the *transition* above adverted to. In κατέλ. and οἰκοδ. there is (as often in St. Paul's writings) an *architectural* metaphor. By οἰκοδ. is meant "I observe, or enjoin or countenance its observance, as necessary to justification;" by κατέλ., "I pronounce ineffectual for justification." Παραβ. ἐμ. συνίστ., "I set forth or declare myself a transgressor [of the Law];" i. e. (as Whitby explains) by not trusting in it for justification; or (as Newc.) "by resting my acceptance with God on a Law, which places me in the class of transgressors." This sense of συνίστημι occurs also in Rom. iii. 5. v. 8. 2 Cor. vi. 4, and sometimes in the later Classical writers. The connection is well traced, and the sense laid down, by Schott, agreeably to the view taken by the Greek Commentators, Whitby, Kop., Flatt, and Winer. Perhaps the import of the passage has been with most simplicity and truth stated by Pyle as follows: "For if, after having taken

x Rom. 6. 11, 14. & 7. 4, 6. & 8. 2. & 14. 7, &c. 2 Cor. 5. 15. 1 Thess. 5. 10.
y Rom. 6. 6. supra 1. 4. infra 5. 24. & 6. 14. Eph. 5. 2. Tit. 2. 14.

οἰκοδομῶ, παραβάτην ἐμαυτὸν συνίστημι. [x] ἐγὼ γὰρ διὰ νόμου νόμῳ 19
ἀπέθανον, ἵνα Θεῷ ζήσω. [y] Χριστῷ συνεσταύρωμαι· ζῶ δὲ οὐκ ἔτι 20
ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκὶ, ἐν πίστει ζῶ τῇ

upon me the Christian profession, as the means of this justification, I run back again for it to the Jewish law, I am but where I was, an unjustified sinner, and act just like a foolish man, who pulls down his house to make it better, and then builds it up again with the very same materials, just as it was, upon its old foundation."

19. *ἐγὼ γὰρ — ζήσω.*] There is no little difference of opinion, as to the sense of these words. That by *νόμῳ* is meant *the law of Moses* is generally admitted: but on the purport of *νόμου* the Expositors are not agreed. Some ancient and modern ones, as Theophyl., Rosenm., Koppe, and Borger, take it to mean "the Christian religion," called in Rom. iii. 28. *νόμος πίστεως.* and ix. 31. *νόμος δικαιοσύνης.* and vi. 2. *νόμος Χριστοῦ.* This makes, indeed, a good sense in itself; yet one by no means suitable to the context; and it would indispensably require the *Article*, and also some substantive added. There can be little doubt that both *νόμῳ* and *νόμου* refer to one and the same thing. By which, as Schott observes, we obtain a weightier sentiment, namely, "per ipsam legem mortuus sum (renuntiare didici) lege." *Διὰ νόμου*, however, even by those who take *νόμῳ* and *νόμου* of the same thing, is explained in more than one way.

Many ancient and modern Expositors (as Chrys., Theophyl., and Abp. Newc.) explain it "by the tenour of the law itself, which foretels that better covenant which Christ has introduced, I am wholly freed from observing the law." I would rather interpret it with Calvin, Beza, Paræus, Semler, Winer and Schott, "by the very nature of the law," with allusion to its extreme strictness, and the extent and minuteness of the law, which left no hope of fulfilling what it required. The sense is well unfolded by Crell.; who after observing that *διὰ νόμου* is said, "ad minuendam dicti invidiam," assigns the sense thus, q. d.: "Ipsa lex mihi causa fuit, ut eam desererem — quia nimis rigide mecum egit, ita ut per eam non possem justificationem adipisci, quin potius sua voce me damnavit; adegit igitur me, ut alio me conferrem, et eam disciplinam amplecterer, per quam et longe melior, quam eram sub lege, et longe felicior evaderem, hoc est, justificationem consequerer."

It is strange that Bp. Middl. should so strenuously contend for *νόμῳ* and *νόμου* being rendered "law" (i. e. law of every kind) merely because there is no Article. For as the Mosaic Law is, in a great measure, the subject of the whole context, the Article might very well be omitted as unnecessary. And consistency requires the same thing to be meant throughout, as the Apostle is arguing in continuity. It is true, indeed, that the Apostle does frequently inculcate that the defect of *all law* is its inevitable condemnation of imperfect obedience; but that could not well have been introduced *here*.

— *ἵνα Θεῷ ζήσω.*] These words are added in order (as Crell. observes) to suggest that his *purpose* in dying to the Law, was not to lead a more lawless and careless life, but to live unto God; i. e. to serve, honour, and obey him, by the profession of the Law of grace, and the performance of all those good works which are required by Him. Thus the expression is nearly equivalent to that at v. 20. *ζῆν ἐν πίστει τοῦ Υἱοῦ τοῦ Θεοῦ.* Borger compares Dionys. Hal. iii. 17. *εὐσεβὲς ποιεῖτε, τῷ πατρὶ* (to me, your father) *ζῶντες, καὶ οὐδὲν ἄνευ τῆς ἐμῆς γνώμης διαπραττόμενοι.*

20. In this ver. the Apostle more fully dilates on the sentiment of the preceding one. *Χριστῷ συνεστ.* may be rendered, "I have been crucified with Christ," i. e., as Abp. Newc. explains, "I have been crucified, as it were, together with Christ, to a law of works and therefore of transgressions." The Apostle, as Borger observes, comparing the death just mentioned with that of Christ on the cross. The best comment here supplied is the kindred passage of Rom. vi. 4. 6. vii. 4. Col. ii. 12. where see Notes. And the full meaning intended by the Apostle is well expressed by Schott in the following paraphrase: "Illa sentiendi agendique ratio tota, quam olim tenui, tanquam Judæus legi Mos. addictus de salute cogitans per legem impetranda, prorsus jam desiit, ex quo Jesum Christum cognovi, nostra causa in cruce mortuum, quo pignore sancto gratiæ divinæ homini resipiscenti propitiæ nos certiores redderet veniæ peccatorum, abrogata illa quæ putabatur victimarum ad Deum placandum necessitate, et indefesso virtutis studio sancte obstringeret homines sibi addictos." So (Winer remarks) we have *συνθάπτεσθαι τῷ Χριστῷ* in Rom. vi. 4. Col. ii. 12. And similar is the passage at Rom. vi. 6. *ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη.* Thus the sense, he adds, is as follows: "Omnis vita, quam ego antehac tanquam Judæus egi, adeoque omnia studia et officia, quibus ista vita regebatur (*τὸ ζῆν τῷ νόμῳ, τῇ ἁμαρτίᾳ, τῇ σαρκὶ*) nulla amplius sunt: novam nunc, ut homo Christianus, ingressus sum vitam (*τὸ ζῆν τῷ Θεῷ, τῷ Χριστῷ, τῇ πίστει*)." This interpretation is supported by the authority of Chrys., Theophyl., Œcumen., and, of the moderns, Est., who, closely following them, well explains, "per baptismum, qui symbolum est mortis et sepulturæ Christi; Christo commortuus sum, et consepultus sum." By Grot., Par., and Menoch., a modified view is adopted.

— *ζῶ δὲ — Χριστός.*] The sense may be, as it is usually, explained, "Yet I live; [or rather] not *I* live, but *Christ* liveth in me." If this view be correct, there is in *οὐκ ἔτι ἐγὼ* a sort of *epanorthosis* as at 1 Cor. xv. 10. *ἐκοπίασα, οὐκ ἐγὼ, ἀλλ' ἡ χάρις.* Yet here we have, not *οὐκ*, but *οὐκ ἔτι*: and it is therefore better, with several eminent Translators and Expositors, to suppose it to mean, "Vivo autem non amplius ego." A view of the sense supported by the authority of the Pesch. Syr., "et deinceps nequaquam ego vivo." The sentiment may, with Winer, be thus expressed: "I do live by myself and by my own powers, but Christ wholly rules me [by the influences of His Spirit and grace — Ed.], as the principle of a new life; so that I live unto God and Christian piety." See Theophyl.

The next words are exegetical of the preceding clause, and the sense may be thus expressed with Schott: "Quod autem nunc vivo (i. e. vita qualem nunc habeo et ago) carne præditus (hæc vita mea terrestris quæ in oculis cadit oppos. invisib.

τοῦ Υἱοῦ τοῦ Θεοῦ, τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ
21 ἐμοῦ. [z] Οὐκ ἀθετῶ τὴν χάριν τοῦ Θεοῦ· εἰ γὰρ διὰ νόμου δικαι- z Heb. 7. 11.
ὀσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν."

1 III. [a] Ὦ ἀνόητοι Γαλάται! τίς ὑμᾶς ἐβάσκανε [τῇ ἀληθείᾳ a Infra 5. 7.
μὴ πείθεσθαι]; οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη ἐν b Acts 2. 33. & 8. 15. & 15. 8.
2 ὑμῖν ἐσταυρωμένος. [b] Τοῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν· ἐξ ἔρ- Eph. 1. 13.

et æterna) id vivo in fide *habita Filii Dei*, i. e. hæc vita quæ me dici possit tota versatur in fiducia lætissima in Filio Dei collocata." Or, "This life in the flesh I lead not on carnal principles, but subserviently to faith in the Son of God, depending solely upon Him, and the atonement made by the sacrifice of himself for me unto salvation, and abandoning all legal justification." See Borger and Tittm. in Rec. Syn. The expression ζῆν ἐν τινὶ is well explained by Rosenm., Borger, and Winer, *se totum componere ad*, &c. In τοῦ ἀγαπήσαντός με — ἐμοῦ there is (as Koppe and Borger observe) an Hendiadys for "who so loved me, as to yield himself up to death for me."

21. οὐκ ἀθετῶ τὴν χ. τ. Θ., &c.] The sense of the passage is, from brevity, somewhat obscure; and it may best be represented in a *paraphrase*, as follows: "By thus arguing, I do not frustrate the grace of God in the Gospel [which I should do, if I were to aim at obtaining justification by the Law]; for if justification in the sight of God, so as to be admitted into covenant with him, and consequently to become heirs of future glory (v. 5.), can arise from observing the Law, then there was another way to the divine favour on earth and in heaven than by the death of Christ; then the old covenant of the law superseded the necessity of the new covenant by Christ." Of δωρεὰν the full sense is well expressed by Schott thus, "causâ idoneâ, cur miseretur (si δικαιοσύνη per legem impetrari posset), non prægressâ."

III. Having previously vindicated his Apostleship and doctrine by a statement of facts, the Apostle now proceeds to speak more authoritatively, and comes closer home to the point; entering more fully into the subject of the abrogation of the law. He argues 1. with reference to the case of the *Galatians*; 2. from that of *Abraham*; showing the Law to have been only preparatory to the Gospel. Then, further to excite the attention of those whom he is addressing, he *apostrophises* them; employing an epithet, which need not be *pressed upon*, even could it be *proved* (which I have in Recens. Syn. shown, it has *not*) that the Galatians *were* a stupid people; for *insult* we cannot suppose to have been intended. See Note on Acts xvii. 22. In short, they are called ἀνόητοι simply with reference to the *levity* and *inconstancy* whereby they had deserted the doctrines of the Apostle, which they had professed and engaged to follow; being so *foolish* as to suffer themselves to be deceived by the arts of false teachers. Thus Themistius ascribes to them the same characteristics as those of their ancestors the *Galli* (and transmitted to their posterity the modern French), namely, a quickness of apprehension, but united with *levity* and *inconstancy*.

1. τίς ὑμᾶς ἐβάσκανε.] Render, "Who hath *fascinated* you." Hyperius ap. Borger remarks: "Fascinare propriè dicuntur, qui sic imponunt humanis sensibus, et præcipuè *oculis*, ut aliâ formâ res appareant, quàm re verâ se habeant." And Borger thinks this is alluded to in the κατ' ὀφθ. just after. There may, rather, be an allusion to the power popularly ascribed to the *evil eye*. Be that as it may, the force of ἐβάσκ. may best be seen by considering its *derivation*, which (notwithstanding what has been alleged) is doubtless from the old verb βάσκω, *to talk*: and as the form — αινω is (like the Hebrew Conj. *Pihel*) *intensitive*; thus it means to chatter, or mutter: and magic incantations were usually gabbled over. So Milton, Com. 817. —

"Without his rod reversed,
And backward *mutters* of dissev'ring power."

At all events, the charm was supposed to be, partly at least, worked by the muttering over a certain form of words (usually in a rude kind of poetry; and adapted to be either said or sung). So Hor. Ep. i. l. 34. Sunt *verba* et *voces*, &c., where see Doering. Ἐβάσκανε seems to be an Hellenistic form, for the purer Greek ἐβάσκηνε, which is, indeed, found in some of the more recent MSS. and the Ed. Princ. and Erasm.; but is doubtless a *correction*. Τῇ ἀλ. μὴ πείθ. is dependent on ὥστε understood. By μὴ πείθ. τῇ ἀλ. is meant, as Grot. observes, not retaining the true doctrine once delivered to them, namely, justification through Christ alone. This clause is, however, omitted in several ancient MSS. of the Western recension, some Versions, and many Fathers; and is, perhaps with reason, rejected by most Critics, and cancelled by Griesb., as introduced from v. 7.

— οἷς κατ' ὀφθαλμοὺς — ἐστ.] Προγράφειν is a pictorial term, used with reference to paintings being publicly (προο) exhibited. But it is here used metaphorically; and the best Expositors are agreed that the sense is, "You, to whom the great doctrine of the crucifixion of Christ [and the atonement by *his* blood, and not the rites of the Mosaic law] has been so plainly set forth [and fully expounded both in its causes and effects]:" which had been done partly by *preaching* (see 1 Cor. i. 23. and ii. 2.) and partly in the lively representation of Christ crucified, in the *Eucharist*. In οἷς — ἐν ὑμῖν there may be, as is usually supposed, a *pleonasm* (such, indeed, as is common to the popular phraseology in most languages:) or rather, perhaps, according to the opinion of Schott, as "verba priora figurate enunciaverant (οἷς — προεγράφη) *explicatur* deinde ac definitur sermone *proprio*, ἐν ὑμῖν, in *animis* quippe *vestris*."

2. τοῦτο μόνον θέλω μαθεῖν, &c.] From the examples adduced by Wets., this appears to have been a common formula, resorted to in order to bring any argument to a speedy decision, as being *of itself* sufficient to determine it. I have in Rec. Syn. shown that by τὸ Πν. must (with the ancient and most modern Expositors) be understood the *gifts of the Spirit*, both ordinary and extraordinary; though, of course, the latter, namely, the *supernatural* gifts, must be chiefly intended. And this is confirmed by the use of the Article, which

γων νόμου τὸ Πνεῦμα ἐλάβετε, ἢ ἐξ ἀκοῆς πίστεως; Οὕτως ἀνόητοί 3
ἐστε; ἐναρξάμενοι πνεύματι, νῦν σαρκὶ ἐπιτελεῖσθε; [c] τοσαῦτα ἐπά- 4
θετε εἰκῇ; εἴ γε καὶ εἰκῇ. [c] Ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ Πνεῦμα, καὶ 5
ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως;
[d] Καθὼς Ἀβραὰμ ἐπίστευσε τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύ- 6
νην. [e] γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοί εἰσιν υἱοὶ Ἀβραάμ. 7
[f] Προϊδοῦσα δὲ ἡ γραφὴ, ὅτι ἐκ πίστεως δικαιοῖ τὰ ἔθνη ὁ Θεὸς, 8
προευηγγελίσατο τῷ Ἀβραάμ· [g] Ὅτι * ἐνευλογηθήσονται ἐν

c 2 John 8.
d Gen. 15. 6. Rom. 4. 3. James 2. 23.
e Rom. 4. 11, 12, 16.
f Gen. 12. 3. & 18. 18. & 22. 18. & 26. 4. Acts 3. 25.

Bp. Middl. justly supposes to denote *notoriety*, q. d. the well-known gifts. As to the gloss of some recent Commentators (as Mor., Koppe, and Rosenm.), "animum Christianum," it is refuted, and the common interpretation placed beyond doubt by the words of v. 5. ὁ ἐπιχορηγῶν ὑμῖν τὸ Πνεῦμα, καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν. where ἐν ὑμ. is plainly exegetical of the preceding.

Ἀκοῆς is not, as many Commentators imagine, put for ὑπακοῆς; but denotes the *hearing*, or being *instructed* in: and πίστ. signifies the *Gospel*, as being opposed to νόμου. So in 1 Thess. ii. 13. λόγον ἀκοῆς is equivalent to λόγον ἀκουόμενον. The ἔργων is prefixed to νόμου, as in a kindred passage of Rom. ix. 32, in order to hint at the *nature* of the Law, as one of *works*; and ἀκοῆς, to πίστ., because, as the Apostle says, Rom. x. 17, "faith cometh by hearing [the word of God preached]."

3. ἐναρξάμενοι — ἐπιτελεῖσθε; "After having begun in the Spirit, do ye finish with the flesh?" i. e. having begun with a spiritual and moral, are ye finishing with a carnal and ceremonial religion? do ye take up with those external ordinances of the law which were mere forms, and only typical of the internal and spiritual gifts of the Gospel?

4. τοσαῦτα ἐπάθετε εἰκῇ;] We have here another argument, the exact force of which depends upon the sense assigned to ἐπάθ., which is a word used not only of *evil*, but of *good*. Almost all the more recent Commentators have taken ἐπάθ. in a *good* sense, — of the favours and benefits before mentioned; i. e. Have ye received so many spiritual benefits, tokens of Divine favour, to no purpose? A sense very agreeable to the context, but, as Crell. shows, not *required* by it. He, with Bos and Wolf, has ably maintained the interpretation of the ancient and earlier modern Expositors, "have ye suffered so many evils?" i. e. persecutions. The great objection to the other is, that, although some few instances have been adduced from the *Classical* writers of πάσχω used, without the addition of εὖ or such like, in a good sense; yet not *one* has been produced from either the N. T. or the Sept. Whereas examples of πάσχειν in a *bad* sense, without any addition, are common in both the Scriptural and Classical writers. Besides, the εἴγε and εἰκῇ (scil. πεπ.) have more *point* according to the common interpretation; by which, too, the argument of the Apostle is more *diversified*. The phrase εἴ γε καὶ εἰκῇ must not be regarded (with many) as having the force of *amplification* (as if involving a sort of threat), but of *mitigation* (as is pointed out by Chrys., Theod., Theophyl., Œcum., Calvin, Est., Crell., and others); q. d. "If, indeed, [it should be proved by the event that] they have been suffered in vain [which I will not suppose]." Thus it is expressive of *hope* in them, that they would see their errors and amend them.

5. οὖν.] This particle is here *resumptive*, and may be rendered *now*. Ἐπιχορ. is by most recent Commentators (even Koppe and Borger) regarded as a participle put for a finite verb, by an ellip. of ἦν. But it seems better to regard the sentence, with the ancients and most moderns, as highly elliptical; something in the latter member ἐξ ἔργων — πίστεως being to be supplied from the former one, — namely, ἐπιχωρήγησε from ἐπιχορηγῶν, and ἐνήργησε from ἐνεργῶν. The full sense is well expressed by Schott as follows: "Num qui (et universe) Spiritum vobis suppeditat et facultatem facta edendi insignia in vobis efficacem reddit (suppl. hæc vobis contingere jubet) ex operibus legi Mos. accommodatis, an ex auditione doctrinæ fidem (Christo hab.) postulantis?"

6—9. The Apostle here (as in Rom. iv. 1. seqq.) supports the doctrine of justification by faith, by a reference to the example of Abraham, the Father of the faithful, and illustrious for the many signal proofs he gave of faith in God. See the Note on the passage in Romans. Καθὼς must not be rendered, with Mackn., "*seeing*." The word has here its usual *illustrative* and *comparative* force, and may be rendered *quemadmodum*. It also involves an οὕτως, with reference to the thing compared; q. d. "Even as Abraham had faith in God, and it was counted unto him for righteousness; *so* it is in your case." *You* must have entire confidence in God: wherein the correspondence of the two cases especially consists.

7. οἱ ἐκ πίστεως.] This is supposed to be a phrase like οἱ ἐκ περιτομῆς for οἱ περιτετμημένοι, and equivalent to οἱ πιστεύοντες. It seems, however, to be a *stronger* expression; meaning, "those who rest on faith," genuine faith, as Abraham's was, and rest on that *only*, as he did, and seek to be justified alone by it; they are alone the true [spiritual] children of Abraham. On the force of υἱοὶ see Note on Rom. iv. 1, and ix. 7.

8. Quod *in genere* docuerat Apostolus, homines nimirum justificari ex fide, non secus atque Abrahamus; id nunc *nominatim* etiam de gentibus scripturæ testimonio docet: ne quis forte putet, justificationem ex fide, quæ Abrahamo contigerit, et ejus semini promissa fuerit, ad gentes nihil pertinere. (Crell.) By ἡ γραφὴ must be understood, per prosopopœiam, the *Holy Spirit*, who inspired the words; as Rom. iv. 3. John vii. 38. Προϊδοῦσα, having foreseen and foreknown. Δικαιοῖ, "*is* to justify:" i. e. *would* justify. A not uncommon sense of the present tense. Προευηγγ. τῷ Ἀ. The sense is, "announced before [the giving of the Law, nay, even before the birth of Isaac] the glad tidings." Προευαγγ. is a very rare term; but it is found in Philo.

— ἐνευλογηθήσονται — ἔθνη.] The citation is founded neither on the Hebrew nor the Sept.; and indeed is, Borger thinks, formed from two

9 σοὶ πάντα τὰ ἔθνη. Ὥστε οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ
10 πιστῷ Ἀβραάμ. [g] Ὅσοι γὰρ ἐξ ἔργων νόμου εἰσίν, ὑπὸ κατάραν εἰσί· g Deut. 27. 26.
γέγραπται γάρ· Ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει ἐν
πᾶσι τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου,
11 τοῦ ποιῆσαι αὐτά. [h] Ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ h Hab. 2. 4. Rom. 1. 17. & 3. 20.
12 τῷ Θεῷ, δῆλον· ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται. Ὁ supra 2. 16.
δὲ νόμος οὐκ ἔστιν ἐκ πίστεως· ἀλλ' ὁ ποιήσας αὐτὰ [ἄνθρωπος] Heb. 10. 38.
13 ζήσεται ἐν αὐτοῖς. [i] Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας i Deut. 21. 23. Rom. 8. 3.
τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν κατάρα· (γέγραπται γάρ· Ἐπι- 2 Cor. 5. 21.

different passages, ἐνευλογ. ἐν σοὶ from Gen. xii. 3, and πάντα τὰ ἔθνη from Gen. xxii. 18. where τῆς γῆς is added. Instead of εὐλ., ἐνευλογ. is rightly edited by Wets., Matth., Griesb., Tittm., Vat., and Winer, from many MSS. and all the early Editions. Ἐν σοὶ, בך; i. e., as Newc. explains, by the birth of Christ among thy descendants.

9. ὥστε οἱ ἐκ πίστεως — Ἀβρ.] The Apostle here simply repeats the general conclusion at v. 7. Render: "So then those [only] who have a like genuine faith with the believing Abraham are to be blessed [with him];" viz. by having their faith counted for righteousness. "The Apostle (observes Warburton, Works vi. 14) is here convincing the Galatians, that the Gospel of Christ is founded on the same *principle* with that which justified Abraham, — namely, *Faith*."

10—14. Here the Apostle urges *other* arguments in proof of the doctrine of justification by faith. And first he shows, that those who sought to be justified by their observance of the law, so far from obtaining the *blessedness* of Abraham, abode under the curse of the law, and were liable to divine punishment. There is, as Borger says, this *enthymeme* implied: "Those who trust to the law for salvation must completely observe it; for vengeance is denounced against the transgressors of it. But *all* have transgressed it; therefore all are liable to its punishment." Or we may, with Schott, suppose the γὰρ to refer to some clause left understood, and thus to be filled up: ["Nec alia esse potest ratio impetrandæ conditionis hominum Deo probatorum.] Lex enim cujus observatione Judæi confidunt, nonnisi pœnæ divinæ obnoxios reddidit homines." Ἐξ ἔργων νόμου must, from the force of the context, mean "those who depend upon the works of the law for salvation." There is an allusion to the οἱ ἐκ πίστεως at v. 7 & 9. Ὑπὸ κατάραν ε., "are under curse," namely, that of the broken law; are ἐπικατάρατοι, as in the passage of the O. T. then quoted, to show the reason of the thing. The citation does not quite correspond with either the Hebr. or Sept.; but the sense is the same. Ἐμμένειν is used both in the Scriptural and Classical writers with a Dative of some noun expressing, or implying, *engagement*, or *obligation*, and may be rendered "to abide by an engagement, continue in its observance." Τοῦ ποιῆσαι is equivalent to εἰς τὸ, or ὥστε π.

11. ὅτι δὲ — δῆλον.] Here is adduced another argument to prove that no man is justified by the law. The δὲ may be rendered *autem*, or *porro*. Ἐν νόμῳ, "by the observance of the law as a condition." Δικ. is nearly equivalent to the εὐλογεῖσθαι at v. 9. Δῆλον scil. ἐστι, (viz. as Abp. Newc. explains) "from the tenour of the Christian covenant." This the Apostle fortifies from the words of the Prophet. At ὅτι sub. γέγραπται. The passage is also cited at Rom. i. 17. and Hebr. x. 38. Some (as Macknight and Knapp) would construe: ὁ δίκαιος ἐκ πίστεως ζήσ. But it is well observed by Bp. Middleton, that "that would require ὁ δικ. ὁ ἐκ. π. or else ὁ ἐκ πίστεως δίκ., and would then yield a weak and inappropriate sense. Whereas to affirm that the good man, he whose obedience, though imperfect, is sincere, shall reap life everlasting from faith (as opposed to a law of works) and from faith alone, is a most important declaration; and it agrees exactly with the context." Bp. Warburton (Works Vol. v. p. 400.), ably states the argument in the following words: "That no one can obtain eternal life by virtue of the Law is evident from one of your own Prophets [Hab.] who expressly holds, that the just shall live by faith. Now, by the *Law*, no rewards are promised to *faith*, but to *works only*. The man that *doeth* them (says the Law in Levit.) shall live in them." "The Apostle (continues he) is showing that *justification*, or eternal life, is by *faith*. This he does even on the concession of a Jew, the Prophet Habakkuk, who expressly owns it to be by *faith*. But the Law, says the Apostle, attributes nothing to faith; but to *deeds* only; which if a man *do* he shall live in them."

12. οὐκ ἔστιν ἐκ πίστεως.] This means, "the law depends not upon faith," i. e. has nothing to do with faith. In οὐκ ἐκ πίστεως (where the π. is *emphatic*) is implied ἀλλ' ἐξ ἔργων. Though that is suggested in the following ἀλλὰ, which belongs, I conceive, both to the clauses omitted, and to the one to which it is affixed, where it may be rendered *imo*.

Ἀνθρ. is wanting in several MSS. of the Western recension, and not a few Versions and Fathers, and is probably from the margin, being introduced either from the Sept. or from Rom. x. 5.

13. Χριστὸς ἡμᾶς — κατάρα.] Here we have a further argument, derived from the *intent* and *object* of Christ's death; q. d. "we are justified by faith, and not by the works of the law, *because* Christ has redeemed us;" literally, "hath bought us off from the curse of the law;" there being an allusion to the *price paid*. Ἐξαγοράζειν often signifies "to liberate a captive by the payment of his ransom;" where the ἐξ denotes the liberation. It is not agreed whether the ἡμᾶς has reference to the *Jews* only, and by "the law" be meant the law of Moses; or to both the *Jews and the Gentiles*, and by *the law*, the law of nature as well as the law of Moses, is to be understood. The latter opinion is ably maintained by Grot., Whitby, and Mackn., and is greatly preferable.

κατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου·) ἵνα εἰς τὰ 14
ἔθνη ἡ εὐλογία τοῦ Ἀβραὰμ γένηται ἐν Χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγ-
j Heb. 9. 17. γελίαν τοῦ Πνεύματος λάβωμεν διὰ τῆς πίστεως. j Ἀδελφοί, (κατὰ 15
ἄνθρωπον λέγω) ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ
k Gen. 12. 7. & 15. 5. & 17. 7. & 22. 18. supra v. 8. ἢ ἐπιδιατάσσεται. k Τῷ δὲ Ἀβραὰμ ἐρρήθησαν αἱ ἐπαγγελίαι, καὶ 16
τῷ σπέρματι αὐτοῦ· οὐ λέγει· καὶ τοῖς σπέρμασιν,
l Gen. 15. 13, 16. Exod. 12. 40, 41. Acts 7. 6. m Rom. 4. 13, 14. & 8. 17. ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἑνός· καὶ τῷ σπέρματί σου, ὅς
ἐστι Χριστός. l Τοῦτο δὲ λέγω· διαθήκην προκεκυρωμένην ὑπὸ τοῦ 17
Θεοῦ εἰς Χριστὸν, ὁ μετὰ ἔτη τετρακόσια καὶ τριάκοντα γεγονὼς νόμος
οὐκ ἀκυροῖ, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν. m Εἰ γὰρ ἐκ νόμου 18

Γενόμενος, "by becoming." Κατάρα is for κατάρατος, (abstr. for concrete), obnoxious to punishment. Bp. Pearson on the Creed, Art. iv. well paraphrases thus: "Christ hath redeemed us from that general curse which lay upon all men for the breach of any part of the Law, by taking upon himself that particular curse laid only upon them who underwent a certain punishment of the Law to which was affixed a crime." Deut. xxi. 23.

14. ἵνα εἰς τὰ ἔθνη, &c.] These words are closely connected with the ἐξηγόρασεν, &c. a little before; and the sense is, "with the intent that the blessing [promised to the posterity] of Abraham [of justification by faith] might come, by (or through) Jesus Christ, unto the Gentiles [also]." Ἵνα τὴν — πίστεως. Render, "that so we (both Jews and Gentiles) might receive the promise of the Spirit (i. e. the promised Spirit) through faith," i. e. (as Abp. Newc. explains) on the sole condition of faith. See Rom. iv. 9, 16. The ἵνα denotes *result.*

15 — 18. Here the Apostle further illustrates the argument from the nature of the Abrahamic covenant. "He means (says Borger) to show that this covenant, or promise, was in no respect made void; and that the law subsequently promulgated has by no means taken away its force."

— κατὰ ἄνθρ. λέγω.] An idiom also occurring in Rom. iii. 5. vi. 19. 1 Cor. ix. 8. and frequent in the Rabbinical writers, signifying "to make use of an example drawn from the common practice of men." The Commentators need not so many of them have stumbled at the ὅμως, or wished to read ὁμῶς. See Note on 1 Cor. xiv. 7. It is rightly rendered by Borg., Win., and Schott, *quamvis*, and in our common version *though:* a signification often found in the Classical writers. In such cases, the difficulty arises from two clauses being blended together, and the true force of the word is best seen by *dividing* them. Thus here: No one disannuls or alters a covenant, though it be but a *man's* covenant. Ἀθετεῖ, for ἀκυροῖ at v. 17. Ἐπιδιατάσσεται is rightly explained by Schleus. and Borg., "adds new and contrary conditions or stipulations." So Joseph. Bell. ii. 3. uses ἐπιδιαθήκη. Here διαθήκη is by most explained *fœdus;* by some, *testamentum.* The former interpretation is preferable. But Win. seems to best express the sense by the general term *dispositionem,* which will include both *fœdus* and *testamentum.* Κεκυρ., "when established by attestation."

16. τῷ δὲ Ἀβρ.] The example is now *applied* to the promise or covenant of God with Abraham. The plural in ἐπαγγ. may be supposed to regard the *repetition* of the original engagement. To the Apostle's interpretation of τῷ σπέρματι, and to the mode of taking σπέρμασι, adopted by him, several recent Commentators have the presumption to take exception; maintaining that σπέρμα in the promise to Abraham is not meant, as Paul takes it, of the *Messiah,* but of *Christians in general.* But the former view (which was adopted by almost all the ancient Expositors) is ably vindicated by Beza, Whitby, and especially Koppe, Borger, and Schott; who have shown that the interpretation is found in the Rabbinical writers, and that the mode of argumentation here adopted is quite *Jewish,* and therefore suitable to the occasion; and, moreover that this does not at all affect the *general* argument, — since the Apostle only asks this postulate, that the promises made to Abraham had *all* of them a reference to the Messiah. As to the assertion made by recent Commentators, that זרע and σπέρμα were never used in the plural, except to denote the seeds of vegetables, is untenable. The use of the *O. T.* will not prove that זרע was never used to *denote sons,* or *families.* And as to σπέρμα, it *is* used elsewhere *in the plural* for *sons* in Soph. Œd. C. 599, and *occasionally,* in the sense *races* or *families.* The sense is well stated by Mr. Scott as follows: "Neither did the Lord include all the descendants of Abraham in those promises, as so many distinct kinds of seed: but they were limited to him, and his Seed, in the singular number, which implied that Christ was principally meant, and others only as related to him, and regarded as one with him." Ὅς has reference to σπέρματι, with which it agrees *in sense.*

17. τοῦτο δὲ λέγω] q. d. "I mean by that example to show," &c. It is a formula occurring in 1 Cor. i. 12. and elsewhere. The προ in προκ. means "before the existence of the Mosaic Law." Εἰς Χρ., "with respect to Christ and his salvation." As to the chronological question connected with the number 430, it is of no consequence to the Apostle's argument; but it is, I think, sufficiently settled by supposing (with most Expositors) that the Apostle is computing not from the *ratification,* but from the *original making* of the promise, mentioned at Gen. xii. 3.

— οὐκ ἀκυροῖ] literally, "does not annul," i. e. cannot annul. Εἰς τό, for ὥστε. Καταργεῖν is thought by some a *Cilicism.* But it may be rather regarded as a *provincialism* in general.

18. This contains the *ground* of the foregoing assertion, — namely, that God cannot be supposed to have altered his own sayings; so that, after having first held out a promise to Abraham, with a condition annexed, he should then have caused the obtaining of it to be conjoined with the very difficult *observance of the Law.* By ἡ κληρονομία

ἡ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραὰμ δι᾽ ἐπαγγελίας
19 κεχάρισται ὁ Θεός. [n] Τί οὖν ὁ νόμος; Τῶν παραβάσεων χάριν
‡ προσετέθη, ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελται, διαταγεὶς δι᾽
20 ἀγγέλων, ἐν χειρὶ μεσίτου. ὁ δὲ μεσίτης ἑνὸς οὐκ ἔστιν· ὁ δὲ Θεὸς

n Deut. 5. 5. John 1. 17.
Acts 7. 38, 53. Rom. 4. 15. & 5. 20. & 7. 9.

is meant the blessing mentioned at v. 14, salvation secured, as by inheritance, on Abraham, and believers in general. Αἱ ἐκ νόμου sub. ἐστὶ, "does not come by the observance of the Law [or by our own works and merits.]"

— οὐκέτι ἐξ ἐπαγγ., &c.] i. e. (as Mr. Holden explains) "it is not obtained by the promise of God to Abraham, that it should come through Jesus Christ." "The reason (says Abp. Newc.) is, because obedience to law makes reward a matter of debt; whereas, in fact, the inheritance, or Abraham's reward, was a free gift by promise." The sense of the verse is admirably illustrated by Bp. Bull in his Harm. Apost. p. 46. He shows *why* the Apostle here places the Law in opposition to the promise, and points out the real scope; which (as Beza saw) was to tacitly meet an objection on the part of the Jews, as to what had been said in the verse preceding; q. d. "the Law and the promise cannot stand together, nempe ut hæreditas ex Lege simul et promissione detur; cùm justitia Legis (loquitur κατ' ἄνθρωπον, v. 15) meritum inducat et gratiam excludat, adeoque gratuitæ promissioni repugnet, nempe si Lex justificandi causâ data fuisset." Κεχάρ. is used, and not ἐδίδου, either to suggest the gracious kindness of God, or that it was made *gratis*, and without merit; or *both*. See Bp. Bull, ubi supra. Δι' ἐπαγγ., by virtue of a positive promise, or engagement.

19. Here an *objection* is anticipated, and the answer given. Τί οὖν ὁ νόμος; "What purpose, then, did the Law answer?" and why promulgated, if justification be not of works, but of faith? The answer is: τῶν παραβ. χάριν προσετέθη, where by παραβάσεων χάριν, according to the best Expositors, is meant, either that the Jews might be preserved from idolatry and its concomitant vices, and the worship of God be preserved till the coming of Christ; or, that they might be convicted of sin in committing those vices (the heinous nature of sin being by the Law set in the strongest point of view, and the power of conscience roused. See Rom. iii. 20.); and that thus they might be taught to seek after a more effectual method of obtaining pardon; meaning, says Calvin, "Legem latam fuisse, ut transgressiones palam faceret, eoque modo homines cogeret ad cognitionem sui reatus." Thus the Law (as St. Paul to the Romans says) was given "to detect transgressions," to "make them abound," v. 20; so that sin "should appear to *be* sin." Schott well annotates thus: "Maluit παραβάσεις scribere quam ἁμαρτίαι, propterea quod ἁμαρτίαι lege accurate cognita, cui jam resisteret cupiditas humana in vetitum nitendi, *majori evidentia* naturam suam perversam et prorsus damnandam declarabant, quam habent tanquam *violationes voluntatis divinæ lege declaratæ*." In short, to use the words of Mr. Scott, "the *moral law* was useful to convince men of sin, to show them their need of repentance, of mercy, and of a Saviour; the *Ceremonial* Law shadowed forth the way of acceptance and holiness; and believers were thus enabled to maintain communion with God by faith in the promised Messiah." The words ἄχρις οὗ ἔλθῃ (where supply ὥστε διαμένειν) suggest that the Law was only intended to be temporary, and preparatory to the Gospel (as in many respects shadowing it forth, and showing its necessity), to be ushered in when the Seed, i. e. the *Messiah* (see supra v. 16.) should come, unto whom both Jews and Gentiles being engrafted by faith, should become the spiritual seed of Abraham. Instead of προσετέθη, 5 MSS. of the Western recension, the Vulg., and other Latin Versions, and some Fathers, chiefly Latin, have ἐτέθη, which is preferred by Mill, Beng., and Borger, and edited by Griesb., Knapp, and Winer. But the authority adduced is far too weak; and the reading is plainly an *alteration* of those who did not perceive the force of the προσ., which, as is well pointed out by Bp. Warburton, Works, vol. v. p. 5, is this: "it was superadded to the Abrahamic covenant, and introduced between that and the Christian dispensation." So Rom. v. 20. νόμος παρεισῆλθε, where see Note. Some, however, of the correctors and critics, above alluded to, seem to have rejected the προσ., as thinking that προστίθημι is nowhere else used of a law. That, however, would be no good reason for cancelling it. But, in fact, the phrase προστιθέναι νόμον occurs at least *twice*, as far as my own knowledge extends (and probably in more cases), namely, Herodot. ii. 136. and Thucyd. ii. 35. Ἐπήγγελται may be taken impersonally, or ἐπαγγελία supplied from ἐπαγγελίας just before The words διαταγεὶς δι' ἀγγέλων are closely connected with προσετέθη. Render, "promulgated by or through the intervention of the angels;" the meaning of which will appear from the Note on Acts vii. 53. ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων. Ἐν χ. μεσίτου, "by the intervention of a mediator or internuncius, namely (as Theodoret and the best modern Expositors have seen), *Moses*." It has been fully shown by Schoettg. in loc., that מרסור, *the Mediator*, was the common appellation given to Moses in the Rabbinical writers; by whom the Law is often said to have been given "by his hand as mediator."

20. ὁ δὲ μεσίτης — εἷς ἐστιν.] This is confessedly one of the most obscure passages in the N. T., and perhaps above all others "vexatus ab interpretibus;" for Winer affirms that there are no less than 250 modes of explanation, which are stated and reviewed by Koppe, Borger, Keil, Bonitz, Weigand, and Schott.

Some, by ὁ μεσ., understand *a* mediator, or umpire, generally: others, some one in particular, — as *Moses*, or *Christ*. There is plainly an *ellipsis* at ἑνός; which some supply by μέρους, others by γένους, ἔθνους, νόμου, or πράγματος, according to the peculiar view taken of the scope of the Apostle. Again, the εἷς is by some taken of number, — *one*, i. e. one only; by others, for ὁ αὐτὸς, "one and the same," i. e. immutable. Under these circumstances, it is impossible, in a work of this nature, to do more than advert to the *grounds* on which any interpretation may be founded, and point out that which seems to bid the fairest to be the true one. Previously to doing this, I shall beg to lay before the reader *seven Rules of interpretation*, which are laid down by Prof. Schott, and which may serve as a clue through the labyrinth of jarring interpretations, and, by showing what is *not*

εἷς ἐστιν. Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ Θεοῦ; Μὴ γέ- 21
νοιτο! εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ὄντως ἂν ἐκ

the true one, may guide the inquirer to what *is* so.

1. "The words ὁ δὲ μεσίτης here express the *universal notion* of any mediator, as the expressions John x. 3. ὁ ποιμὴν ὁ καλός; and Rom. i. 17. ὁ δὲ δίκαιος, [on which use of the Article, whereby it is subservient to hypothesis, see Bp. Middl. Ch. iii. § 2. and Winer's Gr. Gr. p. 91. Ed. 3.] and therefore do not suggest the idea of any one in particular; certainly not *Christ*, but rather *Moses*. For although what is said merely concerns *any* mediator, yet the Apostle doubtless meant what is here affirmed to be applied to what had been just said of the Mosaic Law promulgated by a mediator. 2. That connection of the words which, at the first glance, spontaneously presents itself, namely, ὁ μεσίτης (subject) ἑνὸς οὐκ ἔστιν (predicate) is to be adhered to by expositors, and not to be changed for any other, when there is no urgent necessity. 3. The Genitive ἑνὸς must necessarily be referred to the Genitive of some substantive to be supplied in thought. Care, however, must be taken not to supply what neither the nature and disposition of the thing spoken of, nor the series *orationis*, may seem to spontaneously bring in. 4. The connection of each member of the sentence, and the nature of the Apostle's style of argumentation, requires that in each member of the sentence the signification of εἷς should be the *same*. 5. The one member in like manner as the other either contains an *universal sentiment* to be transferred to the present case, or contains an *enunciation pertaining to certain times*. 6. Even if it should be *granted*, that the former contains an universal sentiment, which, agreeably to the meaning of the Apostle, ought to be transferred to the question concerning the Law of Moses, yet the Apostle is by no means to be supposed to have said in the latter member what was only to be applied to the question as to the promise given to Abraham. Nay, by the words ὁ δὲ Θεὸς εἷς ἐστιν he meant to affirm something *universal;* which *either*, in like manner as the former enunciation, ought to be transferred to the *Mosaic Law* only; *or* must be transferred at once to the *Law* and the *promise*. Otherwise, the argumentation which is intimated at v. 20 would be neither sufficiently perspicuous, nor would it well cohere. 7. The first words of the verse following (21) ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ Θεοῦ (an interrogation succeeded by a form of serious denial, μὴ γένοιτο!) certainly require that the whole of v. 20 should be supposed to contain a *primary sentiment*, of that kind which gave occasion to the interrogation proposed and refuted in the subsequent verse. Moreover, the negation μὴ γένοιτο so *takes up* the interrogation before propounded, that it is plain that this interrogation has by no means the force of *denial*, but is a mere *doubt*, proceeding from some one who, using such a kind of argument as is contained in v. 20, would be justified in collecting that the promise given to Abraham might be taken away by the Law subsequently given."

Having applied the severe test of these seven rules of interpretation, to almost all the expositions which have any claim to attention in themselves, or from the celebrity of the scholars who have proposed them, the learned Professor concludes with rejecting them all, as almost universally unfounded. To these my limits forbid me to advert, except to notice that one which seems to be *least* objectionable, and was supported by Paræus, Crell., Capell., Locke, Whitby, and others since their time, as Noesselt and A. Clarke, and which may be expressed in the following paraphrase: "Now a mediator is not [cannot in the nature of things be] a mediator of one [party only in any covenant], but of two [at least]. But God, who gave the promises to Abraham, is one party only [belonging to the Abrahamic covenant]; q. d. the other party (consisting of believers of all nations, Gentiles as well as Israelites) was not concerned in the promulgation of the law; and therefore the *original* covenant, not having been dissolved by *both* the contracting parties, remains in full force." Even this, however, will, I apprehend, not quite stand the test above adverted to. Upon the whole, the most satisfactory view of the sense seems to be that propounded by the very learned framer of the above rules, in the following Note: "The intent of the Apostle is, I conceive, to affirm the superior authority and dignity of the Sinaitical Dispensation above any human covenant, from a consideration of the nature (not, indeed, of the *Lawgiver*, Moses, but) of *God*, the *Author of the Law*. And though the expression εἷς, viewed by itself alone, would not signify *any thing* or person *unchangeable*, yet this idea of one is *all-consistent, and whoever remains the same*, may very well, in a context like the present, be united with the proper and usual signification of the word. Compare Rom. iii. 30. Philipp. i. 27. In vv. 15, 17, seqq. mention had been made of the alteration, or abrogation of a Dispensation or Covenant. These things considered, there is surely no objection to assigning to the word εἷς in both members of v. 20. the sense of *immutability* or *perfect consistency*. With respect to the expression εἶναί τινος, it is here, I conceive, used in the same signification as at 1 Cor. i. 12. iii. 4. *a partibus alicujus stare, ei addictus esse*, to be of any one's party. Thus the sense will be: "A mediator indeed belongs not to one person or party only (and that unchangeable);" q. d. "in human concerns, where a mediator is wanting, there are of course *two* parties between whom a mediator may act, whether the transaction be between *two persons* only, or there be a large number of persons constituting either or both parties. Hence, from the Sinaitical Law being promulgated ἐν χειρὶ μεσίτου (v. 19) it does not follow that it is of perpetual authority. *And yet God is one,*—he remains ever a God *unchangeable;* the covenant of the Sinaitical Dispensation was not of human, but Divine authority; nor did it depend on the will of man, but of God, who is unchangeable."

21. A doubt is now brought forward, arising from what the Apostle had said at v. 20 respecting the authority of the Sinaitical law, as evinced from the nature of God; namely, whether the Sinaitical law, being of divine authority and command, was meant to so limit (or change) the promise given to Abraham, that that should no longer be a promise, of which the fulfilment belonged only to the free grace of God. This doubt the Apostle removes, by giving them to understand, that although each Dispensation of God (the Law and the Promise) is different in its own nature

22 νόμου ἦν ἡ δικαιοσύνη. [o] Ἀλλὰ συνέκλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ
ἁμαρτίαν, ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πι-
23 στεύουσι. Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν, ὑπὸ νόμον ἐφρουρούμεθα
24 συγκεκλεισμένοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι. [p] Ὥστε ὁ
νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν, ἵνα ἐκ πίστεως δικαιω-
25 θῶμεν. Ἐλθούσης δὲ τῆς πίστεως, οὐκέτι ὑπὸ παιδαγωγὸν ἐσμέν.
26 [q] πάντες γὰρ υἱοὶ Θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ· [r] ὅσοι
27 γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε. [s] Οὐκ ἔνι Ἰου-
28 δαῖος οὐδὲ Ἕλλην· οὐκ ἔνι δοῦλος οὐδὲ ἐλεύθερος· οὐκ ἔνι ἄρσεν
29 καὶ θῆλυ· πάντες γὰρ ὑμεῖς εἷς ἐστε ἐν Χριστῷ Ἰησοῦ. [t] Εἰ δὲ ὑμεῖς
Χριστοῦ, ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστὲ, καὶ κατ' ἐπαγγελίαν κληρονό-

o Rom. 3. 9. & 11. 32.
p Matt. 5. 17. Rom. 10. 4.
q John 1. 12. Rom. 8. 15.
r infra 4. 5. Rom. 6. 3. & 13. 14.
s John 17. 21. Rom. 10. 12. 1 Cor. 12. 13. Eph. 2. 14, 15. Col. 3. 11.
t Gen. 21. 12. Rom. 9. 7. Heb. 11. 18.

and efficacy from the other, yet that there is no such inconsistency between them as that the *Law* should take away the *promise;* nay, that each coheres with the other, by a connection divinely ordained, whereby the Law served to pave the way for the Christian Dispensation; that the Law does not interfere with the promise, but tends to *confirm* it. (Schott.) Winer has shown that *εἰ γὰρ ἐδόθη,* "if it *had been* given," implies at the end of the sentence a clause expressing, that that was *not* the case (see Note on Rom. vii. 9, 10. and iii. 23.): so far from being contrary thereto, it was *promotive* of it; it was good in itself, and suitable to the ends proposed; but was only an inferior covenant, which was not intended to give salvation to sinners, as all men are.

22. *ἀλλὰ συνέκλεισεν — ἁμαρτίαν.*] The sense is, "Nay [so far from that] the Scriptures declare all men [of all nations, both Jews and Gentiles] to be *sinners* [and therefore amenable to wrath and punishment]." *Συνέκλεισε* is by many explained, "has included." This, however, appears too feeble a sense. It is better interpreted, with Borger and Winer, "has shown or declared all to be subject to the dominion of sin, brought under it;" just as in Rom. vii. sin is compared to a *tyrant,* who holds men captive, and to whose dominion all are subject. So Demosth. uses *κατακλείειν τῷ νόμῳ.* See more in the Note on Rom. xi. 32. *Τὰ πάντα,* the Commentators say, is for *τοὺς πάντας.* But perhaps the Apostle had in mind the *ἔθνη,* and accommodated the gender thereto. In *ἐκ πίστεως* there is no pleonasm of *πίστεως,* but *ἐκ πίστ.* is for *ἡ ἐκ πίστ. οὖσα.* Render, "in order that the promised blessing, which depends on faith in Jesus Christ, might be given to them that believe in him."

23. Having refuted the foregoing objections, the Apostle proceeds to show the use and intent of the law. *Πρὸ τοῦ ἐλθ. τὴν πίστιν,* "before the faith (i. e. the dispensation which requires *faith* in Christ as indispensable, or the Gospel covenant) was introduced." See Rom. iii. 27. xi. 6. The words following *ἐφρουρούμεθα συγκεκ.* are illustrative of the metaphor in the preceding, the comparison being "persons shut up in a place from which they cannot get out." "The words (Winer says) may be interpreted in two ways; *φρουρ. συγκ.* is *either* 'lege Mos. obstricti tenebamur, *tanquam præsidio,* usque ad,' &c., *or,* 'lege obstricti custodiebamur, asservabamur in,' &c.; as 1 Pet. i. 4. *τοὺς ἐν δυνάμει Θεοῦ φρουρουμένους εἰς σωτηρίαν.* The latter sense is preferable, especially as it may, in some measure, include the former. *Εἰς τὴν μέλλ. πίστ. ἀποκ.* signifies 'until the promulgation of the faith, which was afterwards to be revealed.'"

24. *ὥστε ὁ νόμος — Χριστόν.*] As the law was before compared to a *jailor,* so it is here likened to a *παιδαγωγὸς,* by which term, the best Expositors have been long agreed, is not meant a *schoolmaster* (for that would have been *διδάσκαλος*), but the pedagogue or person (usually a freedman, or slave) who *conducted* children to and from school (whence their appellation), attended them out of school hours, formed their manners, superintended their moral conduct, and in various respects *prepared* them for the *διδάσκαλος.* See Chrys. cited by Borger. The leading idea here intended, is that of *bringing unto,* and *preparing for* (as the Law did in respect of the Gospel, namely, by its doctrines, moral precepts, types and prophecies, all leading men to the Gospel, by showing the imperfection, and the impracticability of performing a law of works. See Note on Matt. v. 17.); hinting also at the *restraint* and *discipline* under which boys were held till they reached manhood, and at the necessarily defective knowledge until then communicated to them; as if those under the law were *νήπιοι* compared to the *τέλειοι* of the Gospel.

25. *οὐκέτι ὑπὸ παιδ.*] i. e. because it is no longer *necessary* to us, and therefore no longer obligatory upon us; as in the case of boys when grown up. The better covenant being established, the introductory one ceases.

26. *πάντες*] i. e. all of every nation, both Jews and Gentiles. By *υἱοί ἐστε* is meant, "are *admitted* to a sort of sonship by adoption," with the adjunct notion of liberty from unnecessary restraint.

27. *ὅσοι γὰρ — ἐνεδ.*] The sense is: "For as many of you as, having received baptism, profess the Christian doctrine [whether circumcised or uncircumcised], are united with Christ by the closest bond." See Calvin, Koppe, and Borg. On the phrase *ἐνδύσασθαι Χρ.* see Note on Rom. xiii. 14.

28. *οὐκ ἔνι,* &c.] The general sense is, "there is under the Gospel no discrimination in privileges, no distinction of *nation,* nor of condition or sex, but ye are all *one family,* by the religion of Christ Jesus — all alike entitled to the same benefits, those of sincere believers."

29. *εἰ ὑμεῖς Χρ.*] scil. *υἱοί.* *Τοῦ Ἀ. σπέρμα,* i. e. the true spiritual seed. *Καὶ κατ' ἐπαγγ. κληρ.,* "and heirs by Divine promise [of the blessings attached thereto]," without any need of legal performances.

μοι. IV. Λέγω δὲ, ἐφ᾽ ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστιν, 1
οὐδὲν διαφέρει δούλου, κύριος πάντων ὤν· ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶ 2
u Col. 2. 20. καὶ οἰκονόμους, ἄχρι τῆς προθεσμίας τοῦ πατρός. [u] Οὕτω καὶ ἡμεῖς, 3
ὅτε ἦμεν νήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἦμεν δεδουλωμένοι.
v Gen. 49. 10. Dan. 9. 24. Eph. 1. 10. w John 1. 12. supra 3. 26. x Rom. 8. 15. [v] Ὅτε δὲ ἦλθε τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ Θεὸς τὸν Υἱὸν 4
αὐτοῦ, γενόμενον ἐκ γυναικὸς, γενόμενον ὑπὸ νόμον· [w] ἵνα τοὺς ὑπὸ 5
νόμον ἐξαγοράσῃ, ἵνα τὴν υἱοθεσίαν ἀπολάβωμεν. [x] Ὅτι δέ ἐστε υἱοὶ, 6

IV. 1. λέγω δέ.] This formula (on which see Note at iii. 17.) serves to introduce a continuation of the argument, and an illustration of the reasoning in the preceding Chapter; *first*, comparing the state of God's Church under the law to that of a *minor*, whose father is dead; and who, though he be, by legal right, the owner of the whole inheritance,—yet, while in his minority, is in a situation little differing, in respect of restraint, from that of a servant; and so continues, until the period appointed by his father for putting him into possession of his inheritance. Νήπιος is used in the sense *minor*, in the *Classical* writers (from Homer to Dionys. Ital.) as well as in the Scriptural ones. Ἐπιτρόπους καὶ οἰκον. should, I think, be rendered not *tutors* and *governors*, but *guardians* and *managers*. It is true that some difference of opinion exists. Many Expositors take ἐπιτρ. to signify *tutors;* while most are agreed that by οἰκ. are meant *stewards*. It is not, however, necessary to suppose (as many recent Commentators do), that because the minor is said to be *under* them, such οἰκονόμοι were *care-takers* of the minor, as well as stewards; for of *that* no sufficient proof is adduced. We may suppose the ὑπὸ to refer to the minor having no control over their management. Of both the ἐπιτρ. and οἰκον. we have mention in Gen. xxiv. 2. Compare xv. 2. At τῆς προθ. supply ἡμέρας, "the period previously fixed." The word often occurs in the later Classical writers. Τοῦ πατρὸς, for ὑπὸ τοῦ πατρός; which is the better accounted for since προθ. being, in some measure, an adjective, may stand for a participle, and thus take a genitive.

3. ἡμεῖς] i. e. both Jewish and Gentile Christians. Νήπιοι, i. e. children in the knowledge of God, unable to attain that accurate and complete knowledge of Divine things which pertains to the ἄνδρες τέλειοι mentioned in a kindred passage of Eph. iv. 14.

— στοιχεῖα τοῦ κόσμου.] Στοιχεῖα denotes figuratively "the elements, or rudiments, of any branch of knowledge;" consequently what is superficial, and only suited to the less informed; not intended to be permanent, but to give way to the more complete knowledge of a further advanced period of study. See Col. ii. 8. Here it designates, in conjunction with the qualifying term τοῦ κόσμου, that state of religious knowledge, which subsisted both among Jews and heathens before Christ; and which was, from its rude and ceremonial nature (dealing chiefly in external and carnal institutions), suited indeed to the capacities of the recipients, but was only calculated to be temporary. How δεδουλ. is to be understood, will appear from the Note on iii. 26. The Apostle means to suggest the inference,—that, however useful might be the Law of Moses, or the law of nature (each as *introductory* dispensations, more or less perfect), the obligation to both must cease, when the more perfect religion of the Gospel was promulgated, by which both were alike superseded.

4, 5. Here St. Paul carries on the illustration drawn from the ἐπιτρ. and οἰκον., q. d. "For as the *son* is, for a time, subject to the governance of masters; but when the προθεσμία is accomplished, is, as it were, liberated, and becomes his own master; so *we*, so long attached τοῖς στοιχείοις τοῦ κόσμου, are liberated from them, by the Son of God being sent into the world for the purpose of delivering us." (Borger.)

— πλήρ. τοῦ χρόνου.] The phrase occurs also in Gen. xxv. 24. xxix. 21., and denotes the end of an appointed time. So πλήρ. τῶν καιρῶν, Eph. i. 10. Thus ὅτε πλήρ. τ. χρ. ἦλθε is equivalent to ὅτε ἐπληροῦτο ὁ χρόνος. An expression occurring in the *Classical* as well as Scriptural writers. It here denotes the time appointed by the Father for delivering all nations from the bondage mentioned at v. 3. Ἐξαπ. is *not* synonymous with ἀπέστ.; but is more significant. Γενόμενον, "born;" a signification found in Rom. i. 3. Gen. iv. 25. and also in the Classical writers. Γενόμενος ἐκ γυν. is a Hebrew phrase formed on יליד אשה in Job xiv. 1. and elsewhere. It here intimates that Christ was endued with the whole of the *human nature*. See Phil. ii. 7. Ὑπὸ νόμον some render "subjectum legi;" others, "sub lege;" i. e. for Ἰουδαῖον. Both senses, however, may be included; the latter *primarily*, the former *secondarily*. Τοὺς ὑπὸ νόμον, supply ὄντας, or δεδουλωμένους, from the preceding, "under the tyranny and condemnation of the Law," whether of Moses or of nature. See Rom. iii. 20. Τὴν υἱοθ. See Note on iii. 26. and on Rom viii. 15. 23.

6. ὅτι δέ ἐστε υἱοί.] Wakef. and Borger explain, "And to show that ye are sons." The ellipsis, however, is not used by St. Paul. It is true that the Apostle seems to mean to assert their having received the Spirit as an evidence of their Sonship. But that may be *implied* as follows: "And since ye are sons, God has [in token thereof] sent" &c. Or we may, with Schott, regard this as a brief mode of expression, of which the full sense is, "That ye are sons, God hath himself shown, by sending to you his Holy Spirit." "The same argument (observes Mr. Locke) from their having the Spirit, St. Paul uses to the Romans, Rom. viii. 16. And on reading 2 Cor. v. 5. and Eph. i. 11—14. it will be found that the Spirit is looked upon as the seal and assurance of the inheritance of life to those *who have received the adoption of sons.*" This will sufficiently defend the usual interpretation of τὸ Πνεῦμα against those recent Commentators, who lower it to "*animus* Christianus." Here the best ancient and modern Expositors alike recognize the express mention of the three persons of the Trinity, with the due distinction. "The Son (as Bp. Pearson observes) is distinguished from the Father, as first sent by Him; and the Spirit of the Son is distinguished both from the Father, and from the Son, as sent

ἐξαπέστειλεν ὁ Θεὸς τὸ Πνεῦμα τοῦ Υἱοῦ αὐτοῦ εἰς τὰς καρδίας ὑμῶν
7 κράζον· Ἀββᾶ, ὁ πατήρ! [y] Ὥστε οὐκέτι εἶ δοῦλος, ἀλλ' υἱός· εἰ y Rom. 8. 16, 17.
8 δὲ υἱός, καὶ κληρονόμος Θεοῦ διὰ Χριστοῦ. [z] Ἀλλὰ τότε μέν, οὐκ z 1 Cor. 8. 4. & 12. 2.
9 εἰδότες Θεὸν, ἐδουλεύσατε τοῖς μὴ φύσει οὖσι Θεοῖς· [a] νῦν δὲ, γνόντες a Eph. 2. 11, 12. & 1 Cor. 8. 3. & 13. 12.
Θεὸν, μᾶλλον δὲ γνωσθέντες ὑπὸ Θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ Col. 2. 20.
ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἄνωθεν δουλεύειν θέλετε;
10 [b] Ἡμέρας παρατηρεῖσθε, καὶ μῆνας καὶ καιροὺς καὶ ἐνιαυτούς· φοβοῦ- b Rom. 14. 5. Col. 2. 16.
11 μαι ὑμᾶς, μήπως εἰκῇ κεκοπίακα εἰς ὑμᾶς.

by the Father, after He had sent the Son. And this our Saviour hath taught us several times, John xiv. 26. xv. 26. Hence we conclude that the Holy Ghost, although He be truly and properly God, is neither God the Father, nor God the Son."

Κράζον here signifies, "teaching and enabling us to cry out [in prayer]" with filial confidence, Ἀββᾶ! addressing God as a Father. See Rom. viii. 15. Perhaps there is an allusion to the distinction between Slaves and Sons, or others of the family, — that the former were not allowed to use the title of Abba in addressing the master of the family, while the latter enjoyed that privilege. Why the Chaldee term Ἀββᾶ should have been used as well as the Greek, Expositors are not agreed. The opinion of Winer seems most probable, — that the *Chaldee* term was used because the Jewish prayers ordinarily commenced with Ἀββᾶ; and that the *Greek* was meant for those who did not understand the Chaldee term.

7. Here we have the *conclusion*. See v. 1. Compare Rom. viii. 17. iii. 29. where see the Notes. The εἶ is supposed to be for ἔστε. But it should rather seem that the singular is adopted to make the application, by its individuality, more forcible. There is a similar transposition in Rom. xii. 19. 20. 1 Cor. iv. 6. sq. In the ὥστε it is *implied*, that the person in question has received the Holy Spirit given through the Son, to seal them as the children of God. Κληρ. Θ. signifies heir (i. e. a partaker) of the blessings bestowed by God on men through Christ, viz. justification and redemption; — which are very often denominated an inheritance, to denote certainty of possession.

8 — 10. Considering the dignity and excellence of this condition as sons of God, obtained for them by Christ, how highly, the Apostle now shows, is to be reprobated the temerity of those who again inclined to the former servile state; with reference, chiefly, to that part of the Galatian congregation which had formerly been Pagan. (Schott.)

There is here (as is indicated by the ἀλλὰ) a *conversio sermonis;* the *Gentile* Christians being especially addressed. In vv. 8. 9. there is a fine *contrast* drawn between the *pristine* state of the persons in question (when involved in gross idolatry, through ignorance of the nature of God), and their *present* condition, when knowing and being known of God. This is done to place in a strong point of view their folly in wishing to return to their former state of servitude to the Law.

— ἀλλά.] Of this particle no satisfactory account is given by the Commentators. It seems to belong to ἐδουλεύσατε taken a *second* time; the full sense being, "Ye did, indeed, then worship those who were no Gods; *but however* ye did it through ignorance of God; which ye have not now to plead." By the τότε is meant the time when they were ὑπὸ τὰ στοιχεῖα τοῦ κόσμου δεδουλ. v. 3. By τοῖς μὴ φύσει οὖσι Θεοῖς the ancient and many modern Expositors suppose are meant, "those who have no existence in nature," but are mere stocks and stones. The best modern ones, however, as Winer, render "iis, qui non naturâ [sed ex hominum tantum opinione] Dei sunt," the λεγόμενοι Θεοὶ of 1 Cor. viii. 5. The latter interpretation is more agreeable to the words; unless we read from some MSS., τοῖς φύσει μὴ οὖσι. But some eminent Critics are agreed that that is an *altered* reading; probably introduced from the Scholiasts. It is, however, not impossible that the Apostle intended *both* senses.

The μὲν of this verse and the δὲ of the next are adopted, in order the more forcibly to contrast their *former* with their *present* state. Μᾶλλον δὲ, ("rather") is a *formula corrigendi* occurring also in Rom. viii. 34. and often in the Classical writers. Γνωσθέντες ὑπὸ Θεοῦ is rightly explained by Luther, Grot., Newc., and Winer, "recognized by God as his sons, and approved to be such by the Spiritual gifts imparted to them." See supra iii. 5. 1 Cor. viii. 3. 2 Tim. ii. 19. Wisd. iv. 1.

9. πῶς ἐπιστρέφ., &c.] "how is it that ye are turning back," &c. The Apostle expresses his wonder that they, who have been set free from the bondage of atheism, or polytheism, should *return* to bondage; *even* to a dispensation, which however of Divine institution, was not of *sufficient efficacy* to procure them salvation; for that is all that is meant by the ἀσθενῆ and πτωχὰ, of which the latter is a further illustration under another metaphor, of the idea contained in the former. See Grot., Crell., Doddr., and Theophyl. How the Law of *Moses* was *weak*, appears from Heb. vii. 18. 19. x. 1.; and how the *law of nature* was such, appears from the Epistle to the Romans, passim. For that the Apostle has *both* in view, is the opinion of the best Expositors. In πάλιν ἄνωθεν I would not, with Koppe and others, recognize a pleonasm for the simple πάλιν; though the forms πάλιν ἐκ δευτέρου and πάλιν αὖ might seem to countenance it. Here there is no necessity to resort to any such principle; for the context very well admits of the full sense, namely, "*again*, as at the first." Compare Wisd. xix. 6. We have here a kind of blending of two modes of expression; and on that principle, the complete sense of the passage is well expressed by Rambach and Schott thus: "Quicunque rudimentis illis egenis, quibus ante suam ad Christum conversionem addicti fuerant, iterum (πάλιν) servire volebant, hoc ita faciebant, *ut redirent ad initia*, elementa prima (ἄνωθεν), quæ elementa parum accommodata essent cognitioni emendatæ et dignitati Christianorum."

10. Here the Apostle illustrates by examples this δουλεύειν στοιχείοις πτωχοῖς.

— ἡμέρας — ἐνιαυτούς.] Render, "So then ye

c 2 Cor. 2. 5. d 1 Cor. 2. 3. 2 Cor. 11. 30. e Mal. 2. 7.

12 [c] Γίνεσθε ὡς ἐγώ, ὅτι κἀγὼ ὡς ὑμεῖς, ἀδελφοί, δέομαι ὑμῶν! οὐδέν
με ἠδικήσατε. 13 [d] Οἴδατε δὲ ὅτι δι᾽ ἀσθένειαν τῆς σαρκὸς εὐηγγελισά-
μην ὑμῖν τὸ πρότερον· 14 [e] καὶ τὸν πειρασμόν μου τὸν ἐν τῇ σαρκί μου
οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε· ἀλλ᾽ ὡς ἄγγελον Θεοῦ ἐδέξασθέ
με, ὡς Χριστὸν Ἰησοῦν. 15 Τίς οὖν ἦν ὁ μακαρισμὸς ὑμῶν; μαρτυρῶ
γὰρ ὑμῖν, ὅτι εἰ δυνατὸν, τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἂν ἐδώκατέ

observe days and months, and times and years!" Ἡμ. refers to the Sabbaths; μῆνας, to the novilunial festivals; and ἐν. to the Sabbatical and Jubilee years, Passover, &c. By καιροὺς are supposed to be designated the stated festivals. Παρατηρεῖν here signifies, "to superstitiously observe, by scrupulously distinguishing certain days from other days." It properly signifies to keep the eye fixed upon (παρα) any person or thing, so as to watch the former, or attend to and observe the latter.

11. In φοβοῦμαι, &c. Borger and Winer think there is a kind of *attraction*; ὑμᾶς, which belongs to the clause following, being thrown back to the preceding one. Thus, by a very common Grecism, it will mean, "I am afraid I have bestowed on you labour in vain." Here, however, it is better not to resort to any such idiom, since it tends to lower the sense, which is far stronger according to the usual manner of rendering. The Apostle first expresses that he is in fear of them, and then subjoins the *nature* and *extent* of that fear. The force of μήπως with the *Indicative* is (as Win. observes) to show that the writer or speaker supposes the thing feared to have already taken place. So Thucyd. iii. 53. νῦν δὲ φοβούμεθα, μὴ ἀμφοτέρων ἅμα ἡμαρτήκαμεν. Εἰς ὑμᾶς, "upon you," as in a kindred passage of Rom. xvi. 6.

12—16. Having thus justly reproved the inconstancy of the Galatians, the Apostle now subjoins an exhortation, in which he most affectionately adjures them to return to the right path, and imitate his example; reminding them of the time past, when they had most reverently and thankfully received the doctrine preached to them by the Apostle. (Schott).

12. γίνεσθε ὡς ἐγὼ, &c.] There has been some doubt as to the sense of these words. Some (as Grot., Mor., Wolf, Whitby, and Mackn.) take it to be, "love me with the same affection as I do you." But, as Winer observes, thus the ὅτι κἀγὼ ὡς ὑμεῖς will have no suitable sense. The most natural interpretation is that of the ancient Expositors and Translators, and, of the modern ones, Hamm., Doddr., West, Rosenm., Semler, Koppe, Iaspis, Schleus., Scott, Winer, and Schott, who at κἀγὼ ὡς ὑμεῖς supply ἐγενόμην, and assign this sense: "Follow my example, in renouncing the law for the Gospel. I was once as zealous for the law as you now are; but now I live as do the *Gentiles*, and *not as do the Jews*. Do you, who are not *Jews*, but *Gentiles*, live in like manner, as men released from the law." Thus Schott renders: "Estote mei similes (decutiendo jugo legis Mosaicæ) *siquidem ego* quoque factus sum, quales vos [facti estis]." This ellipsis of ἐγενόμην is indeed somewhat harsh; but it is far from unexampled. It is, in fact, agreeable to that idiom, treated of in Winer's Gr. Gr. p. 467. Ed. 3, by which "from a preceding verb *another tense* (or even another mood) and person is supplied, in some following member of the sentence." In the above way the passage must have been taken by Justin Martyr, who introduces it in his Admonit. ad Græcos, Chap. ii.

—οὐδέν με ἠδικήσατε.] The sense of these words will depend upon the view taken of the preceding ones. According to that above adopted, it will be this: "I have no grievous injuries to complain of at your hands, and therefore in speaking so plainly as I must do, I am not induced by resentment." The true connection is skilfully pointed out by Schott in the following paraphrase. "Brethren, *praying* I admonish you (not with any angry feeling, but with one full of affection, and with an anxious desire for your good), as indeed I well may, for you have not done me any injury, and once were most affectionately attached to me."

13. οἴδατε δὲ, &c.] The connection (which is disputed) seems to be as follows: "[I harbour no resentment against you, but rather affection for you, from a remembrance of your kind treatment of me:] for when I was labouring under much bodily infirmity, ye did not despise me [on that account] but," &c. Δι᾽ ἀσθ. τῆς σαρ., "under weakness of body," for ἐν ἀσθενείᾳ. On which idiom see Wahl's Clavis, i. 276. Ed. 2, and Winer's Gr. Gr. p. 339. It is, however, of more importance to advert to what may be supposed meant by ἀσθενείᾳ τῆς σαρκὸς, the import of which expression has been not a little disputed. See Borger, Winer, and Schott. The most general interpretation adopted seems the best: and thus I would take it, with Neander and Schott, of great infirmity and sickness of body, even such (see Calvin) as to make his personal appearance mean and contemptible to the multitude. This is in the next verse called πειρασμὸς ἐν τῇ σαρκί.

14. τὸν πειρ. μου τὸν ἐν τῇ σ.] Most Expositors, ancient and modern, take this expression to refer to the *persecutions* and *afflictions* which Paul underwent. But to that interpretation insuperable objections have been urged by Whitby, Doddr., Mackn., Slade, Scott, and Borger; with whom, and also Newc. and Iaspis, I would understand it to denote the same with the *corporeal trial* called "the thorn in the flesh" at 2 Cor. xii. 7. Compare 2 Cor. x. 10. Πειρ. μου —ἐξουθ. οὐδὲ ἐξεπτ. means, by a common *hypallage*, "to set at nought and scorn me on account of my trial." Ἐξεπτ. is a stronger term than ἐξουθ. So Æschyl. ὀυσχεραίνει καὶ καταπτύει ὄωροδοκίας. The words ὡς ἄγγελον Θεοῦ ἐδέξ. do not (as most recent Commentators suppose) denote merely great personal respect; but also, and perhaps chiefly, such obedient admission of his doctrine, as if they were promulgated by an angel of God,—nay, even Jesus Christ himself in person, and not by deputy.

15. τίς—ὑμῶν;] Œcum., Locke, Wolf, Doddr., Koppe, Borg., Iaspis, Winer, and Schleus., rightly regard this as not meant to be *interrogatory*, but *exclamatory*; i. e. "How great was your felicitation," or mutual congratulation of yourselves, how happy did you think yourselves and

16 μοι. Ὥστε ἐχθρὸς ὑμῶν γέγονα, ἀληθεύων ὑμῖν; [f] Ζηλοῦσιν ὑμᾶς, [f] 2 Cor. 11. 2.
17 οὐ καλῶς. ἀλλὰ ἐκκλεῖσαι ὑμᾶς θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε. καλὸν
18 δὲ [τὸ] ζηλοῦσθαι ἐν καλῷ, πάντοτε, καὶ μὴ μόνον ἐν τῷ παρεῖναί με
19 πρὸς ὑμᾶς·—[g] τεκνία μου, οὓς πάλιν ὠδίνω, ἄχρις οὗ μορφωθῇ [g] 1 Cor. 4. 15. Philem. 10. James 1. 18.

others, [in having such a teacher]! See iv. 6. The τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξ. ἂν ἐδώκ. contain a proverbial expression, frequent in the Classical writers, denoting the strongest affection. Indeed the *eye* is, both in the Scriptural and Classical writers, taken to denote what is *dearest* to us.

16. The Apostle now deprecates any offence being taken at his free-spoken expostulations, and hints that that would be unjust: q. d. "Faithful admonition is the part of a *friend*, not an enemy." Compare 2 Thess. iii. 15. The only difficulty here is respecting the ὥστε, which the best modern Expositors (following the Vulg.) render, *ergone?* as if it were written ἄρ' οὖν ἐχθρὸς ὑμῶν γέγονα; But of such a sense not the slightest evidence has ever been adduced. For as to passages where ὥστε means *therefore*, at the beginning of sentences not interrogatory, but declarative, they are not to the purpose. And that the sentence is *interrogative*, is plain. It would be *preferable* to render, with the Syr., Piscator, and others, *numquid?* Yet this interrogation is only inherent in the *context*, and cannot be extracted from the ὥστε. Upon the whole, I am persuaded that the Commentators are quite in error with regard to this word; and that it has neither the force of *conclusion*, nor of *interrogation*, but rather of *mitigation* or *softening*. For it seems to be used, as occasionally in the Classical writers, for ἅτε or ὥσπερ, *as it were;* q. d. "Am I become, as it were, your enemy, by speaking to you the truth;" The force of the Asyndeton, in such an appeal as this, it is needless to point out to any person of taste. Otherwise I should have supposed St. Paul wrote ὥσγε, scilicet, &c.? And Hoogev. (de Partic.) has shown that γε inservit *interrogationi et indignationi*, and consequently *expostulationi*.

With respect to the words ἐχθ. ὑμῶν, Expositors are not agreed whether the sense be *vobis invisus*, the object of your hatred; or, *vobis infestus*, one who hates you. The former seems preferable; but both senses may be included. Ἀληθεύων ὑμῖν (for εἰς ὑμᾶς) "by speaking the truth." The Apostle may have had in mind some such saying as that of Terence: "Obsequium amicos, veritas odium parit."

17. There is an obscurity in this and the next verse, arising partly from extreme *brevity*, arising out of that *delicacy* of the Apostle, on a subject so personal to himself, which made him rather *hint* his meaning than speak it fully out; and partly from that union of point and antithesis, which sometimes tends to darken the sense. The persons meant by ζηλοῦσιν are the *false teachers;* who endeavoured to draw the Galatians to the observance of the Mosaic Law, and superadd *that* to Christianity. These persons, it is said, ζηλοῦσιν ὑμᾶς· which is by some supposed to mean, "imitate your zeal for the Gospel." But it seems best rendered, with Erasm., Beza, Crell., Calv., Rosenm., and Schott, *ambiunt*, or *affectant*. And so also Win. interprets; observing that the words mean *generally* "acri studio in aliquem ferri;" i. e. *expetere*: q. d. "The persons in question do this, but οὐ καλῶς, not with an honourable or praiseworthy intent, or on proper principles; i. e. (as I would understand it) not from a real desire to promote your salvation, but from selfish motives and party feelings. This explanation is strongly confirmed by the next words, which seem intended to be *illustrative*. And, viewed in that light, they need not have so perplexed the Expositors. The embarrassment, indeed, partly arose from the reading ἡμᾶς, introduced, *on conjecture*, by Beza, and transmitted into the Elzevir Edition and the textus receptus. Though for this reading there is not any *direct* evidence; MSS., Versions, and Fathers, all uniting in ὑμᾶς, which was, with great judgment, retained by the authors of our common version; and has been very properly restored by Bengel, Wets., Matth., Griesb., Tittm., Vat., and Winer. It was, in fact, discarded by Beza because he did not perceive the sense of the ἐκκλεῖσαι ὑμᾶς θελ. just after; which is not, as many interpret, "they desire to exclude you from the Church and salvation;" but must be (as Wahl, Bretschn., and Winer explain) "they wish to separate you [from following me, or from connection with me, or (as Schott explains) from *all others*, (i. e. who have abandoned the Mosaic Law)] in order to, as it were, monopolize you to themselves." The words ἵνα αὐτοὺς ζηλ. plainly mean, by the force of the antithesis, "that you may attach yourselves to *them* and their party."

18. καλὸν δὲ, &c.] This sentiment (which has *also* been wrongly interpreted) was suggested by the οὐ καλῶς just before. The difficulty complained of will vanish, if the words be considered as consisting of two sentences blended into *one*. Thus the full sense will be: "Zeal and attachment in a good cause [such as you formerly bore to me] is laudable: but it should be felt and shown *always;* and not merely when I am *with* you, [but when, as now, absent from you]." It is scarcely possible to conceive a more delicate mode of censuring than what the Apostle here employed. Real love (he means to say) exists in *absence* as well as presence.

19. τεκνία μου — ὑμῖν!] These words are by most recent Editors and Commentators, as Seml., Newc., Borger, Vat., Winer, and Schott, connected with the preceding; a comma being placed after ὑμᾶς. While the ancient and most modern Commentators suppose τεκν. to commence a new period; i. e. "quasi (as Crell. says) amore erga Galatos, et summo solutus eorum studio animi dolore abreptus, ita eos alloquitur." The *former* mode seems to weaken the pathos of the expression (on which see Theophyl., Beza, and Macknight): and, considering the nature of the preceding sentence, the propriety of a Vocative here is questionable. While, on the other hand, the Vocative τεκνία is very suitable to ἤθελον. Yet the δὲ (found in every MS.) joined with ἤθελον seems to reject the τεκνία. And to *pass it over* (with Prof. Scholef.) as *redundant*, would only be avoiding the difficulty. Upon the whole, it seems best to regard the clause τεκνία — ὑμῖν as a parenthetical exclamation (called forth by the recollection of the endeavour made to draw away their affections from him, v. 17.)

Χριστὸς ἐν ὑμῖν! — ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι, καὶ ἀλλάξαι 20
τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.
Λέγετέ μοι οἱ ὑπὸ νόμον θέλοντες εἶναι· τὸν νόμον οὐκ ἀκούετε; 21
h Gen. 16. 15. & 21. 1, 2. h Γέγραπται γὰρ, ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν· ἕνα ἐκ τῆς παιδίσκης, 22
i John 8. 39. Rom. 9. 7, 8. καὶ ἕνα ἐκ τῆς ἐλευθέρας· i ἀλλ᾽ ὁ μὲν ἐκ τῆς παιδίσκης κατὰ σάρκα 23
γεγέννηται· ὁ δὲ ἐκ τῆς ἐλευθέρας διὰ τῆς ἐπαγγελίας. Ἅτινά ἐστιν 24

and left unfinished, from pathos. The ἤθελον δὲ παρεῖναι (which may be rendered with Mackn. and Newc., "Now I could wish." See Acts xxv. 22, and Note on Rom. ix. 3.) was suggested by what had been said at v. 13, and the δὲ is *resumptive;* i. e. I could wish, I say, to be present with you. The metaphor in τεκν. ὠδίνω is frequent in St. Paul, and scarcely less so in the Rabbinical writers. The term ὠδίν. refers to the whole process of gestation and formation in the womb, to which the words following ἄχρις οὗ μορφ. Χρ. ἐν ὑμῖν are skilfully accommodated; there being, as Pisc. and Calvin observe, a metaphor derived from an *imperfect fœtus.* See Theodoret. The sense, when divested of the metaphor, is: "The same anxiety, which I formerly felt in converting you, I again feel, till the Christian doctrine and disposition be thoroughly formed and perfected in your minds."

The sense of the words following καὶ ἀλλάξαι τὴν φωνήν μου is not very clear. Some, as Pisc., Wolf, Wets., Doddr., Rosenm., Schott, and Newc., take it to mean "change my tone, [to *praise* instead of censure; which I cannot do] for I am in doubt about you;" while others, (as Theodoret, Œcumen., Est., Menoch., Grot., Hamm., Whitby, Locke, Wells, Schleus., Iaspis, Vat., Borger, and Winer) suppose it to mean, "to alter and vary my tone,"—namely, 'by accommodating my addresses, either for reproof or condemnation, according to circumstances; for while absent I am quite at a loss with respect to you, what to think of you (see John xiii. 22.), whether you have been truly converted or not, and how to adapt my language to your real degree of merit or demerit.' See I Cor. iv. 21. The former interpretation is the most agreeable to what *precedes*, the latter to what *follows*. And perhaps, considering how pregnant in meaning every portion of the Apostle's writings is, we shall not be wrong in supposing that *both* these senses might be intended.

21. The Apostle now turns to the *Judaizers*, and resuming the refutation of their error, which formed the principal purpose of his Epistle, proceeds to prove, by an allegorical interpretation of a passage of the O. T., respecting the two sons of Abraham, that *Christians*, whom he compares to Isaac (not *Ishmael*, whom he likens to the *Jews* in bondage to the law) are liberated from the dominion of the law; nor has the law any power to obtain justification; q. d. "the former inherit by promise, the latter are in bondage." The λέγετέ μοι is not an *Epanalepsis*, or ἀνακοίνωσις, as some Commentators suppose; but a formula of affectionate, yet authoritative, *remonstrance*, as εἶπε in Luke vii. 42. and δεῦτε in Is. i. 18. Ὑπὸ τὸν νόμον εἶναι is an expression often used by St. Paul, as here, of being subject to the ceremonial law.

—τὸν νόμον οὐκ ἀκ.] The sense seems to be, "do ye not hear and know what is written in the law, and what ye have heard read continually in your ears." (See Rom. ii. 13.) So Newc. and Winer. Some recent Commentators, however, explain, "do not you attend to, nor understand the law [you profess to receive]?" Perhaps the latter may be admitted in *conjunction with* the former. As the error of the persons in question arose from a misapprehension of the scope and true intent of the Law, the Apostle now endeavours to remove their mistake by a *reference* to the *Law*, q. d. (in the words of Abp. Newc.) "Let me engage your attention by accommodating the language of the O. T. to my present purpose. Let me illustrate my argument by borrowing thence an apt example for comparison."

22. γέγραπται γὰρ, &c.] The γὰρ may be rendered *scilicet*, or *exempli gratiâ*, q. d. The History of Abraham will illustrate what I mean to say, since it contains an apt emblem of the *two covenants* between which you are hesitating.

23. κατὰ σάρκα] "after the regular course of nature." In the antithetical words διὰ τῆς ἐπαγγ. something is left to be supplied, and the full sense is: "[out of the common course of nature, and] by virtue of the promise made to Abraham."

24. ἅτινά ἐστιν ἀλληγορούμενα.] There has been no little difference of opinion as to the exact sense of these words. The ancient Expositors in general, and most of the earlier modern ones, take the sense to be (as it is represented in the Vulg.), "quæ sunt per allegoriam dicta," or "quæ per allegoriam dicuntur," meaning, as Koppe expresses it, "that when these things concerning Sarah and Hagar were written by Moses, God intended the religion of Christ, and the accession thereto of the Jews and Heathens, to be obscurely prefigured." Or, in the words of Mr. Holden, that "the events referred to were so ordered by Providence as to be an apt representation of the different conditions of Jews and Christians, and that the literal history contains a spiritual and mystical meaning." But some eminent modern Translators and Expositors, and almost all the recent ones, take the sense in general to be, "quæ sunt allegorizata:" an interpretation ably maintained by Chandler, Sykes, Doddr., Pearce, and especially Koppe, Dr. A. Clarke, Borger, and Bp. Marsh, Lect. p. 355. seqq. They differ, however, in their modes of rendering: some translating, "these things have been allegorized," viz. by Is. liv. 1.; others, "have been," i. e. may be allegorized; others, again, "are to be allegorized." Thus, Koppe observes, "it is supposed, that the narration in question was merely *historical*, but seemed to the Apostle worthy of being *accommodated* to the case of Christians, which bore some resemblance thereto." One thing is certain, that our common Version, retained by Mackn., "are an allegory," does not properly represent the sense. "It is one thing (observes Bp. Marsh) to say that a history is *allegorized;* it is another thing to say that it *is* allegory *itself.* If we only allegorize an historical narrative, we do not of ne-

ἀλληγορούμενα· αὗται γάρ εἰσιν [αἱ] δύο διαθῆκαι· μία μὲν ἀπὸ
25 ὄρους Σινᾶ, εἰς δουλείαν γεννῶσα, ἥτις ἐστὶν Ἄγαρ· (τὸ γὰρ Ἄγαρ
Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ) συστοιχεῖ δὲ τῇ νῦν Ἱερουσαλήμ, δου-
26 λεύει δὲ μετὰ τῶν τέκνων αὐτῆς. } ἡ δὲ ἄνω Ἱερουσαλὴμ ἐλευθέρα

} Heb. 12. 22. Rev. 3. 12. & 21. 2, 10, &c.

cessity convert it into allegory." Be that as it may, it has (I think) been fully shown by Koppe, Borger, and Bp. Marsh, that the interpretation first mentioned is untenable. The second must therefore be adopted. It, however, contains two or three *modifications*, between which we may hesitate. The version "are to be allegorized," can, I think, no more be defended than our common one. And to say "are allegorized," meaning *by others*, would be forced and frigid. I should prefer to render, with Abp. Newc., "are here allegorized [by me]," or "are [and may be thus] allegorized," i. e. accommodated to the case of the Law and the Gospel. In this sense, ἀλληγορεῖν is often used by Philo. The author of the Life of Homer, too, speaking of the marriage of Jupiter and Juno in that poet, says: δοκεῖ ταῦτα ἀλληγορεῖσθαι ("are to be understood allegorically") ὅτι Ἥρα μὲν νοεῖται ὁ ἀήρ, Ζεὺς δὲ ὁ αἰθήρ. But after all, the coincidence of circumstances in the two cases is so exact, and the manner of the Apostle's words is such, as to convey far *more* than the sense of *accommodation*. So that we cannot, I think, suppose the Apostle meant to express less than what Winer assigns as the sense, "quæ habent hunc sensum sublimiorem." So Schott: "Hæc (de utroque Abrahami filio narrata) aliud verbis dicunt, aliud innuunt, sed sensum habent sublimiorem." It is meant that they may be considered as emblematical and typical, namely, by the correspondence of type and antitype. The same view of the sense is adopted by Chrys. and Theophyl. So Bp. Marsh also well observes, that "when St. Paul allegorized the history of the two sons of Abraham, and compared them with the two covenants, he did nothing more than represent the first as *types*, the latter as their *antitypes*. But though he *treated* that portion of the Mosaic history in the same *manner* as we treat an allegory, he did not thereby *convert* it into allegory." And after censuring Mackn. for confounding the terms *allegory* and *type*, the learned Prelate continues: "An allegory is a fictitious narrative: a *type* is something *real*. An *allegory* is a picture of the *imagination;* a type is an *historic fact*. It is true, that typical interpretation may in *one* sense be considered as a *species* of allegorical interpretation; that they are so far alike, as being equally an interpretation of *things;* that they are equally founded on *resemblance;* that the *type* corresponds to its *antitype*, as the *immediate* representation in an allegory corresponds to its *ultimate* representation. Yet the *quality* of the things compared, as well as the *purport* of the comparison, is very different in the two cases." This is very true; but it does not thence follow that the literal and proper sense of the two terms in Greek, Latin, and English, may not have been occasionally so confounded, as that *allegory* may have been *used for type*. Thus Calvin remarks that ἀλλην. is here used *catachresticè*. And it is plain that the Syriac Translator, in rendering "these events are *allegories* of the two covenants," must have meant *types*. Nay J. Capell., Gomar, and others, render, "sunt *typica*, vel *figurata*." Finally, when Crell. translates "quæ sunt allegorica," he, as is clear from the words following, takes *allegorica* in the sense *typica*. With the *excess* to which it has been shown the *Jews* carried their allegorical interpretation of the O. T., we are here not concerned. And be it observed (with Chandler and Doddr.), that this portion is here introduced, not as a direct argument, but as an *illustration* of the subject. Or, to speak yet more exactly (with Schott), the Apostle only meant to bring forward a *secondary argument*, for the use of those who were convinced by the preceding argumentation, that bondage was inherent in the Mosaic Law.

— αὗται] these, i. e. these persons, Sarah and Hagar. Εἰσιν, "signify," "represent" (as Matt. xiii. 38. Eph. iv. 9. and often in the N. T.) were emblems of the covenants, the Mosaic and Christian. Αἱ is not found in the early Editions (except the Complut.), nor in the best MSS., and is with reason rejected by every Editor of eminence from Mill downwards. Bp. Middl. has shown that it is not *necessary*. Ἀπὸ ὄρους Σ., "that which came from Mount Sinai, [brought by Moses]." Γεννῶσα scil. τεκνία. The literal sense is, "a covenant which brings forth [children] unto bondage [to the law and to sin]," the verbal being, more Heb., included in the verb. Γενν., however, is only used suitably to the metaphor, by which the covenant is considered under the image of a *mother* bringing forth children. The real sense is well expressed by Bp. Bull, Exam. p. 101., where he remarks that "the Sinaitical Covenant is said *ad servitutem generare*, quia aptum natum erat per se, vi promissionum et comminationum suarum, tale hominibus ingenium indere."

25. τὸ γὰρ Ἄγαρ — Ἀραβίᾳ.] The difficulty which the earlier modern Commentators found in these words, and in consequence of which Bentley, Kuster, and Valckn., proposed to *cancel* them, as a gloss, is much lessened by throwing them, with Capell. and Wolf, into a parenthesis. To advert to a great source of perplexity: the most eminent Commentators, ancient and modern, are agreed, that τὸ Ἄγαρ signifies "*this word Agar*." Thus we may render: "Now this word *Agar* is [the name given to] Mount Sinai in Arabia." That this *was* an appellation of Sinai among the people of the surrounding country, we have the testimony of Chrys. and the ancient Commentators, which is confirmed by the accounts of modern travellers. And it might well have it, since חגר in Arabic signifies a rock, or rocky mountain; and as Sinai is *remarkably* such, it might be κατ' ἐξοχὴν called τὸ Ἄγαρ. After all, however, it is not improbable that this clause is, as Bentley thought, a marginal gloss, or scholium.

— συστοιχεῖ δὲ] (scil. ἡ Ἄγαρ.) "corresponds to Jerusalem." Τῇ νῦν, "which now is," i. e. in its present state, antequam solemniter instauretur regnum Messianum, dum manet res Judaica. See Win.

26. ἡ δὲ ἄνω Ἱερ.] The best Expositors, ancient and modern, are in general agreed, that this must signify *the Christian Church*, the *Gospel Dispensation* (as is plain from its being opposed to the Mosaic œconomy), understood *figuratively*

k Isa. 54. 1. ἐστὶν, ἥτις ἐστὶ μήτηρ πάντων ἡμῶν. [k] γέγραπται γάρ· Εὐφράνθητι σὺ
στεῖρα ἡ οὐ τίκτουσα· ῥῆξον καὶ βόησον ἡ οὐκ
ὠδίνουσα, ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον
l Rom. 9. 7, 8. ἢ τῆς ἐχούσης τὸν ἄνδρα· [l] ἡμεῖς δὲ, ἀδελφοὶ, κατὰ Ἰσαὰκ, 28
m Gen. 21. 9. ἐπαγγελίας τέκνα ἐσμέν. [m] Ἀλλ' ὥσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς 29
n Gen. 21. 10, 12. ἐδίωκε τὸν κατὰ πνεῦμα, οὕτω καὶ νῦν. [n] Ἀλλὰ τί λέγει ἡ γραφή; 30
Ἔκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς, οὐ γὰρ
μὴ κληρονομήσῃ ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ
υἱοῦ τῆς ἐλευθέρας. Ἄρα, ἀδελφοὶ, οὐκ ἐσμὲν παιδίσκης 31

of the Christian Church, in that new and perfect state, which it will assume at the coming of the Messiah.

Ἐλευθέρα, free, viz. from spiritual bondage. Μήτηρ πάντων ἡμῶν; i. e. of all true believers. The πάντων, however, is wanting in several MSS., Versions, and Fathers; and is rejected by Mill and Beng., and cancelled by Griesb. and others. It *may* be an *interpolation;* but the Apostle (as Winer observes) is accustomed to join πάντες with ἡμεῖς or ὑμεῖς; as Gal. iii. 28. 2 Cor. ii. 3; vii. 15. Phil. i. 4. Though as that is not very agreeable to the usage of the best writers, it might therefore be removed by the early Critics.

27. εὐφράνθητι — ἄνδρα.] This is quoted exactly from the Sept. Version of Is. liv. 1. And the passage represents the Jewish state, though then labouring under great distress, as to be hereafter restored to its pristine glory. But it is, we find by the Apostle's application, to be referred, at least in a sublimer sense, to the *Christian* Jerusalem, *the Church.* With respect to the *correspondence,* the στεῖρα ἡ οὐ τίκτ. is to be understood of the *Christian Church,* in a great measure composed of Gentiles; and the τῆς ἐχούσης τὸν ἄνδρα, of the *Jewish* Church. See Chrys., Theophyl., and Whitby. Στεῖρα is brought in with reference to the barrenness of the antitype Sarah. At ῥῆξον sub. φωνήν.

— πολλὰ — ἄνδρα.] Render: "many more are the children of the deserted and neglected, than of her who had a husband." In ἐχ. τὸν ἄνδρα there is an allusion to the *fecundity* which may be expected to result from the circumstances described. Ἐρήμου has reference to the desertion of Sarah by Abraham, to cohabit with Hagar, who is therefore meant by τῆς ἐχ. ἄνδρα. "The Gentile world (says Chandler) is here represented as a forsaken unmarried woman [rather as a neglected unmarried, or a forsaken married woman. Ed.] because the Gentiles were not constituted the Church of God, nor taken into a special covenant with him, but were generally abandoned to idolatry and vice. And she is ordered to shout for joy for that happy alteration which God intended to make in her circumstances, by espousing her to himself, and giving her at length a more numerous posterity than the married wife, viz. than the church of the Jews could ever boast of, who are represented as betrothed to God, because they were under his peculiar protection, and brought into a special covenant with him."

28. Here the Apostle adverts to the promise itself of offspring held out to the heavenly Jerusalem; i. e. the Christian Church: q. d. "If you would know *who* are meant by the prophet, it is *we Christians;* we are the ἐπαγγελίας τέκνα, for τὰ τέκνα τὰ ἐπαγγελλόμενα, children divinely promised, not κατὰ σάρκα, like the Jews, Rom. ix. 8. See also supra iii. 14. Κατὰ Ἰσ., "after the similitude or example of Isaac." So κατὰ is used in Eph. iv. 24, and often. The words may be thus paraphrased with Mr. Holden: "We believers after the similitude of Isaac, are children to Abraham and Sarah, not as being born after the flesh, v. 23, but by virtue of the promise to make him the father, and her the mother, of many nations," Gen. xvii. 15, 16. supra iii. 8.

29. "Here (observes Koppe and Borger) the Apostle, dwelling on the same similitude, adds, that as Ishmael vexed Isaac, so do the Jews persecute the Christians." It was not, however, done merely to trace another point of coincidence, but to suggest (as Chrysost. and Theophyl. remark) that Christians are not to be surprised at similar persecution from a similar cause,—envy; but may comfort themselves with reflecting, that the persecution of Ishmael did not prevent Isaac from being the free born son of Abraham, and the persecutor's superior. "As (observes Chandler) being *born after the flesh,* and *after the Spirit,* are here opposed; the being *born after the Spirit* must mean, Isaac's being born in a peculiar manner, by the extraordinary influence of the Spirit and power of God." Διώκω will here denote injurious treatment of *every* kind, both in deeds and words. And although the Mosaic history records only one instance of insulting treatment,—namely, on Ishmael mocking Sarah, when she weaned Isaac (see Gen. xxi. 9 & 10.); yet when we consider the disappointment which both Hagar and Ishmael must have felt on the birth of Isaac, it was not unnatural for them to *feel* ill-will, and *show* it on every occasion to the real heir of the promise. And many such are recorded from tradition in the Rabbinical writers. See Mackn. and Paley's Horæ Paulinæ.

30. ἀλλὰ τί λέγει ἡ γραφή; Ἔκβ.] This is meant to indicate that the *consequence* of unbelief and disobedience, in the case of the Jewish Church, will be correspondent to that in the case of the antitype Hagar; viz. the being cast out from the presence and favour of God, and excluded from salvation. A solemn warning this to the Judaizing false teachers.

31. ἄρα, ἀδελφοὶ, &c.] The Apostle here, through delicacy, does not fully express, but only *hints* at the *conclusion* to be made (which is indicated at large by Chandler and Borger) simply expressing what may serve to *suggest* it; q. d. "We believers, then, whether Jews or Gentiles, are not in the state I have represented by Hagar, but in that which I have represented

1 τέκνα, ἀλλὰ τῆς ἐλευθέρας. V. [o] Τῇ ἐλευθερίᾳ οὖν, ἧ Χριστὸς ἡμᾶς [o] Acts 15. 10. 1 Pet. 2. 16.
2 ἠλευθέρωσε, στήκετε, καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε. Ἰδὲ, ἐγὼ
Παῦλος λέγω ὑμῖν ὅτι, ἐὰν περιτέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελή-
3 σει. Μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ, ὅτι ὀφειλέ-
4 της ἐστὶν ὅλον τὸν νόμον ποιῆσαι. Κατηργήθητε ἀπὸ τοῦ Χριστοῦ,
5 οἵτινες ἐν νόμῳ δικαιοῦσθε· τῆς χάριτος ἐξεπέσατε. [q] Ἡμεῖς γὰρ [q] 2 Tim. 4. 8.

by *Sarah;* consequently, we are not under bondage to sin and death, but are free from them by Christ, being alone heirs of the promises."

V. Having set forth their Christian liberty, the Apostle subjoins, by way of inference, that they should steadfastly continue in, and maintain the exercise of that liberty from the yoke of the law, which Christ had bestowed on them.

Here there are two remarkable varr. lectt., but manifestly inferior to the common one. The origin of *both* readings (one of which is with singular rashness edited by Griesb.) has been evinced by Rinck to have been mere error, or the emendandi audacia of the early Biblical Critics, some of whom appear to have been displeased with the *position* of the οὖν, and changed it, though (as in many other cases) for the worse. From this change of position, Griesbach irrationally concluded that it ought to have place *nowhere!* and he *cut it out;* though without any authority, and notwithstanding that the sentence is thus deprived of what shows its scope.

1. There is here an inference from the preceding; and, therefore, this verse ought not to have commenced a new chapter. Στήκ. ἐν is equivalent to the Classical ἐμμένειν. Ἐνέχεσθε is generally explained by κρατεῖσθε. The word is used properly of being held by ropes, nets, &c.; but is often metaphorically employed; as ἐνέχεσθαι ἐν νόμοις, to be held in obedience to the laws.

2. ἐγὼ Π. λέγω, &c.] This mention of his name may be meant (as at Eph. iii. 1, and 2 Cor. x. 1.), to give weight and authority to what is about to be said. But it seems also intended to contrast his doctrine with that of the false teachers; nay, as some think, what he *really* teaches with what he is by certain persons represented as teaching. The ἰδὲ, *mind!* hints at the *great importance* of what he is going to say.

— ἐὰν περιτέμ.] i. e. if ye undertake the ritual law, — namely, as necessary to justification. Χρ. ὑμᾶς οὐδὲν ὠφ.; i. e. "the Christian religion will be of no avail to your salvation." Koppe and Winer observe "that this is said in opposition to the false teachers, and, as occasionally elsewhere, with harshness; though sometimes the Apostle uses more indulgence. See Acts xvi. 3. 1 Cor. ix. 20. Rom. ix. 14. seqq." The remark, however, is founded in error, and proceeds upon a very objectionable principle. The indulgence spoken of was only to *weak brethren*, and not extended to *violent partisans.* Besides, the indulgence was to *Jews*, who still continued in the observance of the Mosaic law, not, as here, to *Gentiles.* Nor is there any *inconsistency;* for though the Apostle does say, that circumcision would exclude a man from the benefit of Christ, it is not at variance with his position at iii. 28, and vi. 15, that circumcision is a thing indifferent; since, though circumcision, *of itself*, could do neither harm nor good, yet when considered in conjunction with all the *other* rites of the law which it drew after it, and accompanied with a *trust in it* as necessary to justification, it could not but do harm, nay exclude from *salvation by grace*, since the two modes of salvation in the Law and the Gospel are inconsistent with each other. "The Jews (Grot. and Michaelis observe) might adopt circumcision as a *national* rite; but the Gentiles, having no such *political* reason, could only use it as necessary to justification; which would make void faith and grace, and is therefore strictly forbidden."

3. μαρτύρ. π.] "And moreover I solemnly declare;" as in Acts xx. 26. Ὀφειλέτης ἐστὶ is used as in Rom. viii. 12, where see Note. St. Paul means to say, that circumcision, like baptism, binds the person who undergoes it, to the *other* rites of the religion undertaken; and that thus the undergoing circumcision is a virtual abandonment of Christianity. The verse, then, serves to further illustrate the former, and gives the *reason* for what might have appeared a rigid restriction.

4—6. Here the Apostle shows *why* circumcision so undertaken must exclude from Christ. Κατηργ. ἀπὸ τ. Χ. The sense is, "are separated from Christ," "are cut off from Christ," as Œcum. explains; or, "have fallen off from him," as the Pesch. Syr.; or, as Theophyl., "hold no communication with him." The ἀπὸ is here used after κατηργ. agreeably to common usage after verbs of *loosing* and *separating.* The primary idea is not altogether lost, but is alluded to in the grace heretofore given having lost its effect by becoming useless, and having been given in vain. So Rom. vii. 2. 6. καταργ. ἀπὸ τοῦ νόμου. Δικαιοῦσθε means (as Œcum. observes) δικαιοῦσθαι ζητεῖτε. The next words τῆς χάριτος ἐξεπ. are exegetical of κατηργ.; q. d. "ye are fallen from, and have forfeited the hope of salvation by, grace in the Gospel." So 2 Pet. iii. 17. ἵνα μὴ ἐκπέσητε τοῦ ἰδίου στηριγμοῦ. See Thucyd. viii. 81.

5. In this verse the Apostle shows that those are aiming at an absurdity, who think that *both* religions may be conjoined; and wish to be accounted Christians, even though they seek to attain justification by an obedience to the law. This he does by tacitly contrasting the *carnal* with the *spiritual* faith. The γὰρ has a very elliptical use. In translating, we may render it "whereas." On the sense of the Πνεύματι Expositors are not agreed. The ancient and earlier modern ones understand it of the influence of the *Holy Spirit.* Others, as Grot., Par., and Ros. interpret, "by the *internal feelings.*" This, however, is too vague. It were *better*, with Wolfe, Koppe, and Borger, to take it of *the doctrine of the Gospel*, which is spiritual, as opposed to the *carnality of the Law;* or, as Newc. explains, the *Gospel covenant*, which the Spirit attests, and which communicates the Spirit. Yet, after all, there is no good reason to abandon the ancient and common interpretation, according to which, Schott renders: "nos enim, pro indole mentis

r Matt. 12. 50. 1 Cor. 7. 19. Col. 3. 11. *Πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα.* r *ἐν γὰρ* 6
Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει, οὔτε ἀκροβυστία, ἀλλὰ πίστις
s 1 Cor. 9. 24. supra 3. 1. *δι᾽ ἀγάπης ἐνεργουμένη.* s *Ἐτρέχετε καλῶς· τίς ὑμᾶς * ἐνέκοψε, τῇ* 7
t Supra 1. 6. *ἀληθείᾳ μὴ πείθεσθαι;* t *Ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς.* 8
u 1 Cor. 5. 6. x 2 Cor. 2. 3. & 8. 22. supra 1. 7. u *μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ.* x *Ἐγὼ πέποιθα εἰς ὑμᾶς ἐν* 9
Κυρίῳ, ὅτι οὐδὲν ἄλλο φρονήσετε. ὁ δὲ ταράσσων ὑμᾶς βαστάσει τὸ 10

emendata per Spiritum Divinum, effecta," &c. Ἀπεκδ. ἐλπίδα is not, I conceive, a pleonasm (as some recent Commentators imagine), but a very strong mode of expression, denoting anxious longing and full expectation of any thing. The word ἀπεκδέχομαι, like ἀποκαραδοκέω, signifies properly to thrust forward the head and neck, as in anxious expectation of hearing or seeing something. See Rom. viii. 19. 1 Cor. i. 7. and compare Deut. xxviii. 32. The full sense may be thus expressed: "We look anxiously forward to the hope of (in the expected) justification by faith."

6. *ἐν γὰρ Χρ.*] q. d. [I say in faith, and faith only;] for, &c. This is (as Chandler observes) "the winding up of the whole argument, or the conclusion to be drawn from it." Compare 1 Cor. vii. 19. and Gal. vi. 15. and see Note on Rom. ii. 28. 29. To preclude, however, the supposition, that a bare faith was meant, the Apostle cautiously subjoins the limitation δι᾽ ἀγάπης ἐνεργ., meaning, what shows itself, exerts its efficacy in *action*, as opposed to mere speculation; what is operative, as opposed to what produces no fruits. See 1 Thess. ii. 13. Ἀγάπης some understand of *love to Christ*, or to *God:* others, of *love to man*, as shown in charity or benevolence. The latter interpretation is preferable; but it rather denotes love to God, *and* to man for God's sake (as in 1 Cor. xiii. 1. seqq.); implying universal obedience to God's commandments. See Bp. Bull's Harm. Apost. p. 40.

7. Having opened out the true nature of the Christian religion, and shown that it cannot stand with the Law, he now takes occasion to express his wonder that the Galatians should in any degree have deserted it; and inveighs against the false teachers, by whose evil persuasions the Galatians had been induced to swerve from the right course of Evangelical liberty, to which, however, he expresses a hope that they will return. (Crell. & Schott.)

—*ἐτρέχετε κ.*] "ye were running well," going on successfully in your Christian course. An agonistical metaphor (see Note on ver. 22. and 1 Cor. ix. 24.), suggested by the ἐξεπέσατε at v. 4.

—*τίς ὑμᾶς ἐνέκοψε.*] The common reading is ἀνέκοψε, "hath checked you in your course," "hindered you," of which examples are adduced by Elsn., Krebs, and Loesn. Thus we should explain it "hath retarded, hindered." And this reading might be very well admitted; but as all the best MSS., all the early Editions, except the Erasmian and Stephanic ones, and many Versions and Fathers, have ἐνέκοψε, which yields quite as good a sense, and one more agreeable to the foregoing agonistic metaphor, it is preferable, and has been with reason adopted by Beng., Matth., Griesb., Tittm., Vat., and Schott. Ἐγκ. signifies to cut off any one's course, by digging trenches in his way, and thus stopping his progress. It occurs in Rom. xv. 22. 1 Thess. ii. 18. 1 Pet. iii. 7.

At *πείθεσθαι* sub. ὥστε or ἕνεκα τοῦ. The μὴ is used with πείθ. (though *our* language would reject it) according to that Greek idiom, by which verbs containing or implying denial admit a μὴ to be added to the Infinitive following. Of this I have, in various Notes on Thucyd. (Edit.), as vol. i. pp. 17, 47, 102, 110, 118, 144, 278. vol. ii. p. 4. vol. iii. pp. 5, 84, 117, 168, shown the true nature, and proved that there is no pleonasm. Ἀληθείᾳ here means the true religion, as it is in Jesus, the true doctrine of Christ. The τίς is not simply interrogative, but implies *grief* and *indignation*, as at iii. 1. τίς ὑμᾶς ἐβάσκανε; So Newc. paraphrases, "Who? what Judaizers, what perverters?"

8. *ἡ πεισμονή.*] The sense of the word is disputed. By the ancient and most modern Expositors (as Grot., Schleus., and Winer) it is explained, "this facility of belief, credulity, εὐπείθεια, whereby ye take up the notion of the necessity of mixing Judaism with Christianity." Others, however (as Koppe, Borger, Flatt, and Schott), understand by it power or skill of persuasion, of course referring it to the *false teachers*. Either of the above interpretations will yield a good sense; but the former is the more natural and agreeable to the context, and to the paronomasia subsisting between πείθεσθαι and πεισμονή. The word πεισμονὴ is so rare, that it has only been found elsewhere in Eustath. and Hesych.

9. *μικρὰ ζύμη — ζυμοῖ.*] A proverbial saying, also occurring at 1 Cor. v. 6. With respect to the *application* here, many refer it to the *false teachers;* q. d. a few false teachers may corrupt the whole congregation. See 2 Tim. ii. 17. While others refer it to the *false doctrine* which maintained the necessity of circumcision, and such partial observance of the Law as those Judaizers might then be content to enjoin. This is preferable: for the Apostle means, that the yielding on *those* points would entirely corrupt their Christian principles. So that this is parallel to what was said at v. 3.

10. *ἐγὼ πέποιθα — Κυρίῳ.*] This is intended to soften the harshness of the preceding expressions, by an assurance of some remaining confidence in them. The *asyndeton* (destroyed by some tasteless Critics) has here great force; and the ἐγὼ is emphatic. Render: "I, for my part," &c. Πέποιθα — Κυρίῳ may mean, either "I have confidence in you, through the goodness and assistance of the Lord;" or rather, "I trust in the Lord concerning you." Perhaps both senses are intended; q. d. "I trust in the Lord [relying on his help], and I place confidence in you."

—*οὐδὲν ἄλλο φρον.*] Here there is something left to be supplied, as often, from modesty. It is not agreed among Expositors whether the words mean, "that you will be of the same opinion as myself," namely, on the subject of this Epistle; or, "that you will entertain no principles contrary to the doctrine I taught you." The former

11 κρίμα, ὅστις ἂν ᾖ. [y] Ἐγὼ δέ, ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, τί [y] 1 Cor. 1. 23.
12 ἔτι διώκομαι; ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ. [z] Ὄφελον, [z] 1 Cor. 5. 13, 9. & 9. 19.
καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς.

is preferable, especially as the latter sense merges into the former.

— ὁ δὲ ταράσσων ὑ.] "However, he that troubleth you," or rather, "*perplexes* and *unsettles* you;" as if that was *all* he could do,—not *teach* them. So Galen, cited by Wets: ταράττοντες μόνον τοὺς μανθάνοντας, διδάσκοντες δὲ οὐδέν. The use of the *singular* will not prove that there was no more than *one* false teacher; since it may be used *collectively*. Yet the Apostle seems to glance at *one*, the principal of them: and by the ὅστις ἂν ᾖ we may infer that he was a person of some consequence. Βασ. τὸ κρ. I would render, "shall or will bear (i. e. receive) the punishment [suitable to his offence]," whether excommunication, or the infliction of bodily disease. See Matt. xxiii. 24. Rom. xiii. 2.

11. ἐγὼ δὲ — ἔτι κηρ.] The Apostle here glances at one of the grossest calumnies respecting him, disseminated by the ὁ ταράσσων and his partizans; namely, that he had, on some occasions, and when it suited his interest, preached the necessity of circumcision (or, at least, had allowed it to some *other* Churches); while to the *Galatians* he interdicted it. Ἔτι, "even yet," i. e. after having become a Christian, and Apostle of the Gentiles. "If I *yet*, as they say, preach [the necessity of] circumcision [to justification]," τί ἔτι διώκ., "how is it that I am *yet persecuted?*" viz. by the Jews and Judaizers. This sense of τί occurs in Luke i. 62. and elsewhere, both in the Scriptural and Classical writers. The Apostle means to argue, that his being yet under such furious persecution from the Jews, was a decided proof that he did *not* preach circumcision and the Law. If that be the case (ἄρα), *then* κατήργ. τὸ σκάνδαλον τ. σ., "the chief matter at which offence is taken [by the persons in question, Jews and Judaizers] (namely, that salvation was only to be obtained by believing in the Messiahship of one who was crucified) is done away," q. d. "then persecution would have ceased: *but it has not.*" By σταυροῦ is meant the doctrine of the sacrifice of Christ on the cross, and the necessity of that sacrifice for the salvation of men. And as by this death not only eternal salvation was procured, but deliverance from the burdensome ceremonies of the Mosaic Law was effected (thus making void the Law), it is no wonder that such a doctrine should have been a stumbling-block to the Jews.

12. ὄφελον, καὶ ἀποκόψ. οἱ ἀναστατ. ὑ.] There are few passages that have more perplexed Expositors than this. The ancient ones almost universally, and some of the most eminent moderns (as Beza, Grot., Selden, Raphel, Kypke, Wets., Mor., Rosenm., Semler, Cramer, Koppe, Borger, De Witt, Schleus., Wahl., Brets., Winer, and Schott) recognize a *sarcastic paronomasia* between περιτέμνεσθαι and ἀποκόψασθαι· q. d. "Would that they, who are so fond of circumcising, would not only *circumcise*, but even cut off the parts usually circumcised." But although this is supposed to be *voluntarily* performed (and therefore is not liable to the objection of Doddr., that "it were inconsistent with the Apostolic character to wish any bodily evil were inflicted by human violence") yet I am inclined to agree with Erasm., Crell., Le Clerc, Elsn., Whitby, and others, that this sentiment has too much of bitterness and levity (not to say indecorum), to be supposed likely to have come from St. Paul (even with all the allowance which Koppe, Borger, and Schott, justly claim for the change of manners, and difference of ideas between ages so distant as St. Paul's and our own); especially as we find no approach to a coarse joke in other parts of his writings, though penned under equally great "commotion of mind." For in the passage of Phil. iii. 2., we have only a *paronomasia* between κατατομὴν and περιτομ. Of the other interpretations, that have been proposed, only two seem to merit attention, 1. that of Elsn., Koppe, Newc., and others, who take the sense to be, "may they be cut off by some disease, or even suffer perdition from God!" But that yields a sentiment even *less* suited to the character of the Apostle, and, as Schott remarks, had this been the sense, the Apostle would have used another expression, not ἀποκ. See 1 Cor. xvi. 22. v. 5. 2dly. That of Pisc., Menoch., Par., Est., Crell., Whitby, Chandler, Doddr., Jortin, Dresig., Michael., Iaspis, and others, who assign the following sense: "I would that they were even cut off from your society by excommunication, or would cut themselves off, by leaving it; and thus were prevented from giving you any further trouble." The ellipsis of ἀφ' ὑμῶν is very mild, and like that at iv. 17. 30. And the use of the fut. middle for fut. passive, is by no means uncommon. The construction with a fut. *Indic.* for Infinit. is indeed rare; but examples are adduced from Arrian and Aristænetus. The uncommonness of the word *in this sense*, may be tolerated from the *paronomasia;* for, as Winer observes, "ubi paronomasiæ efficiendæ studio ducuntur, optimi quique scriptores verba rariora ponere haud dubitant." See Note supra v. 8. I cannot, however, think, with Dr. Burton, that the allusion is to ἐνέκοψε at v. 7.; but rather to the *thing in question*, περιτομὴ, which at Phil. iii. 2. the Apostle contemptuously calls κατατομή. This last interpretation is confirmed by the Apostle having alluded to *excommunication* at i. 8. 9., and by a similar passage of 1 Cor. v. 6, 7. adduced by Whitby and Chandl., where having said, as here, a little leaven leaveneth the whole lump, he adds "Purge out therefore the old leaven, and *put away from you the wicked person.*" The Apostle wishes that *they* would do it, rather than feels disposed himself to *order* it to be done (as in 1 Cor. v. 1—5. ix. 13.), because (to use the words of Mr. Scott) "the infection had spread so wide in the churches of Galatia, the persons to be censured possessed so great influence, and so very many were concerned in some degree, that there was little prospect, except by the intervention of miracles, that such a command would be obeyed." Besides, the Apostle could not well command the Corinthians to *excommunicate* the false teachers, their conduct not being of the *scandalous* nature of that of the incestuous person.

The ἀναστατοῦντες here, is like the ἀναστατώσαντες τὴν οἰκουμένην at Acts xvii. 6., and is equivalent to the ταράσσων at v. 10.

a Infra 6. 2. 1 Pet. 2. 16. 2 Pet. 2. 19. Jude 4.
b Lev. 19. 18. Matt. 7. 12. & 22. 39. Rom. 13. 9. James 2. 8.
d Rom. 6. 12. & 8. 1, 4, 12. & 13. 11. 1 Pet. 2. 11.
e Rom. 7. 15, &c.

[a] Ὑμεῖς γὰρ ἐπ᾽ ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ τὴν 13
ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί· ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε
ἀλλήλοις. [b] Ὁ γὰρ πᾶς νόμος ἐν ἑνὶ λόγῳ πληροῦται, ἐν τῷ· Ἀγα- 14
πήσεις τὸν πλησίον σου ὡς ἑαυτόν. Εἰ δὲ ἀλλήλους 15
δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπὸ ἀλλήλων ἀναλωθῆτε.
[d] Λέγω δέ· πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ 16
τελέσητε. [e] ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα 17

13. ὑμεῖς γὰρ, &c.] The recent Commentators in general suppose that there is here a connexion with the words immediately preceding. The γὰρ, however, thus requires too much to be supplied; and it may rather refer to the words πέποιθα εἰς ὑμᾶς — ὅτι οὐδὲν ἄλλο φρονήσετε; the intermediate ones being, in some measure, parenthetical; q. d. "[Do so then] for," &c.

— ἐπ᾽ ἐλευθ.] The ἐπὶ is rendered by Rosenm., Borger, and Schott, "hac lege et conditione ut libertatem usurparetis." So Thucyd. vii. 82. εἴ τις βούλεται ἐπ᾽ ἐλευθερίᾳ, ὡς σφᾶς ἀπιέναι. But the sense rather seems to be, "to the intent that ye should be free [from the law of Moses]." So 1 Thess. iv. 7. οὐκ ἐκάλεσεν ἡμᾶς ὁ Θεὸς ἐπὶ ἀκαθαρσίᾳ.

On the mention of Christian liberty, the Apostle gives a seasonable admonition as to its *right use*, warning them against a carnal, and urging them to a spiritual life, and contrasting the one with the other.

— μόνον μὴ, &c.] Here there is an ellip. (as Win. says, of τρέψητε.) Of which two examples have been adduced from Arrian. Ἀφορμὴν, an occasion or handle. So Demosth. p. 16. ἀφορμὴ τοῦ κακῶς φρονεῖν. The word is generally used of what is bad in itself, or may become cause of abuse. Τῇ σαρκὶ is for εἰς τὴν σάρκα, well explained by Œcum. εἰς τὸ δουλεύειν ταῖς τῆς σαρκὸς ἐπιθυμίαις. Compare 1 Pet. ii. 16.

— διὰ τῆς ἀγάπης δουλ. ἀλλ.] The expression δουλεύειν δι᾽ ἀγ. is *not* (as Koppe regards it) put for ἀγαπᾶν, but is more significant, denoting *inservire commodis mutuis*. So Schott well renders: "Immo servitium mutuum vobis præstate per amorem Christianum." See 1 Cor. ix. 19. The δουλεύετε marks, as Chrys. observes, the extreme of love. And here, though the Apostle takes away the yoke of *the law*, he lays upon them *another*, which, though light to affection, is yet stronger than the other; "veluti (says Schott) servitium honestissimum, quod per amorem efficitur, conjunctissimum voluntati firmæ libertatem veram moralem usurpanti." It is well observed by the ancient Commentators (and, of the modern ones, Rosenm. and Schott), that the Apostle here glances at the φιλαρχία of the deceivers, and the disputes and enmities of the rest.

14. The Apostle now, with great address, turns the discourse from doctrinal to practical subjects; subjoining a most important moral maxim, the primary precept of the Law, called by James ii. 8. ὁ νόμος βασιλικὸς, "the Prince of Laws."

— ὁ γὰρ πᾶς νόμος — πληρ.] Meaning the whole law, whether Jewish or Christian, as it respects our fellow-creatures. Πληρ. may signify, as many understand, "is fulfilled." But the best Expositors are, with reason, of opinion that πληρ. is equivalent to ἀνακεφαλαιοῦται, "is comprehended," as in a similar passage of Rom. xiii. 9., where see Note. The sense, then, is: "it may be reduced to this maxim;" in which the ὡς, Koppe observes, refers to the *kind*, not the *degree* of life. We are to love others (τὸν πλησίον being for ἕτερον) in the same *manner* as we love ourselves; though, from the principle of self-love, which the Creator hath wisely implanted in us, to love them to the same *degree* is impossible, and therefore could not have been enjoined. In short, the love here meant is the ἀγάπη, so finely described by St. Paul, 1 Cor. xiii.

15. Here the Apostle urges the practice of this duty from *human* motives; i. e. with reference to the evils which would result from the breach of it. In δάκν. and κατεσθ. (of which the latter is the stronger term, and denotes the *accomplishment* of the evil meant by the former), we have a metaphor taken from wild beasts, finely expressive of backbiting, disputes, and bitter quarrels. To the Classical passages cited by the Philological Commentators, I would add Philodem. ap. Brunck. Analect. 11. 38. γιγνώσκω φιλεῖν πάνυ τὸν φιλέοντα, καὶ τόν με δακόντα δακεῖν.

In βλέπετε — ἀναλ. the ἀναλ. is accommodated to the foregoing metaphor; and the full sense is, "Take care lest ye be made instruments of mutual destruction as individuals, and of ruin as a society."

16. λέγω δέ.] A form of earnest exhortation. This verse (as Borger observes) contains the sum of St. Paul's injunctions to the Galatians; and the verses following are explanatory and illustrative of it. Περιπ., "live," "act;" referring to the habitual manner of life. Πνεύματι "by the spirit," i. e. conformably to its guidance. See Rom. viii. 4. By πνεῦμ. most of the older Commentators understand the *Holy Spirit*. But as there is no Article, that cannot be admitted. Besides, it is plain, from the words following, and from the opposition between σὰρξ and πνεῦμα at vv. 17, 18., that the sense is what some ancient and many eminent modern Expositors suppose (as Beza, Rambach, Mor., Flatt, and Schott), the *spiritual part of man*, or the *spiritual principle* in man, their reason and conscience, enlightened by the Gospel, and sustained by the Holy Spirit.

— καὶ ἐπιθυμίαν — τελέσ.] "And thus ye will by no means fulfil any longer the lusts of the flesh." The phrase τελεῖν τὴν ἐπιθ. is cited from Ach. Tat. p. 91. Salm.

17. ἡ γὰρ σὰρξ, &c.] The γὰρ refers to a clause omitted; q. d. "[And need have ye to strive to walk after the spirit], for the flesh," &c. Ἐπιθυμεῖ is for ἐπιθυμίας ἔχει. By σὰρξ is meant the *animal* principle of man's nature, which impels him to gratify his sensual appetites. These principles, it is said, ἀντίκειται ἀλλ., "are mutually opposite to each other." Simil. Porphyr. de Abst. i. 56. τοῖς νόμοις τοῦ σώματος ἕπεσθαι, βιαίοις οὖσι, καὶ ἀντικειμένοις τοῖς τοῦ νοῦ νόμοις. See the Dissertation of Schoettg. (annexed to his Hor. Hebr.) de Luctu carnis et spiritus ad mentem priscorum Hebræorum.

κατὰ τῆς σαρκός· ταῦτα δὲ ἀντίκειται ἀλλήλοις, ἵνα μὴ ἃ ἂν θέλητε,
18 ταῦτα ποιῆτε. [f]Εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον. [g]Φαν-
19 ερὰ δέ ἐστι τὰ ἔργα τῆς σαρκός· ἅτινά ἐστι [μοιχεία,] πορνεία, ἀκα-
20 θαρσία, ἀσέλγεια· εἰδωλολατρεία, φαρμακεία· ἔχθραι, ἔρεις, ζῆλοι,

f Rom. 6. 14. & 8. 2.
g 1 Cor. 3. 3. & 6. 9. Eph. 5. 3, 5. Col. 3. 5. James 3. 14.

—ἵνα μὴ ἃ ἂν θέλ., τ. π.] The sense is by some explained, "So that ye cannot do the things that ye would;" understanding this, however, not of what is *always*, but *often* the case. See Chrys., Borger, Koppe, and Winer. Others, as Hamm., Locke, Doddr., Newc., Scott, and Vater, explain, "so that ye do not the things that ye would;" "meaning (says Chandler) they act sometimes by one of these principles, and sometimes by the other; in either of which cases they do not what they would, or what that principle, which they oppose, would lead them to do." See Scott. And compare Rom. vii. 18.

18. εἰ δὲ πνεύμ. ἄγ.] See Note on v. 16. By ὑπὸ νόμον the Apostle must chiefly have meant the *law of Moses;* but the same applies also to the *law of nature,* which *likewise* requires what man cannot perform. And that the Apostle had this also in mind, would appear from v. 23. κατὰ τῶν τ. οὐκ ἔστι νόμος.

19—21. From the enumeration of the works of the flesh now subjoined it should seem, that the Apostle in the foregoing words, οὐκ ἐστὲ ὑπὸ νόμον, meant to intimate, that they were *not* thereby at all freed from the obligation of the *moral* law, which forms the essence of every law, especially the *law of nature;* indeed, that those who perform the works of the flesh are, as it were, *outlaws.* That those only who obey the spiritual principle in man can subdue the lusts of the flesh. With this *enumeration of vices* and sins compare other similar ones in Matt. xv. 19. Mark vii. 21. Rom. i. 29. 1 Cor. vi. 9 & 10. 2 Cor. xii. 20. Eph. v. 3—5. James iii. 14. See Notes. The *order,* indeed, of the vices *varies:* but reasons may usually be given for each particular distribution. *St. Paul* (as I have before pointed out) generally digests them into *regular order,* and throws them into *groups.* At the same time, it is plain from the concluding words, καὶ τὰ ὅμοια τούτοις (meaning, as Bp. Bull observes, Exam. p. 82, omnia quæ istis sunt analoga, i. e. quæ a simili voluntatis malitiâ proficiscuntur) that the list was not meant to be *complete;* which was, indeed, unnecessary; they being, as the Apostle says, *manifest;* viz. (as Mr. Scott adds) "to every one who considered the conduct of unconverted men, and the state of the world in general."

The ἔργα must be taken with some latitude; since some of the particulars are, as Whitby remarks, errors of the mind; others, evil dispositions of the heart. Σὰρξ denotes, as Theodoret explains, τὸ σαρκικὸν φρόνημα, our corrupt nature, the τῆς ψυχῆς τὴν ἐπὶ τὰ χείρω ῥοπὴν, extending, as Doddr. says, to the powers of the *mind* as well as the appetites of the *body,* and opposed to the new nature communicated by the renewing of the Holy Spirit. See Tit. i. 15.

Of the *groups* into which the vices now specified seem thrown, there are *four:* 1. Those of *lust,* μοιχ., πορ., ἀκαθ., ἀσέλγ. 2. Those of *superstition,* or *impiety,* εἰδωλ. and φαρμ. 3. Those of *anger, discord, enmity, reviling,* and *contention,* ἔχθρ., ἔρ., ζῆλοι, θυμ., ἐριθ., διχοστ., αἱρ., φθόν., φόνοι. 4. Those of *drunkenness* and *debauchery,* μέθ. κῶμοι. As to the first group, the terms μοιχ. and πορν. are often coupled, both in the Old and New Testament. Μοιχ. is, indeed, wanting in six MSS., some Versions, and Fathers, and is cancelled by Griesb. and others; but rashly; since the external evidence for this is very insufficient, and the internal not strong. The omission arose, I suspect, from *homœoteleuton* in MSS. which had πορν. μοιχ. The recently collated MSS. have almost all of them the common reading. By ἀκαθ. and ἀσέλγ. are denoted the unnatural lusts adverted to in Rom. i.

20. εἰδωλ., φαρμ.] I cannot agree with Koppe, Borg., and Win., that εἰδ. is placed after fornication as being *spiritual* fornication. It has, I conceive, no connexion with the preceding, (hence it is *separated* in all the ancient Commentators, and forms the commencement of a fresh verse,) but is coupled with φαρμ., as bearing an affinity thereto. Notwithstanding what some recent Commentators say, εἰδ. must be taken in the usual signification of the word; being rightly numbered among the works of the flesh (or those things to which human nature is especially prone), since it originates in a grovelling and sensual mind, which cannot worship God in spirit, nor have any conception of his perfect holiness; but brings Him down to the senses, and represents him to corporeal eyes by images.

Φαρμακεία is by many of the most eminent Commentators supposed to mean *poisoning,* a crime dreadfully prevalent in the then corrupt state of society, both among the Heathens and the Jews. This, however, cannot, I think, be admitted as the true sense; not, indeed, for the reason assigned by Slade and Scott, "because it is included in φόνος" (for, as I shall show, *homicide* rather than murder is meant there), but because the vices and evil dispositions contained in this enumeration are, as Chrys. and Theophyl. have pointed out, such as our corrupt nature is prone to. Now it cannot be meant, that man is by nature *prone* to *poisoning.* In fact, the works in question are, almost all of them, such as were by the Heathens regarded as but *slight* delinquencies; and scarcely any of them punishable by law. It was therefore not unnatural for the Christian converts to treat them in general as *venial* offences, not inconsistent with their salvation. To remove this misconception, the Apostle solemnly assures them that they *will* (i. e. if persisted in, and unrepented of) exclude from the kingdom of heaven. On the contrary, to the enumeration of vices which closes the first Chapter of Romans, is subjoined *not the present* declaration, but that "the perpetrators of such things are *deservedly* adjudged to *spiritual death.*" Moreover, the sense in question of φαρμ. is inconsistent with the word following; and the true interpretation seems to be that adopted by the ancient Expositors in general, and most modern ones; i. e. *sorcery* of every kind, including *charms, divinations, incantations, fortune-telling,* and attempted intercourse with evil spirits, real or pretended; together with other arts, employed sometimes by the heathen priests for the support of their superstition, but oftener by impostors, similar to our *conjurors,* for the purpose of gain.

h Rev. 22. 15. θυμοὶ, ἐριθεῖαι, διχοστασίαι, αἱρέσεις, [h] φθόνοι, φόνοι· μέθαι, κῶμοι, 21
καὶ τὰ ὅμοια τούτοις· ἃ προλέγω ὑμῖν, καθὼς καὶ προεῖπον, ὅτι οἱ
i Eph. 5. 9. Col. 3. 12. τὰ τοιαῦτα πράσσοντες βασιλείαν Θεοῦ οὐ κληρονομήσουσιν. [i] Ὁ δὲ 22
καρπὸς τοῦ Πνεύματός ἐστιν ἀγάπη, χαρὰ, εἰρήνη, μακροθυμία, χρη-
k 1 Tim. 1. 9. στότης, ἀγαθωσύνη, πίστις, πραότης, ἐγκράτεια· [k] κατὰ τῶν τοιούτων 23

In all such cases there can be no doubt that there was a mixture of sorcery and *legerdemain;* of which the former, in all its branches, was closely connected with the making up of powerful medicaments, to produce deception of the senses, and otherwise effect what might be in vain attempted by incantations or such like. How *feasible this* was, as well as *other* illusions, by methods now familiar to all who are versed in natural philosophy (by phantasmagoria), is fully proved by Dr. Hibbert on Apparitions. Nor was this all; for such impostors also *eked out* the force of charms, spells, and medicaments, by the use of actual *poisons,* as in the case of Sir T. Overbury in modern times. Not to say that *idolatry* is in Scripture frequently mentioned in conjunction with *sorcery.* See Deut. xviii. 9, 10. xi. 15. Exod. xx. 17. Also Levit. xix., xx. and 2 Chron. xxxviii. Indeed, Sir W. Scott on Demonology, Letter II., has fully shown, that "the sorcery, or witchcraft, of the Old Testament resolves itself into trafficking with idols, and asking counsel of false deities; in other words, into *idolatry.*" Finally, it should seem that the Apostle has in view not so much the persons who *practised* the arts of sorcery or divination, but rather those who *resorted to* them. This would exclude from salvation, as being inconsistent with any true dependence on God, and in fact (as Mr. Scott says) "worshipping the Devil," since in 1 Cor. x. 20. the gods of the heathens are by implication called *devils,* i. e. when real, and not mere stocks and stones.

The terms of the next class are such as we find frequently united both in the N. T. (as Phil. i. 15. 2 Cor. xii. 20.) and the Classical writers. The *plural* being used for greater force. It should seem that the terms ἔχθραι, ἔρεις, ζῆλοι, θυμοὶ, are meant of *private* enmities, bickerings, emulations, and angry disputes; and ἐριθεῖαι, διχοστασίαι and φθόνοι, of *public* and *party* strife, and its results in uncharitable divisions or separations, and heresy or sectarism in general. See Whitby, Chandl., Doddridge, Newc., and Mackn. By φθόνοι may be designated the temper which, as the Poet says, "inly pines" at the happiness of others. Or it may be meant to be conjoined with the preceding. So Soph. Œd. Col. 1228. (cited by Wets.) φόνοι, στάσεις, ἔρεις, μάχαι, καὶ φθόνος. Several eminent Editors and Commentators would cancel the φόνοι, on the authority of some six MSS. and a few Latin Fathers. This, however, is very uncritical, since it appears to have been omitted by the *scribes* from homœoteuleuton, and by the ancient Critics from the same vain notion that induced their modern brethren to cancel it; thinking it strange that *murder* should be inserted in the list, as being punishable rather by the *civil magistrate.* But not to say that *adultery* was also punishable by the civil magistrate, and yet is found in the list; (compare also Eph. iv. 28. 1 Cor. v. 11. vi. 10. Rom. ii. 22. seqq.) that objection may be fully removed by supposing, that the Apostle here does not mean *murder,* but *homicide;* which was among the ancients often committed in the excitement of anger and strife. This is confirmed by Rom. i. 29.

The last group is μέθαι, κῶμοι, joined also in Rom. xiii. 13. and often in the Classical writers. By the latter are denoted those *nocturnal revellings,* usually attendant on an evening of debauchery, consisting of licentious singing, dancing, and parading the streets with drunken riotings.

22. καρπὸς τοῦ Πνεύμ.] The best modern Commentators take καρπ. as put for ἔργα, to correspond to the ἔργα τῆς σαρκὸς before; referring to Matth. vii. 16. and Eph. v. 9. But the truth meant seems to be, what is excellently expressed by Chrys. and Theophyl., as follows: "Evil works come from ourselves alone; therefore they are called the *works of the flesh;* but virtuous ones require not our own exertions alone, but the aid of Divine grace; therefore the Apostle calls them the *fruits of the Spirit;* the *seed* (namely, the intention) being from ourselves, but the *fruit* resting with God."

Ἀγάπη is placed first, as being the *germ* of all virtues, and a *general* virtue comprehending many *particular* ones; being *the love of God, and of man, for God's sake.* Χαρὰ *may* denote joy of the spirit, as 1 Thess. i. 6.; or rather (as the context suggests, and the best Expositors understand) a rejoicing in the happiness of others, opposed to *envy* and malevolence, which are works of the flesh. Εἰρήνη denotes a peaceable temper of mind, opposed to ἔρις, θυμὸς, διχοστασίαι, αἱρέσεις; as μακροθ. seems to be to ζῆλος, which may be paralleled with the τὸ ἐμπλήκτως ὀξὺ of Thucyd. iii. 82. So also 2 Tim. iii. 4. προπετεῖς. To proceed, χρηστ. and ἀγαθ. are *modifications* of the same virtue, springing partly from that constitutional good temper with which some are blessed. The terms are often, as here, combined, (as Rom. xv. 14. Eph. v. 9. 2 Thess. ii. 11.); the former denoting *benignity, affability,* and *good humour;* the latter, *kind-heartedness,* which delights in doing good. Πίστις is variously interpreted. It *may* denote (as most recent Commentators suppose) *fidelity* and *integrity;* which is not an unfrequent sense of the word. From the context, however, it should seem to mean that modification of fidelity which consists in *sincerity,* and does not, in the words of Homer, "think one thing, ἄλλο δὲ βάζει." Ἐγκράτεια denotes not only temperance in the *gratification of the appetites* (as opposed to sensuality) but in the *indulgence of the passions;* in short, a general moderation about earthly things.

23. The sense of the verse is: "Against such dispositions as those above mentioned, *no* law, whether the law of Moses, or that of nature, is directed; and to these *neither* can have reference, being not promulged against *virtue,* but *vice.*" For the law was not made for the righteous, but for sinners, &c. 1 Tim. i. 9. See Bp. Bull's Exam. p. 82. Col. 2.

24 οὐκ ἔστι νόμος. [l] οἱ δὲ τοῦ Χριστοῦ, τὴν σάρκα ἐσταύρωσαν σὺν τοῖς [l] Rom. 6. 6. & 13. 14.
25 παθήμασι καὶ ταῖς ἐπιθυμίαις. [m] Εἰ ζῶμεν πνεύματι, πνεύματι καὶ supra 2. 20. [m] Rom. 8. 5.
26 στοιχῶμεν· [n] μὴ γινόμεθα κενόδοξοι, ἀλλήλους προκαλούμενοι, ἀλλή- [n] Phil. 2. 3.
1 λοις φθονοῦντες. VI. Ἀδελφοί, ἐὰν καὶ προληφθῇ ἄνθρωπος ἐν τινὶ
παραπτώματι, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι
2 πραότητος· σκοπῶν σεαυτὸν, μὴ καὶ σὺ πειρασθῇς. [p] Ἀλλήλων τὰ [p] 1 Thess. 5. 14. 1 John 4. 21.
βάρη βαστάζετε, καὶ οὕτως ἀναπληρώσατε τὸν νόμον τοῦ Χριστοῦ.
3 [q] Εἰ γὰρ δοκεῖ τις εἶναι τὶ, μηδὲν ὢν, ἑαυτὸν φρεναπατᾷ, [r] τὸ δὲ ἔργον [q] 1 Cor. 8. 2. [r] 1 Cor. 11. 28. 2 Cor. 13. 5.
4 ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἕξει,

24. *οἱ δὲ τοῦ Χριστοῦ — ἐπιθ.*] There is much diversity of opinion as to the *connection* of this sentiment. See Recens. Syn. It should seem that the Apostle means to still further enforce what he had said at v. 21: "they who do such things shall not inherit the kingdom of God," q. d. "No! I repeat, they shall *not* inherit the kingdom of God. For those *only* are Christ's, and can possess the inheritance, who have crucified and do crucify and mortify those carnal lusts." This obedience to the Law, and earnest striving after conformity to it, is represented as the *test* whether persons really belong to Christ or not. Σταυρ. is used as at supra v. 16: and παθ. and ἐπιθ. are nearly synonymous, but may be rendered "passions and appetites;" for by crucifying the *former* as well as the latter, we cleanse the fountain. On the present subject, see Rom. viii. 13. and vi. 4.

25. *εἰ ζῶμεν — στοιχ.*] There is here an abrupt transition, and the connection is not very obvious. The *εἰ* is by some rendered *since*, which, however, cannot be admitted. The connection is certainly with the preceding verse; and if that had been fully understood, there would have been no difficulty in discerning the sense. Now as *there* St. Paul says *they only* are really Christ's who thus crucify the flesh [whether they *profess* to have the *Spirit* or not], so *here* he means to say, If, then, ye profess to be living by the Spirit, *show* it, by acting conformably to it, evincing the fruits of the Spirit. "A caution (observes Bp. Middl.) against trusting to the all-sufficiency of faith." On the force of the term στοιχ., see Rom. iv. 12. Phil. iii. 16. and Notes. It is not a mere Hebraism, since examples of the sense are adduced by Wets. from Philo, Polyb., and Sext. Emp., as C. Eth. 59. στοιχεῖν τοῖς φιλοσόφοις. The Apostle here adopts the *first* person through delicacy.

26. *μὴ γιν. κενόδ.*] q. d. "And as a proof that we are living by it, let us," &c. The Apostle means to caution them against giving way to pride, conceit, and envy, to which he knew they were prone. The expressions seem to have a reference chiefly to their conduct in spiritual matters, and religious communication. The term προκαλεῖσθαι signifies to call forth any one to a trial of skill or courage, and may here allude to the *competition* of those who exhibited their spiritual gifts. Hence the injunction following is closely connected with what is here said.

VI. 1. Contemplating the probability that there would yet be *breaches* of the foregoing rules (as is clear from the *καὶ, even*), the Apostle subjoins an admonition to certain persons who, however spiritually minded, had not yet mortified the desire of vain-glory; indulging their vanity, by censoriousness and spiritual pride.

—*ἐὰν καὶ προληφθῇ*, &c.] "If any person be overtaken in and hurried into a fault," (i. e. before he is aware, and not with deliberation, or habituality) do you *οἱ πνευματικοὶ* (i. e. who possess the spiritual gifts mentioned at iii. 5. and consequently advanced in Christian knowledge), and who are (agreeably to the above admonition) walking by the Spirit. These *may* have been, as some say, the persons who held Ecclesiastical offices in the Galatian Church; but the first mentioned sense is probably what the Apostle chiefly intended. See Scott. Καταρτίζ. is for διορθοῦσθε, ἐπανορθοῦσθε. On the nature of the term I have treated at 1 Cor. i. 10. and elsewhere. The metaphor is derived from setting right a dislocated limb, there being an allusion to the *erring member* of Christ's body, the Church. Now this is directed to be done *ἐν πνεύμ. πραότ.*, which (notwithstanding that many Expositors refer it to the Holy Spirit, the bestower of it) must mean "with a spirit and temper of mildness."

1. *σκοπῶν — πειρασθῇς.*] The sense is, "each of you considering thyself, lest thou also be [so] tempted [as to fall in like manner]." If this be thought too harsh, we may take the πειρ. for ληφθῇς, with Wakefield, who aptly cites from Plutarch: Γέρων γέροντι γλώσσαν ἡδίστην ἔχει· | Παῖς παιδὶ, καὶ γυναικὶ πρόσφορον γύνη. | Νοσῶν τ' ἀνὴρ νοσοῦντι, καὶ δυσπραξία | Ληφθεὶς ἐπῳδὸς ἐστι *(chimes in with)* τῷ πειρωμένῳ.

2. *ἀλλήλων τὰ βάρη βαστ.*] The sense is, "Bear with each other's infirmities and faults;" called *βάρη*, as being burdensome not only to the person himself (see Ps. xxxviii. 4.) but to others his followers. Comp. Rom. xv. 1. and Note, 1 Thess. v. 14. and infra v. 6.

—*καὶ οὕτως ἀναπλ.*, &c.] The sense is, "And thus fulfil [as ye will do] the precept of Christ, which enjoins us to love one another;" (as in John xiii. 34. xv. 12.) thus also following his *example*. So Ignat. (cited by Borger) Πάντας βάσταζε, ὡς καί σε ὁ Κύριος, Πάντων ἀνέχου ἐν ἀγάπῃ.

3. *εἰ δοκεῖ*, &c.] The argument is, that this self-conceit is *useless;* for it does not really make any one the greater: he only deceives *himself*, [not others, much less God]. Μηδὲν ὢν must be taken *populariter*, to denote "nothing comparable to what he thinks himself, or claims to be thought," and, in one sense, nothing at all; as not having learnt the fundamental duties of *humility* and *charity*. Φρεναπ. A word not found, except in St. Paul's writings, and probably provincial. The sense is that of ἀπατῶν καρδίαν αὐτοῦ in a kindred passage of James i. 26.

4, 5. To prevent this fatal mistake, and effectually dissipate the delusion, the Apostle bids

s Psal. 62. 12. Jer. 17. 10. & 32. 19. Matt. 16. 27. Rom. 2. 6. & 14. 12. 2 Cor. 5. 8. 1 Cor. 3. 8. 2 Cor. 5. 10. Rev. 2. 23. & 22. 12.
t 1 Cor. 9. 7, 11, 14.
x 2 Cor. 9. 6.
y 2 Thess. 3. 13.
z Eph. 2. 19. 1 Tim. 5. 8.

καὶ οὐκ εἰς τὸν ἕτερον· [s] ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει. 5
[t] Κοινωνείτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι ἐν πᾶσιν 6
ἀγαθοῖς. Μὴ πλανᾶσθε· Θεὸς οὐ μυκτηρίζεται· ὃ γὰρ ἐὰν σπείρῃ 7
ἄνθρωπος, τοῦτο καὶ θερίσει· [x] ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ, 8
ἐκ τῆς σαρκὸς θερίσει φθορά· ὁ δὲ σπείρων εἰς τὸ πνεῦμα, ἐκ τοῦ
πνεύματος θερίσει ζωὴν αἰώνιον. [y] τὸ δὲ καλὸν ποιοῦντες μὴ ἐκκακῶ- 9
μεν· καιρῷ γὰρ ἰδίῳ θερίσομεν, μὴ ἐκλυόμενοι. [z] Ἄρα οὖν, ὡς καιρὸν 10
ἔχομεν, ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς
οἰκείους τῆς πίστεως.

them, instead of censuring the failings of *others*, to examine and try their *own* actions by the test of God's laws. The words *καὶ τότε εἰς ἑαυτὸν — ἕτερον* are variously interpreted, and, indeed, admit of more than one sense. See Rec. Syn. Several recent Expositors (as Schleus., Koppe, and Borg.) take it to be, "let him keep his boasting to himself alone, and not extend it to others." But the common interpretation, with some modification, is more natural and agreeable to the words, "Thus he will have matter of glorying, or rejoicing, in reference to himself, and not to others;" i. e. by comparing himself with others.

5. *ἕκασος — βαστάσει.*] This passage admits of two senses, corresponding to the two interpretations of the latter part of the preceding verse. By the one it will denote (as Koppe, Borg., and Win. explain) "Every one will find frailties enow of his own to wrestle with;" by the other (which is supported by the ancient and most modern Expositors), "Every man will bear his *own* burden;" i. e. his own burden only, not another's; his own burden of faults and sins, and give his account of them at the last day. Consequently we are not to busy ourselves about the burdens of others, nor try to lighten our own burden by making that of our neighbour heavier; but mind solely our own, or at least rather try to lighten our neighbour's burden. Thus *φορτ. ἔχειν* is for *αἰτίαν ἔχειν*, as Thucyd. iv. 114.

6. *κοιν.*] "let him give part." See Note on Rom. xii. 13. *Τῷ κατ. τ. λ.*, "to him who instructs him in the Gospel." *Ἐν πᾶσιν ἀγ.* for *πάντων ἀγαθῶν*, which is the usual syntax. See Note on Rom. xv. 27. The meaning is, "in all things necessary to the attainment of the purpose in view," the dissemination of sound religion. *Κατηχ.* is a term properly applicable only to instruction viva voce; and it is frequently used of religious instruction.

7. *μὴ πλανᾶσθε.*] A formula generally introductory to some weighty admonition on a subject which the person addressed would be likely to neglect. *Θεὸς οὐ μυκτ.* The sense is, "is not to be mocked or offended [with impunity]." Both expressions seem to refer to the various subterfuges, by which it is usual to seek to evade this duty; q. d. Deceive not yourselves, nor hope to escape the punishment of God, who will not suffer himself to be insulted with impunity. The words following contain properly a *sententia generalis;* which, however, is here meant *first* to be applied to the preceding subject, i. e. the support of the teachers (as at 2 Cor. ix. 6.); and *then*, in the next verses, has a *general* application. There is here a metaphor in which the *flesh* and the *spirit* are compared to *fields*, in which the seed of each is sown, and yields crops according to its nature; q. d. that he who neglects the duty in question, and charity to the poor, aiming only at his own gratification, and seeking only his own interest, will reap the fruits of such a selfish and sensual life, in corruption both temporal and spiritual, — namely, *perdition*. But he who soweth to the spirit, (i. e. what is spiritual generally) by living according to it (see Note on v. 16—25.) shall reap [not only the present fruits, in inward consolation, but] everlasting life.

9. *τὸ δὲ καλὸν*, &c.] The Apostle here shows that what he has said is meant to be applied particularly to works of piety and benevolence, such as the support of the teachers of the Gospel and the relief of the poor. The same *agricultural* metaphor is continued. *Ἐκκακεῖν* signifies "to give up, from being tired out," as in the more complete phrase *ἐκλύεσθαι ταῖς ψυχαῖς* in Heb. xii. 3. *Ἐκλύεσθαι* signifies to be quite wearied, and is often used, both in the Scriptural and Classical writers, as applied to *θερίζειν*; of which examples are adduced by Kypke and Borger. It refers to that *tiring* of charity which the frequent calls on their benevolence and the ungrateful returns they might meet with, would be likely to produce. With this elegant use of *ἐκκακεῖν* and *ἐκλύεσθαι* as applied to *benevolence*, I would compare a similar use of *κάμνειν* in Eurip. Bell. frag. 23. 2. *ξένοις τ' ἐπηρκεῖς, οὐδὲ ἔκαμνες εἰς φίλους.* and Athen. 276. C. *οὐκ ἂν ἐκοπίασε τὰ αὐτὰ παρασκευάζουσα.* See also 1 Cor. xv. 58. 2 Thess. iii. 13.

10. *ἄρα — πίστεως.*] The *ἄρα* is used like *ὥστε* at 2 Cor. v. 16., and the sense is: "Having, therefore, these strong motives to sow unto the Spirit, by making pious and charitable contributions, let us do good," &c. It seems to have been the especial care of the Apostle, in this concluding admonition, to show that the duty was to be performed, not only towards the *ministry*, but towards Christians in general, and not towards Christians only, but towards all their fellow-creatures. *Ὡς καιρὸν ἔχ.*, "whilst we have the opportunity of this life, and as occasions present themselves." *Ἐργαζ.* is a more significant term than *ποιεῖν*, and implies *diligence*, in short, "labour of love." The phrase *ἐργ. ἀγαθὸν* occurs also in Herodotus. *Οἰκεῖος* signifies, "one who belongs to any family," who is connected with it, either by consanguinity or affinity; and also one who is closely connected with another, as an *acquaintance;* of which sense examples are adduced by Wets. from Herodian and other authors. One cannot but remark the high superiority of the Gospel, in liberality of spirit, over the law. Nor was the admonition here of the Apostle given in vain. Thus even *Julian* (cited by Wets.) bears this testimony (the more valuable, as coming from an Apostate and bitter enemy) *τρέφουσιν οἱ*

11 Ἴδετε πηλίκοις ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί. [a] Ὅσοι θέλου-
12 σιν εὐπροσωπῆσαι ἐν σαρκὶ, οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι,
13 μόνον, ἵνα μὴ τῷ σταυρῷ τοῦ Χριστοῦ διώκωνται. Οὐδὲ γὰρ οἱ
‡ περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουσιν· ἀλλὰ θέλουσιν ὑμᾶς περι-
14 τέμνεσθαι, ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχήσωνται. [b] Ἐμοὶ δὲ μὴ γέ-
νοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ·
15 δι᾽ οὗ ἐμοὶ κόσμος ἐσταύρωται, κἀγὼ τῷ κόσμῳ. [c] Ἐν γὰρ Χριστῷ

[a] Phil. 3. 18.
[b] Rom. 6. 6. supra 2. 20.
[c] 1 Cor. 7. 19. supra 5. 6. Col. 3. 11.

δυσσεβεῖς Γαλιλαῖοι πρὸς τοῖς ἑαυτῶν καὶ τοὺς ἡμετέρους. It may be observed, that though the Apostate has mentioned the Christians by his usual opprobrious term οἱ δυσσεβεῖς, yet he was not ashamed to *steal* from their Scriptures, and appropriate one of their most sublime precepts. Thus in his Frag. ap. Op. p. 290, 291. edit. Spanh. he says: Κοινωνητέον — Ἅπασιν ἀνθρώποις, ἀλλὰ τοῖς μὲν ἐπιείκεσιν ἐλευθεριώτερον.

11. πηλίκοις ὑμῖν γράμμ. ἔγρ.] These words have not a little perplexed Expositors; some of whom (both ancient and modern ones) take the sense to be, "See with what great kind of letters" (i. e. how mis-shapen), &c. This, however, would be frigid, and does not comport with Apostolic gravity, or the *reserve* manifest through the whole Epistle. The difficulty may be removed by taking πηλ. (with the best Expositors) to denote "how long," instead of the customary sense of the word "how great;" γράμμ. being used, like the Latin *epistolæ*, for *a letter*, as in Acts xxviii. 21. It is well observed by Win., that the letter is called *long*, considering that it was written with his *own hand*. The Apostle meant thereby both to attest its genuineness, and to point to that circumstance, as indicating his affection for them, and anxiety for their welfare and salvation. St. Paul, it is well known, generally dictated his letters to a scribe, (as was indeed much the custom in ancient times, especially in the East, where it continues to this day) probably because the infirmity of body alluded to in "the thorn in the flesh," made it irksome for him to form the characters with any accuracy. See Note on Rom. xvi. 22.

12. ὅσοι θέλουσιν, &c.] q. d. "It is not *I* who impel you to the observance of the Mosaic Law, but those who court the gale of popular applause, — *they* instigate you to it." Εὐπροσωπ. is by many explained "endeavour to please others." That sense, however, cannot fairly be extracted; and the word is best interpreted "to make a fair appearance of piety, commend themselves as very religious." So Chrys. explains by εὐδοκιμεῖν. The word εὐπροσωπέω is not found in the Classical writers; though φαινοπροσωπεῖν and σεμνοπροσ. there occur. And plausible arguments are by the Rhetoricians called εὐπρόσωπα. The ἐν σαρκὶ is not well explained ἐν ἀνθρώποις. The true sense seems to be that pointed out by Winer. "As (says he) the term σάρξ comprehends every thing that is not of the Spirit, nor belongs to it, εὐπροσωποῦντες ἐν σαρκὶ are those who endeavour, not by that disposition of mind which proceeds from the Spirit, but in another way, by outward appearances [rather by carnal compliances, Ed.], to recommend themselves (viz. to the Judaizers)." Ἀναγκάζειν must here, as elsewhere, be understood of the moral compulsion of earnest persuasion, which will take no denial.

Τῷ σταυρῷ τοῦ Χρ. is explained by almost all the recent Commentators (as it was by Luther and Calvin) of "punishments such as Christ suffered." But it is better, with the ancient and most modern Expositors, from Piscator to Borger, to take the ἐπὶ in the sense *propter* (of which many examples are adduced by Borger); and σταυρῷ to denote "the doctrine of the cross," Christianity being so called by opposition to the Law; and since the death of Christ abrogated the Mosaic Law, and the doctrine of the *atonement* thereby made for the sins of men, effectually excluded the use of circumcision. See Note at v. 11. as also the excellent annotation of Doddr.

13. οἱ περιτεμν.] Many Commentators refer this to the persons who had thus submitted to undergo circumcision. Others, however, with more propriety, refer it to the *Judaizers*. The var. lect. περιτετμημένοι, (found in many ancient and excellent MSS. of all recensions, and several Fathers and early Editions,) is approved by Matth. and Griesb., and preferred by Rinck. I have not ventured to edit it, since the reading seems to me to have arisen from a *gloss;* though it strongly confirms the interpretation which I have adopted, as showing its high antiquity. The persons in question, did not, indeed, intend to impose the *whole* law; and they acted as they did, to keep fair with the Jews, and have to boast of their influence in procuring the reception of the rite of circumcision; for that is (as Borger and Win. have shown) the sense of the ἵνα ἐν τῇ ὑμ. σαρκὶ καυχ., where τετμημένη is to be supplied from the περιτ. preceding. "Your circumcised flesh," being equivalent to "your being circumcised," "your circumcision."

14. The ἐμοὶ is emphatical, there being an implied comparison with the *Judaizers*. The sense may be expressed by the following paraphrase: "But, for my part, I leave *them* to glory in an antiquated rite; such is not *my* course; God forbid that *I* should feel proud of the inculcation of *any* doctrine [and least of all circumcision] except the plain unmixed doctrine of justification, not by my own merits, but by the atonement of a *crucified Redeemer*." See the excellent Note of Calvin. Δι᾽ οὗ, "by which scil. σταυροῦ, doctrine of the cross."

— ἐμοὶ κόσμος — κόσμῳ.] By ἐσταύρ. is meant "is crucified and dead," i. e. is nothing to me. Κόσμος should not be interpreted "the *Jewish nation*," or the "*Jewish œconomy*," or *non-Christians*, with many recent Commentators. It must mean, as the best Expositors, ancient and modern, understand, *the things of the world*, i. e. its riches, honours, and pleasures. Bp. Middl., indeed, stumbling at the omission of the Article, and having remarked that whenever in the N. T. κόσμος, *the world*, occurs in its common acceptation, it has the Article, except here and in 2 Cor. v. 19. (of course, not reckoning passages like Rom. ii. 12. 15. where the omission may be accounted for by the rules) thinks that, in both

Ἰησοῦ οὔτε περιτομή τι * ἐστὶν οὔτε ἀκροβυστία, ἀλλὰ καινὴ κτίσις.
d Psal. 125. 5. Rom. 2. 29. & 4. 12. supra 3. 29. [d] καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος, 16
καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ.
e 2 Cor. 4. 10. [e] Τοῦ λοιποῦ, κόπους μοι μηδεὶς παρεχέτω· ἐγὼ γὰρ τὰ στίγματα 17
τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματί μου βαστάζω. Ἡ χάρις τοῦ Κυρίου 18
ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί. ἀμήν.

Πρὸς Γαλάτας ἐγράφη ἀπὸ Ῥώμης.

these passages, the world has somewhat of the nature of a *proper name*, and can therefore dispense with the Article. He instances Plutarch, p. 470. ὁ δὲ Ζεὺς καὶ Κόσμος, "Jupiter and World." And he might have added Shakspeare, "O World, thy slippery turns!" Since, however, it seems impossible to adopt that view of κόσμος at 2 Cor. v. 19., both on account of its harshness (supposing a sort of *concetto* such as we should not expect in the Apostle) and because αὐτοῖς and αὐτῶν immediately follow; so it should seem unsafe to adopt it *here*; which is also forbidden by the τῷ with κόσμῳ just after; for though the Article is not found there in seven or eight MSS., yet it has never been cancelled by any Editor. Indeed, it was more likely to be *omitted* (on account of the omission before) than *inserted*. The interpretation, in short, may be considered as a learned and ingenious, but unfounded fancy. And the common mode of taking the word must certainly be preferred; especially as it is supported by Acts xvii. 24. ὁ κόσμος καὶ πάντα τὰ ἐν αὐτῷ.

The Dative here is for the Accusative with εἰς. Winer supposes that we have here one sentiment expressed *reciprocally* by two formulas; as in John. vi. 36. 2 Thess. i. 12. 1 Cor. vi. 13. 2 Cor. xi. 35. This, however, is a precarious principle. See the Notes on the passages adduced. We have here two formulas, because there is, as Chrys. and Theophyl. point out, a *two-fold* death indicated, οὔτε γὰρ ἐκεῖνα ἑλεῖν με δύναται· νεκρὰ γάρ· οὐδὲ αὐτὸς προσδραμεῖν ἐκείνοις· νεκρὸς γάρ εἰμι.

15. τι ἐστίν.] This reading (found in all the most ancient MSS., as also many Versions and Fathers) was approved by Mill and Beng., and has been edited by Griesb., Koppe, Tittm., Vat., and Win.; rightly, I think, since the common reading is plainly a gloss, probably from v. 6. Nay, ἰσχύει, Rinck says, would involve a *petitio principii*; whereas, with ἐστὶν the γὰρ has its force, denoting the *reason why* he did not boast of circumcision, as did his adversaries; "*for* circumcision is nothing." Ἀλλὰ καινὴ κτίσις. The full sense is: "But the being a new creature, moral regeneration, is every thing, all in all, the substance of the Gospel." See Note on 2 Cor. v. 17.

16. τῷ κανόνι τούτῳ στοιχ.] On the force of στοιχ. see Note supra v. 25. and on καν. see Note on 2 Cor. x. 13. By "this rule," the Apostle means the doctrine just mentioned, of salvation by grace, and the necessity of moral regeneration. By τὸν Ἰσρ. τοῦ Θεοῦ is meant the true spiritual Israel. See Note on Rom. ix. 6. In εἰρήνη ἐπ' αὐτοὺς we have not an *assertory*, but a *precatory* form, nearly allied to that of benediction, by bidding adieu. The Epistle probably was meant to terminate here, just as the Epistle to the Ephesians concludes with εἰρήνη τοῖς ἀδελφοῖς, and v. 17. was added afterwards.

17. τοῦ λοιποῦ.] This is by some rendered "quod reliqui est." But it seems rightly taken by Koppe, Beng., and Winer, for λοιπὸν in 2 Cor. xiii. 11. 1 Thess. iv. 1. *henceforward*. Κόπους παρ. is for the more Classical πράγματα παρ. The sense seems to be, "let me have no more trouble, by either my doctrine, or sincerity and integrity being questioned; for [of the latter] I bear strong attestation in the στίγματα or wounds of former scourgings, beating, and stoning of the Jews and others for the sake of Christ and his Gospel." Βαστάζω is here used for περιφέρω, and only means that this is, wherever he goes, an evidence of his sincerity.

18. μετὰ τοῦ πν. ὑ.] The best Expositors are agreed that πνεύματος means mind and heart.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΕΦΕΣΙΟΥΣ ΕΠΙΣΤΟΛΗ.

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1 I. [f] ΠΑΥΛΟΣ, ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ, [f Rom. 1. 7. 1 Cor. 1. 2. 2 Cor. 1. 1.]
τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ·
2 [g] χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ [g Gal. 1. 3. 1 Pet. 1. 2.]
Χριστοῦ.
3 [h] Εὐλογητὸς ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, [h 2 Cor. 1. 3. 1 Pet. 1. 3.]

C. I. This has been pronounced the richest and noblest of the Epistles. And, certainly, in fulness of matter, depth of doctrine, sublimity of metaphor, animated fervour of style (occasionally rising to what has been called *rapture*), and Apostolic earnestness of exhortation, it so interests the heart, that (to apply the words of Dr. Johnson, with respect to Law's Serious Call) "if the reader have a spark of regard for the Gospel, it will blow it into a flame." Or, to use the metaphor of Dr. Macknight, "he will feel impressed and roused with it, as by the sound of a trumpet." The reason for its peculiar character of pious exaltation, and affectionate admonition, seems to be that assigned by Mr. Scott, — namely, that "the Apostle's heart was much enlarged in writing to those, whom he had no occasion to rebuke, and with whom he was not under the necessity of engaging in controversy; so that entire confidence of affection took place of the caution, reserve, or sharpness, which were requisite in the three preceding Epistles." Accordingly, none of the *reproofs*, that are so frequent in the preceding Epistles, are found in the present; which was written, it should seem, to confirm the Ephesian and other Asiatic Churches in the true faith and practice of the Gospel; of which the Apostle *first* (i. 1. 2.) shows the *great end*, — that it was meant for all mankind, and that he himself was appointed the preacher of it to the Gentiles. *Then*, after expatiating on the love of God, the dignity of Christ, and the excellence of the Gospel, he warns his converts against the evil practices, in which they had formerly lived; and which, as Christians, they had renounced. And while he guards them against *errors*, he establishes them in the great doctrines of the Gospel, fortifies their minds to contend for, and persevere in, the faith of Christ, and animates them in their Christian warfare. Finally, he earnestly exhorts them to a zealous discharge of the relative duties, and all others becoming their Christian profession. The Epistle is universally admitted to be from St. Paul; for which indeed there is the strongest evidence, external and internal (see Horne's Int.); and, as appears from various allusions, was written during his imprisonment at Rome. Commentators are neither agreed on the *date* (varying from A. D. 57 or 58 to 62), nor even on the *Church*, to *whom* it was addressed. Some think it was to the Christians at *Laodicea*, and is the Epistle to the Laodiceans referred to by the Apostle in Col. iv. 16. While others, to reconcile conflicting testimonies, suppose it to have been a *circular letter*, intended for all the churches of Asia Minor. Be that as it may, there is not a shadow of *external* proof that it was not *addressed* to the *Ephesians* (see the Notes of Bp. Middl. and Rinck); though doubtless intended for *the use also* of the other churches of Asia Minor. As to the alleged internal evidence, that it was *not* written to the *Ephesians*, it is quite inconclusive, being merely founded on a misconception of certain words and expressions that occur in the Epistle; and which, when properly interpreted, rather confirm the common opinion, — supported by all the MSS., and the almost unvaried evidence of antiquity. As to the difficulty occasioned by the seeming mention of an Epistle to the Laodiceans, it admits of an easy solution. The Apostle is, with much probability, supposed to have directed the Ephesians, through Tychicus, the bearer of the Epistle, to send a copy of it to the Laodiceans; which should also be afterwards transmitted to the Colossians.

1. διὰ θελ. Θεοῦ.] See 1 Cor. i. 1. 2 Cor. i. 1. Gal. i. and Notes. Τοῖς ἁγίοις. See Note on Rom. i. 7. Καὶ πιστοῖς. This term seems to be exegetical of the preceding, q. d. "even to all true believers in Jesus Christ."

3. "The twelve verses, from 3 — 14. inclusive, properly speaking, form one sentence. The Apostle's mind was so full of his subject, that he was not very exact about his style. Reflecting on the great things which God had done for him, and by him, especially among the Gentiles, the Apostle breaks out into rapturous thanksgivings unto God on that account." (Scott.)

— εὐλογ. ὁ Θεὸς καὶ Πατὴρ, &c.] The sense is, as at Rom. xv. 6., where see Note. With respect

i Rom. 8. 29, 30. infra 5. 27. Col. 1. 22. 2 Tim. 1. 9. 1 Pet. 1. 1, 2. k 3. 20. 1 Cor. 13. 13. Gal. 5. 6. 1 Thess. 3. 12. 2 Tim. 1. 13. 1 Pet. 1. 22. 1 Joh. 4. 16. 1 Joh. 4. 17. Col. 1. 13.

ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν
Χριστῷ, [i] καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου, 4
εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ· [k] προ- 5
ορίσας ἡμᾶς εἰς υἱοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ τὴν
εὐδοκίαν τοῦ θελήματος αὐτοῦ· [l] εἰς ἔπαινον δόξης τῆς χάριτος αὐ- 6

to the *accumulation of cognate terms* here in εὐλογ., εὐλογήσας, and εὐλογία, that was by the ancients rather sought after as a beauty, than avoided as a blemish.

— ὁ εὐλογήσας — πνευμ.] "who hath blessed us with (i. e. hath liberally bestowed upon us) every spiritual blessing." The Commentators in general are not agreed whether this is to be understood of the *supernatural gifts* of the Holy Spirit, or the *sanctifying graces* of the Spirit; including all the ordinary, though invaluable blessings of salvation: whatever may conduce to the consolation of our souls here, or prepare them for glory hereafter. It should seem best (with Chrys., Theodoret, Whitby, Wells, Chandler, and others) to unite both senses.

Much diversity of opinion exists as to the sense of the remarkable phrase ἐν τοῖς ἐπουρανίοις, which is *either* interpreted "in heavenly *places*," *or* "in heavenly *things*," according as the ellipsis is supplied by τόποις, or πράγμασι. The former mode is adopted by the earlier modern Expositors (as Beza, Pisc., and Grot., and, of the later ones, by Wolf, Wells, Chandler, Wakef., Koppe, Schleus., and Wahl), and is confirmed by the Syriac Version. Thus the sense they assign is "not only on earth, but in heaven." This they establish from the same expression at v. 20; ii. 6; iii. 10, where, they say, it means "in heavenly places." Even there, however, Dr. Burton explains it, "in heavenly or spiritual *things*." So at John iii. 12. τὰ ἐπουράνια are opposed to τὰ ἐπίγεια. And this is probably the case at vi. 12. Indeed, the above ellip. is so harsh, and the sense yielded so unsuitable, that it is better, with almost all the ancient and most modern Expositors (as Vorst., Casaub., Crell., Schlit., Whitby, Schoettg., Doddr., Rosen., Iaspis, and Bretchsn.) to take it in the *latter* sense, understanding by heavenly things (as Doddr. explains) things relating to heaven, and tending to fit us for it. Thus ἐν τοῖς ἐπουρ. is, as Schliting observes, in apposition with, and exegetical of, ἐν πνευμ. εὐλ.: or rather there is a kind of *climax*, ἐπουρ. denoting more than πνευμ.

4. The Apostle now adverts to the *nature* of these πνευμ. and ἐπουρ. Καθὼς is variously translated; but by none, I think, accurately represented. It seems to mean *siquidem, inasmuch as*, (as at John xvii. 2. Rom. i. 28. 1 Cor. i. 6.), with a reference to εὐλογητὸς, &c.; the words ὁ εὐλογ. — Χριστῷ being in some degree parenthetical. I have pointed accordingly, with R. Stephens 1. and Vater. Ἐξελ. ἡμᾶς ἐν α., "hath selected us, or shown us marks of peculiar favour by and through Him;" i. e. "Christ;" as 1 Cor. i. 27 & 28. (where see Note) and James ii. 5. Πρὸ κατ. κόσμ., i. e. from all eternity, see Note on Matt. xiii. 35. At εἶναι ἡμᾶς sub. εἰς τό, "to the end that." See Win. Gr. Gr. § 38. 3. No. 1. In ἁγίους καὶ ἀμώμους the former term seems to regard the duties of *piety*, the latter those of *morality*. The words ἐν ἀγάπῃ are variously construed. In several MSS., Fathers, and the Greek Commentators (and also by some moderns) they are taken, as Koppe and Griesb., with προορίσας in the next verse. I have, however, preferred, with Tittm. and the Bâle Editor, to retain the common punctuation, since the words are more naturally connected with the preceding than the following. This is confirmed by the circumstance, that v. 5. is exegetical of v. 4; and therefore it was likely that, as the portion to be explained commenced with the principal word ἐξελέξατο, so the explanatory one would with προορίσας. Ἐν ἀγάπῃ may, with some, be referred to ἐξελέξατο, and signify "out of His love to us:" but it more naturally connects with ἀμώμους, and signifies "by or in the exercise of charity," as Pisc., Erasm., Beza, Crell., Schlit., and Doddr., and Chandl. take it. Κατενώπιον αὐτοῦ suggests the idea of *truth* and *reality*.

5. προορίσας, &c.] The *election* of the foregoing verse is here further represented by *predestination to sonship*. Προορ. ἡμᾶς εἰς υἱοθ. εἰς αὐτὸν is said by Koppe to be put for προορ. εἰσποιήσασθαι ἡμᾶς τέκνα αὐτοῦ. But it is rather for προορ. υἱοθετεῖν ἡμᾶς αὐτῷ and that for εἰς αὐτόν. This υἱοθεσία had formerly appertained to the *Jews only*, (Rom. ix. 4. comp. v. 3.) but was now extended, through Christ, to all believers; as denoting that relation in which Christians especially stand to God. Thus the sense is: "And this election consists in having from eternity decreed for us the privilege of being his sons." Κατὰ τὴν εὐδ. τ. θελ., "according to his own mere good pleasure,—because sic visum est." See Grot. The best Commentators, ancient and modern, are agreed, that the election and predestination in question solely relate to God's eternal purpose, of bestowing the privilege of adoption (on which see Note on Rom. viii. 15.) upon the Ephesians and other sincere believers in Christ. This is confirmatory of what was said at v. 3. of spiritual blessings of the highest kind having been imparted to them. Indeed, even candid *Calvinistic* Commentators (see Doddr.) admit that the Apostle has here no reference to the *personal* election of *individuals*, but to the election of whole communities and nations,—even all the Gentiles, whom God was pleased to admit to the benefits of the Gospel. See more in Chandl.

6. Having assured them of God's eternal purpose to call them to the knowledge of the Gospel and the privileges of the Church of God, he proceeds to show them how great an instance this was of the mercy and goodness of God. (Chandl.)

— εἰς ἔπαινον — αὐτοῦ.] The sense is: "to the praise of his glorious grace;" i. e. that his glorious grace might be admired and adored. Ἐχαρ., "hath made us accepted," or "favoured us with his grace." See Luke i. 28. and Note. Ἐν τῷ ἠγαπ. Render, "by or through the Beloved;" so the Peschito Syr. Version, "per Dilectum." Thus τῷ ἠγαπ. is a title of Jesus, like ὁ Χριστὸς (as in Luke ii. 26. πρὶν ἢ ἴδῃ τὸν Χριστὸν Κύριον), or what Aquila substitutes for it in the O. T., ὁ ἠλειμμένος. It appears, then, to have been not a *mere appellation*, but (like Χριστός) to have denoted office or dignity, with allusion to the words of the voice from heaven, Matt. iii. 17.

7 τοῦ, ἐν ᾗ ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἠγαπημένῳ· [m] ἐν ᾧ ἔχομεν τὴν
ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων,
8 κατὰ τὸν πλοῦτον τῆς χάριτος αὐτοῦ· ἧς ἐπερίσσευσεν εἰς ἡμᾶς ἐν
9 πάσῃ σοφίᾳ καὶ φρονήσει· [n] γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήμα-
10 τος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ, ἣν προέθετο ἐν αὐτῷ· [o] εἰς
οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα
11 ἐν τῷ Χριστῷ, τά [τε] ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς· [p] ἐν
αὐτῷ, ἐν ᾧ καὶ ἐκληρώθημεν προορισθέντες κατὰ πρόθεσιν τοῦ τὰ
12 πάντα ἐνεργοῦντος κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ, εἰς τὸ
εἶναι ἡμᾶς εἰς ἔπαινον [τῆς] δόξης αὐτοῦ, τοὺς προηλπικότας ἐν τῷ

m Acts 20. 23. Rom. 2. 4. & 9. 23. infra 2. 7. & 3. 8, 16. Col. 1. 14. Phil. 4. 19. 1 Pet. 1. 18, 19. Heb. 9. 12. n Rom. 16. 25. infra 3. 9. Col. 1. 26. 2 Tim. 1. 9. Tit. 1. 2. 1 Pet. 1. 20. o Gen. 49. 10. Dan. 9. 24. Gal. 4. 4. Col. 1. 19, 20. p Acts 26. 18. Rom. 8. 17. Col. 1. 12.

"This is my *Belored* Son." Thus it may be compared with the ὁ μονογενὴς of John i. 14 & 18; iii. 18. 1 John iv. 9. where the full sense is, "only and most dearly beloved." So the Hebr. יָחִיד, which properly denotes *only*, as said of a child, is by the LXX. rendered ἀγαπώμενος at Ps. xxii. 21. and xxxv. 17. and at Prov. iv. 3. it is rendered ἀγαπώμενος by the LXX., but μονογενὴς by the other Greek Translators. Both ideas, however, seem intended; and the term is not ill rendered in our common Version "only beloved." The same rendering should, I think, be adopted in the passages of St. John. Both ideas were meant, as Schleus. says, "ad indicandam *sublimiorem ejus naturam, quæ nulli creaturæ competit.*"

7. ἐν ᾧ ἔχομεν — αἵματος.] I would render, "through whom we possess (i. e. to whom we owe) the redemption [procured] by his blood." So Rom. iii. 24. διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χρ. Ἰ. (where see Note) and also Heb. xi. 35. οὐ προσδεξάμενος τὴν ἀπολύτρωσιν. where Wakef. and Bp. Middl. have alone seen the force of the Article. I am not, indeed, aware of a single instance in the N. T. where the Article, when used with this word, has *not* its full force. Τὴν ἄφεσιν τ. παραπ., "the forgiveness of our sins." Παραπ. properly denotes a *slip* or slight transgression, but is also used, especially in the N. T., of sins of every kind.

8. ἧς for ᾗ, (by a common Grecism, in which the relative is attracted by the antecedent,) if ἐπερίσσ. be taken, with many modern Expositors, in a *neuter* sense, "in which He hath renewed his abundant goodness to us:" but if, with the ancient and some modern ones, in an *active* one, "to make to abound" (as in 2 Cor. iv. 15; ix. 8.) the ἧς will be for ἣν. The sense is: "which he has bountifully bestowed upon us." Ἐν σοφ. καὶ φρον. *may* be construed with γνωρίσας which follows; but it is better taken (as it is done by the ancient and some eminent modern Expositors) with ἐπερίσσ. which precedes. If the words be referred to *God*, the sense will be, "in the exercise of the deepest wisdom [of plan] and prudence [of execution]." If to the *Ephesians*, it will be, "in imparting to us the wisdom and prudence necessary to understand the Gospel." Either method is agreeable to the context; but the latter seems preferable on account of the parallel passage of Colossians i. 9, and because the words seem meant to further explain this sense.

9. γνωρίσας] "by having made known to us [in the Gospel]." Τὸ μυστ. τοῦ θελ. α., "his will or purpose long hidden in the mind of God;" namely, for the salvation of *all* men. *Gentiles* as well as *Jews*. Compare Rom. xi. 25. and Note. And on μυστ. see Note on Rom. xvi. 25.

10. εἰς οἰκονομίαν — ἐν τῷ Χρ.] The obscurity here (which has occasioned some diversity of interpretation) may be removed in the manner suggested by me in Rec. Syn., — namely, by taking the εἰς to denote *purpose*. The sense will thus be: "[And this was done] for the purpose of displaying the plan of (or respecting) the fulness of time;" i. e. the plan to be put in execution at the fulness of time; namely, that of bringing all things together in Christ, at the fulness of time. Of this sense of οἰκονομία the Commentators adduce examples from Polyb. and Ignat. On πληρ. τοῦ Χρ. see Note on Gal. iv. 4. Ἀνακεφ. is in apposition with οἰκον.: and the sense is, "namely, that of bringing together into one body, and uniting all beings under one Head, CHRIST." See Col. i. 20. Τὰ πάντα is for τοὺς πάντας; i. e. (by a common idiom) all intelligent beings, meaning both Jews and Gentiles. By τὰ ἐν οὐρανοῖς are denoted the *angels*, elsewhere called God's *family in heaven*, from which his family on earth had been long dissevered, but was now to be united with it into one society. Compare Col. i. 16, and see Chrys., Doddr., and especially Ernesti's Dissert. on this passage, and Col. i. 20. in his Opusc. Theolog. p. 440. seqq.

11. ἐν ᾧ καὶ ἐκληρ.] There is here, I conceive, a resumption of the construction at v. 7. ἐν ᾧ ἔχομεν, &c.; vv. 10 & 11 being, in some degree, parenthetical. The epanalepsis may be thus expressed, "By him (I say) through whom also we have *allotted* to us this possession." By *we*, are meant the *believing Jews*. In προορ. κ. πρόθ., as also in κατὰ βουλὴν τ. θελ. there is no pleonasm, but a stronger mode of expression; and the sense of the passage may be represented as follows: "having been predestinated [by this adoption of sons] by the deliberate counsel of Him, who accomplishes all His purposes and plans according to His own unfettered will and pleasure." We have here a *description* of the omnipotence of the Deity. How the terms προορ. and ἐνεργ. are reconcileable with man's free-will see Doddr. and Chandler.

12. εἰς τὸ εἶναι — Χριστῷ.] Render, "In order that we, who first hoped and trusted in Christ, should be to the praise of his glory," i. e. an occasion for his praise and glorification. Locke and many recent Commentators understand ἡμεῖς of the *Gentiles*. But though a plausible case is made out, the προο must thus be sunk, or have assigned to it a frigid sense. It is better to suppose (with the ancient and most modern Expositors), that it refers to the *Jewish Christians*. See Chandl. and Mackn. The προ may mean, with Chandl. and Mackn., "before he came into the world;" or rather, with others (as Chrys.,

q Rom. 8. 15, 16. 2 Cor. 1. 22. & 5. 5. infra 4. 30. r Exod. 19. 5. Deut. 7. 6. & 14. 2. & 26. 18. Rom. 8. 23.

Χριστῷ· [q] ἐν ᾧ καὶ ὑμεῖς, ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ 13
εὐαγγέλιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ
Πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, [r] ὅς ἐστιν ἀῤῥαβὼν τῆς κληρονο- 14
μίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης
αὐτοῦ.

s Phil. 1. 3. Col. 1. 3, 4. t Rom. 1. 9. Phil. 1. 3, 4. 1 Thess. 1. 2. 2 Thess. 1. 3. u Col. 1. 9—15.

[s] Διὰ τοῦτο κἀγὼ ἀκούσας τὴν καθ᾽ ὑμᾶς πίστιν ἐν τῷ Κυρίῳ 15
Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους, [t] οὐ παύομαι 16
εὐχαριστῶν ὑπὲρ ὑμῶν, μνείαν ὑμῶν ποιούμενος ἐπὶ τῶν προσευχῶν
μου· [u] ἵνα ὁ Θεὸς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ Πατὴρ τῆς 17
δόξης, δῴη ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ·
πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς * καρδίας ὑμῶν, εἰς τὸ εἰδέναι 18

Theophyl., Koppe, and Wahl), "already and before the Gentiles:" which is most agreeable to the context. Τῆς before δόξης is omitted in several MSS. of all recensions, some Fathers, and the Ed. Princ., and is cancelled by Matth., with the approbation of Rinck.

13. ἐν ᾧ καὶ — τῷ ἁγίῳ.] There is here a seeming irregularity; which several Commentators seek to remove by *supplying* something after ὑμεῖς· either ἠλπίκατε from κατηλπ., or ἐκληρώθη from ἐκληρώθημεν at v. 11. This, however, is harsh: and it is better (with the ancient Expositors, and, of the modern ones, Grot., Rosenm., and Newc.), to suppose a *parenthesis*, and then a *resumption*, after the manner of St. Paul. The sense being: "In whom *ye also* (i. e. the Gentile Christians) believed after ye heard the word of truth, the glad tidings of your salvation; in whom [I say] ye also [having believed] have been sealed with the Holy Spirit of promise (which is the earnest of our inheritance) unto the redemption, &c. The τὸ εὐαγγ. τῆς σωτηρίας (the Gospel by which ye are saved) is explanatory of τὸν λόγον τ. ἀλ. Of ἐσφραγίσθητε τῷ Πνεύμ. τῆς ἐπαγγ. the sense seems to be, "in which ye have been confirmed and attested as true believers, by the promised gift of the Holy Spirit;" τῆς ἐπαγγ. being, by Hebraism, for τῷ ἐπηγγελμένῳ, "promised," namely, by the Prophets, and by Christ himself before his ascension. On the force of the metaphor in ἐσφρ., and the nature of this *sealing*, see Notes on John vi. 27. and 2 Cor. i. 22. and compare infra iv. 30. Considering the persons of whom this is said, we are, I think, bound to understand the *extraordinary* and *supernatural* gifts of the Spirit, as well as his ordinary influences and graces; though most recent Commentators take it of the *latter* only.

14. ὅς] for ὅ, say the Commentators, who enlarge much on this trite idiom, but without inquiring into the *reason why* it should have been *here* employed. The Apostle, I conceive, wrote ὅς for ὅ, from considering the Holy Spirit as one of the *persons* of the Godhead; and therefore, by association of ideas, accommodated the gender accordingly. This, then, affords a strong though undesigned proof of the *personality of the Holy Spirit*. On ἀῤῥαβ. see Note on 2 Cor. v. 5. Εἰς ἀπολύτ. τῆς περιπ. *may*, with some, be referred to ἀῤῥαβ.; q. d. "a pledge that the redemption, which has been procured for us [by Christ] shall actually be ours;" τῆς περιπ. being for περιποιηθεῖσαν, scil. ἡμῖν, and that for ἣν περιποιησόμεθα. See Koppe and Wahl, and compare 1 Thess. v. 9. 2 Thess. ii. 4. 1 Pet. ii. 9. λαὸς εἰς περιποίησιν. Or it may, with others, be referred to ἐσφρ., i. e., as Abp. New. explains, "unto," or, as Dr. Burton, "with reference to the purchased possession," i. e. redemption of those whom Christ purchased with his blood. Compare Acts xx. 28.

15. διὰ τοῦτο] "for this reason," namely (as Theophyl. explains) "that ye were sealed with the promised Spirit."

— ἀκούσας τὴν κ. ὑ. πίστιν, &c.] It is well observed by Locke, Doddr., Mackn., Rosenm., and Holden, that "this language will not prove that the Apostle had never visited those whom he is addressing (since he speaks in the same manner to the Thessalonians, Colossians, and Philippians), but only imports that he had received good accounts of them during his absence from them of five or six years." Ἀγάπην, affection and kindness, the φιλαδελφία at 1 Thess. iv. 9.

17. ὁ Θεὸς — Χριστοῦ.] The best Expositors, ancient and modern, are agreed that our Lord is here spoken of only in his *human nature;* as when he speaks of *his* God, John xx. 17. 1 Cor. xi. 3. iii. 23. where see Notes. So that the Unitarians have here no argument at all against the Deity of Jesus Christ, since this passage will only prove that he had a *human* nature as well as a Divine one; which we readily admit. Ὁ Πατὴρ τῆς δόξ. is by some interpreted "the glorious Father of Jesus Christ," understanding the δόξα of the eternal and unchangeable glory of the Deity. It is better, however, with others, to take Πατ. to denote *author, cause,* and *source:* a frequent sense, of which many examples are supplied by Schleus. and Wahl. And this is more agreeable to what follows.

The πνεῦμα σοφίας καὶ ἀποκαλύψεως *may* be interpreted (with Crell., Schlit., Chandl., and Bp. Middl.) "a spirit of wisdom and revelation;" there being no Article to authorize us to take πνεῦμα of the *Holy* Spirit, as most Commentators explain. The πνεῦμα, however, in that sense would be scarcely suitable to ἀποκαλύψεως, which word, from its perpetual use in the N. T., *suggests* the idea of Divine teaching. It should seem that the Apostle adopted the term to show that he chiefly meant *such influences of the Spirit,* sent from the Father of all light, as should render them wise unto *salvation.* See 1 Cor. xiv. 6. Ἐν ἐπιγνώσει αὐτοῦ is for εἰς ἐπίγνωσιν· i. e. "that ye may more and more know him, i. e. attain to a more and more perfect knowledge of his religion.

18. πεφωτισμένους — ὑμῶν.] This is *explanatory* of the ἀποκ., as denoting the *effect* of it. Instead of πεφ. τοὺς ὀφθαλμοὺς, strict propriety

ὑμᾶς τίς ἐστιν ἡ ἐλπὶς τῆς κλήσεως αὐτοῦ, καὶ τίς ὁ πλοῦτος τῆς δόξης
19 τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, [w] καὶ τί τὸ ὑπερβάλλον μέγεθος
τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας, κατὰ τὴν ἐνέργειαν
20 τοῦ κράτους τῆς ἰσχύος αὐτοῦ· [x] ἣν ἐνήργησεν ἐν τῷ Χριστῷ, ἐγείρας
αὐτὸν ἐκ τῶν νεκρῶν· καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρα-
21 νίοις, [y] ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας, καὶ δυνάμεως καὶ κυριότη-
τος, καὶ παντὸς ὀνόματος ὀνομαζομένου, οὐ μόνον ἐν τῷ αἰῶνι τούτῳ,
22 ἀλλὰ καὶ ἐν τῷ μέλλοντι· [z] καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐ-
23 τοῦ· καὶ αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ, ἥτις ἐστὶ

w Col. 2. 12, sqq.
x Psal. 110. 1. Acts 2. 14. 1 Cor. 15. 25. Col. 3. 1. Heb. 1. 3. & 10. 12.
y 1 Pet. 3. 22. y Phil. 2. 9.
z Ps. 8. 6, 8. Col. 1. 16—18. Matt. 28. 18. 1 Cor. 15. 27. Heb. 2. 8. Rom. 12. 5. 1 Cor. 12. 6, 27. infra 4. 12, 15, 16. & 5. 23, 30. Col. 1. 18. & 3. 11.

would require τοῖς πεφωτισμένοις. Instead of the common reading διανοίας, many of the best MSS., Versions, Fathers, and early Editions have καρδίας, which was preferred by Mill., and received by Beng., Wets., Matth., Griesb., Tittm., and Vat.; and justly; for the common reading (introduced from the Erasmian Editions) is, no doubt, a gloss. Wets. compares the Ovidian "oculi pectoris," and quotes from Achmet Onir. ὀφθαλμὸν ἔχει ἐν τῇ καρδίᾳ αὐτοῦ. Koppe, too, cites from Plato: ἥ τε τῆς διανοίας ὄψις ἀρχεται δξὺ βλέπειν, ὅταν ἡ τῶν ὀμμάτων ἀκμὴ λήγειν ἐπιχείρῃ. And I have noticed something similar in Themist. L. ii. p 29. Διαυγεστέρα γίνεται ἡ ψυχὴ, καὶ τὰ ὄμματα δξύτερα τῆς διανοίας. The *reading* is also confirmed by its *Hebraïc* character; the Heb. לב denoting not only the seat of the *will* and *affections*, but also of the *understanding*. The τίς is for πόση, "how precious!" Ἐλπὶς τῆς κλ. α., for ἐλπ. εἰς ἣν ἐκάλεσεν ὑμᾶς.

The next words καὶ τίς — ἁγίοις are exegetical of the preceding; and the sense is: "And how gloriously rich is the inheritance which he has prepared [for true Christians]." See Scott. Ταῦτα καλεῖ ἄφατον δόξαν καὶ ὑπερβολικὴν (says Theophyl.), "ineffable and incomprehensible!"

19. The sense of this verse depends on the construction of the words κατὰ τὴν ἐνέργειαν — αὐτοῦ, which many Expositors, ancient and modern, construe with τοὺς πιστ. But the sentiment thus arising is so little agreeable to the context, that the best Commentators have been long of opinion, that those words must be referred to τὸ ὑπερβάλλον μέγεθος, and the κατὰ signify "according to," i. e. similarly to; ἡμᾶς τοὺς πιστ. meaning "us believers." They are not, however, agreed on the *nature* of this comparison; namely, whether it is of *Christ's* resurrection, by the use of a *figure* (namely, as understood of God's power exerted in their conversion, and subsequent support by Divine grace), or, in the *natural* sense, as understood of the power to be exerted in the resurrection of *believers;* meaning (as Chandl. says) that "the future resurrection of believers shall be accomplished, according to the working of that mighty power which he exerted in *Christ*, when he raised him from the dead." This last mode of understanding the words (which is supported by Theodoret, of the ancient, and by the most eminent *modern* Commentators), seems most natural and agreeable to the context. For, as Chandl. observes, "as this is the hope of our Christian calling, and the peculiar promise of the Gospel, so it is one of the noblest instances to which even Almighty power itself can reach." Perhaps, however, *both* comparisons may have been intended; as, I find, thought Hamm. and Mackn.

In κράτους τῆς ἰσχύος, the Genit. ἰσχ. has the force of the adjective ἰσχυρός.

20. καὶ ἐκάθισεν] for καὶ καθίσας, the recent Commentators say, considering it as an *anacoluthon*. It arose, however, probably not from inadvertence, but purposely adopted; for the *verbs* have a far stronger effect in expressing the important truth, couched in the next two verses, than would participles. Thus here, as on other occasions, the Apostle sacrifices the minuter accuracies, and delicate proprieties of style, in order to more forcibly inculcate weighty sentiments, and important truths. Ἐν τοῖς ἐπουρ., "in the heavenly abodes." A more dignified expression than ἐν τοῖς οὐρανοῖς.

21. The substantives ἀρχὴ, ἐξουσία, &c. are abstracts for concretes, — namely, the *persons* who fill those dignities, *and such like*. However, ἀρχὴ and ἐξ. seem to denote the *superior*, and δυν. and κυρ. those *next in dignity*. See Note on Matt. xxviii. 18. Ὀνόματος, "title of authority." In ἐν τῷ αἰῶνι τ. and ἐν τῷ μέλλ. the general sense is, that the power of Christ is infinitely above all *created* power, whether human or angelic.

22. In πάντα — αὐτοῦ (on which compare Matt. xxviii. 18. and see Note) there is intimated the *subjection* to which his very enemies must be reduced, and its *results* in their punishment. On the contrary, to his *friends* that power will be exerted for their support. Thus, then, it is suggested, that in his capacity of supreme Head over the Church Catholic (those of every age and nation, compare Heb. xii. 23.) he will exert his power, — not in the way that earthly supreme Potentates usually do, but exercise it for the *benefit alone* of *his people;* as the head exerts itself for the benefit and support of the other members of the body, of which it is chief, and with which it is indissolubly united. Ἔδωκε, for τέθεικε or ἔστησε, by an idiom formed from the use of the Heb. נתן. Ὑπὲρ πάντα, "over all persons and things." (Koppe.)

23. τὸ πλήρωμα — πληρουμένου.] These words are in apposition with σῶμα. And the Church is called his *body* and *fulness*, as consisting of *many* members; being an exceedingly numerous society, under the government of Him who filleth all with all [things]; for so τὰ πάντα ἐν πᾶσι πληρ. should be rendered; by which is meant, "filleth all his members each with their peculiar spiritual gifts and graces." See John i. 16. and 1 Cor. xii. 6. On πλήρωμα, see Note on Rom. xi. 12. Πληρουμένου is to be regarded as a *deponent*, of course with an active sense; of which I have noticed an example in Æsch. Agam. 304. ἄλλος παρ' ἄλλου διαδοχαῖς πληροίμενοι.

a Col. 1. 21. & 2. 13. τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ πάντα ἐν πᾶσι πληρουμένου.

b John 12. 31. & 14. 30. & 16. 11. infra 5. 6. & 6. 12. II. [a] Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασι καὶ ταῖς ἁμαρτίαις, 1
[b] ἐν αἷς ποτὲ περιεπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν 2
ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος

c Col. 3. 7. Titus 3. 3. ἐν τοῖς υἱοῖς τῆς ἀπειθείας· [c] ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημεν 3

II. 1. καὶ ὑμᾶς ὄντας — ἁμαρτίαις.] There has been some doubt respecting the *connection* of these words with the context; namely, as to their *construction*, and the verbs to be supplied. Many ancient and most modern Expositors connect them with v. 5, supplying ἐζωοποίησε from συνεζωοποίησε before, where there is thought to be a repetition *per epanalepsin*. Thus, what follows, up to v. 4, and καὶ at v. 5, must be taken as pleonastic (after the manner of the Hebrews, who often so use their ו, which signifies δὲ and καὶ), or the δὲ is to be rendered *inquam*, and the καὶ, *etiam*. The words are, however, by the recent Commentators, generally connected with πληρουμένου in the last v. of the preceding Chap.; both being so united together, that only a *comma* is placed after πληρουμένου, with the following sense: "He who filleth *all* [his members] with all [spiritual gifts and graces] *hath also filled* you, who were dead in," &c. But the former method (supported by many similar instances of anacoluthon, and also by the parallel passage at Col. ii. 13.) is more natural and probable. Some, indeed, connect the words with the 19th verse of the preceding Chapter; and Mr. Locke thinks they take their train and connection from v. 13—20, which, he says, are formed by καὶ joining ἐκάθισε v. 20, and συνεζωοποίησε v. 5. together; ὑμᾶς v. 1. and ἡμᾶς v. 5. being governed by συνεζωοποίησε; and he ably traces the connection of thought in the Apostle's mind thus: "God by his mighty power raised Christ from the dead; by the like mighty power, you Gentiles of Ephesus being dead in trespasses and sins; what do I say, *you* of Ephesus, nay, *us*, all converts of the Gentiles being dead in trespasses and sins, hath he quickened and raised from the dead, and seated together with Christ in his heavenly kingdom."

Τοῖς παραπτ. (for ἐν τοῖς παρ.) may be rendered "by or on account of trespasses." By νεκρὸς εἶναι ἐν ταῖς ἁμαρτίαις is meant, "to be entirely enslaved, to sin, as a dead body is to the power of death, and to be as incapable of rising from it to spiritual life, as a corpse is of being restored to natural life." This use of the word νεκρὸς is also found in the *Philosophers*, who called backsliders from philosophy and virtue to vice and sensuality, *dead*.

2. κατὰ τὸν αἰῶνα τοῦ κόσμου τ.] "according to the *sæculum*," as Tacitus calls it, the *way* or course of the world; i. e. in conformity to its corrupt principles and evil practices.

— κατὰ τὸν ἄρχ. τῆς ἐξ. τοῦ ἀέρος.] The best Expositors, ancient and modern, are in general agreed, that ἐξουσίας is here put for ἀρχῆς, "power (says Chandl.) for those who exercise the power, or rule, throughout the various degrees of subordinate agency." So Theophyl. explains, ἄρχοντα τῶν ἐναερίων δυνάμεων, the leader of those powerful spirits who hold their residence in the air. See Jude 6. Mede, Whitby, and Wets. have shown at large, that both the Jews and the Gentiles (especially of the Pythagorean Sect) believed the air to be peopled with genii or spirits, under the governance of a chief, who there held his seat of empire. So Philo, p. 31. 28. ἔστι δὲ καὶ κατὰ τὸν ἀέρα ψυχῶν ἀσωμάτων ἱερώτατος χορός. and Diog. Laert. viii. 32. εἶναι τε πάντα τὸν ἀέρα ψυχῶν ἔμπλεον. These spirits were supposed to be powerful, but malignant, and exciting men to evil. That the Jews held the opinion in question, is plain from the Rabbinical writers. So in Pirke Aboth. fol. 83. p. 2. (cited by Wets.) they are represented as *filling the whole air*, arranged in troops and under *regular subordination*; which illustrates the ἐξουσίας of the Apostle. This belief was transmitted to the early Fathers (so Ignat. and Ephes. § 13. ἐν ᾗ πᾶς πόλεμος καταργεῖται ἀερίων καὶ ἐπιγείων πνευμάτων.) and came down even to modern times, as appears from Sir W. Scott's Letters on Demonology. We are, however, neither, on the one hand, to ascribe to St. Paul all the dreams of the Rabbins; nor, on the other, to suppose that he disbelieved this notion, and yet countenanced it for a temporary purpose. If the reader should think this view unsatisfactory (as did the able Reviewer of the first Edition of this Work in the Eclectic), he may perhaps be induced to adopt the interpretation of the phrase proposed by the learned Critic himself, who considers the expression τὸν ἀρχ. τῆς ἐξουσίας καὶ τοῦ ἀέρος as equivalent to τῆς ἐξουσίας τοῦ σκότους at Col. i. 13, implying "the Prince of the dominion of darkness." But it is so difficult to imagine how ἀὴρ can ever of itself be equivalent to σκότος, that nothing but authority of the most undeniable kind (which I am not aware can be adduced) would be sufficient to establish it.

Τοῦ πνεύματος is said to be put for πνεῦμα, by a slight anomaly in construction. Which may be true; but the *reason* for it seems to have been this, — that the κατὰ just before signifies according to the will *of*. Now as a Genit. is, in *thought*, implied, so we have the *case* of πν. accommodated rather to *that*, than to the grammatical construction. Newc., Mackn., and Scott, endeavour to do away the difficulty by inserting a καὶ before πν., and interpreting ἀρχ. πν. "author (i. e. cause) or ruler of the evil disposition," &c. But this is, in every view, objectionable. Ἐνεργ. is wrongly rendered by Mackn. "inwardly works." It means, literally, "exerts his energies and *manifests* his influence." So Matt. xiv. 2. αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. viz. because he had risen from the dead. Hence, Doddr. observes, ἐνεργούμενοι denoted *Demoniacs*. The meaning is, that "the Evil Spirit powerfully and manifestly, by their actions, operates in the disobedient;" referring to the *Gentiles*, who are called υἱοὶ τῆς ἀπειθείας; which expression is not synonymous with ἀπειθεῖς, but a stronger term, to denote "devotedly and habitually disobedient." So Luke xvi. 8. υἱοὶ τοῦ αἰῶνος τούτου, "devoted to this world," and Matt. xxiii. 15. υἱοὶ τῆς γεέννης, like υἱοὶ θανάτου in the O. T.

3. ἐν οἷς καὶ ἡμεῖς.] The Apostle here *applies* what has been said, to the *Jews* also; and shows (as in the Epistle to the Romans), that *they*, as well as the rest of the world, had been under the dominion of sin. Thus the best com-

ποτὲ ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν, ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν· καὶ ἦμεν τέκνα φύσει ὀργῆς, ὡς καὶ οἱ
4 λοιποί· [d] ὁ δὲ Θεὸς, πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην
5 αὐτοῦ, ἣν ἠγάπησεν ἡμᾶς, [e] καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώ-
6 μασι, συνεζωοποίησε τῷ Χριστῷ, (χάριτί ἐστε σεσωσμένοι·) καὶ συνήγειρε,
7 καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ· ἵνα ἐνδείξηται
ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις τὸν ὑπερβάλλοντα πλοῦτον τῆς χάριτος
8 αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ. [f] Τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ τῆς πίστεως· καὶ τοῦτο οὐκ ἐξ ὑμῶν, Θεοῦ τὸ

d Rom. 10. 12.
e Rom. 5. 6, 8, 10. & 6. 4, 5, 8. & 8. 11. Col. 2. 12, 13. & 3. 1, 3. Acts 15. 11. Titus 3. 5.
f Matt. 16. 17. Rom. 3. 24. & 4. 16. Titus 3. 5.

ment on this whole passage is the 2d Chapter of Romans.

With respect to the οἷς, Expositors are not agreed whether it is to be referred to υἱοῖς τ. ἀπ., or to παραπτώμασι at v. 1. The latter (which is supported by the Peschito Syr.) has much to countenance it. See Rec. Syn. *More*, however, may be urged *against* it: and the objection, as to the construction of ἀναστρέφεσθαι with a dative of *person* not *thing*, will not hold, because it is here construed with ἐν ταῖς ἐπιθ. τ. σ. (which words, according to the *other* view, would be useless); and as here we have ἀναστρ. ἐν ταῖς ἐπιθ., so at 2 Cor. i. 12. we have ἐν ἁπλότητι καὶ εἰλικρινείᾳ Θεοῦ ἀνεστράφημεν ἐν τῷ κόσμῳ. Nor need we *strictly* interpret the ἐν by *inter*; but we may suppose it taken in a *laxer* sense, for σὺν (meaning "as well as they"), of which Schl. Lex. will supply examples. This is confirmed by the καὶ joined with ἡμεῖς. See Note on v. 5

— θελήματα.] The *plural* of this word (occurring also in Acts xiii. 22.) is not found in the Classical writers, though it occurs in the Sept. Θελ. τῶν διανοιῶν is not well rendered "the mind." It denotes the *passions*, as σαρκὸς does the *appetites*, of our corrupt nature. This natural corruption is *implied* in θελ. (which should be rendered *propensities)*, and is *expressed* in the next words, which seem added for that very purpose. For though the φύσει there is *tortured* by many learned Commentators to yield some such sense as shall exclude the doctrine of the *natural corruption of the human heart*, (namely, either *custom*, or *acquired habit,)* yet in vain, for in all the passages cited, the sense *natural disposition* always peeps forth. My own experience of the Classical writers enables me to confirm the remark of Mr. Scott, that "the word was never used of any other customs than such as resulted from innate propensities." In short, a far greater portion of learning and ingenuity, than have been employed in the cause in question, would be insufficient to set aside the common interpretation, and establish a sense unsupported by the *norma loquendi*, and at variance with the context. And all merely to get rid of a doctrine plainly revealed in Scripture, and confirmed by the experience and attested by the confessions even of the most virtuous and pious persons. Indeed, the very heathens themselves acknowledged the truth of the doctrine; as might be shown by many examples, one of which must suffice. Eurip. Beller. frag. Ὡς ἐμφυτος μὲν πᾶσιν ἀνθρώποις κάκη.

The expression τέκνα ὀργῆς signifies persons worthy of wrath and punishment. So the Heb. בן הכות in Deut. xxv. 2. (where the Sept. has ἄξιος πληγῶν) 2 Pet. ii. 14. κατάρας τέκνα. Is. lvii. 4. τέκνα ἀπωλείας. The same idiom has place in υἱός· but sometimes the substantive following is found not in a *passive* sense, as here, but in an *active* one, as v. 2. υἱοὶ ἀπειθείας. Finally, οἱ λοιποι should be rendered, not *others*, but "the rest [of mankind]," the other nations.

4—6. The Apostle now returns to the subject he was treating of at i. 19; and what is there only indirectly hinted at, he here distinctly propounds; namely, that as God raised *Christ* from the dead, so he will raise *us* up.

5. καὶ] for καίπερ. The σὺν in συνεζωοπ. signifies *as well as*, i. e. both you Gentiles and us Jews. Some, however, take the expression here and at Col. ii. 12. figuratively, of the raising up those dead in sin to a life of righteousness. And this *may* be the sense. See Note on v. 3. On χάριτί ἐστε σεσωσμ. see Note on Rom. iii. 24. and on v. 8.

6. συνεκάθ. ἐν τοῖς ἐπουρ.] This intimates the great dignity of our Christian profession, — the participating with Christ in the Society of God and the angels; and that by a right of citizenship obtained by Christ, so that we are entitled to all the privileges of the Church and family of God.

7. ἐν τοῖς αἰῶσι τ. ἐπερχ.] "in all future ages (i. e. all futurity) both of this world and the next." Τῆς χάριτος αὐτοῦ ἐν χρηστ. ἐφ' ἡμᾶς. There is a participle understood, and the sense is, "his richly abundant grace and mercy shown towards us" in the blessings conferred, through Christ and his atoning merits, by the Gospel.

8—10. These verses are closely connected together, and contain the same sentiment, only repeated in other words. (Koppe.)

8. ἐστε σεσωσμ.] The best Expositors have been long agreed that this must, as restricted by the subject of the context, signify "are put into a state of salvation," brought to the knowledge and profession of true religion. See Note on Matt. i. 21. Διὰ τῆς πίστεως. This, of which the sense has been disputed, seems simply to mean (as Koppe points out) "by [your reception of] the faith or Gospel of Christ;" a signification of πίστις not unfrequent. See Schleusn., Wahl, and Rose's Parkh.

— καὶ τοῦτο οὐκ ἐξ ὑ.] It has been not a little debated among both ancient and modern Commentators, to what the τοῦτο should be referred. Some say, to πίστεως; others, to χάριτι: though on the sense of πίστις they differ in their views. See Hamm., Whitby, Bp. Bull's Harm. Ev. p. 83, and Koppe. Yet, in fact, the reference seems to be neither to one nor the other, but to the subject of the foregoing *clause*, — salvation by grace, through faith in the Gospel. A view, I find, adopted by Dr. Chandler, Dean Tucker, Dr. Mackn., and Dr. A. Clarke. To show that this interpretation is not a mere novelty, I need only

g Rom. 3. 20, 27. & 4. 2. & 9. 11. & 11. 6. 1 Cor. 1. 29, 30. 2 Tim. 1. 9. Titus 3. 5. h 2 Cor. 5. 17. supra 1. 4. infra 4. 24. Titus 2. 14. i Col. 1. 21. j Rom. 9. 4.

δῶρον· [g] οὐκ ἐξ ἔργων, ἵνα μή τις καυχήσηται. [h] αὐτοῦ γάρ ἐσμεν 9
ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοί- 10
μασεν ὁ Θεός, ἵνα ἐν αὐτοῖς περιπατήσωμεν.
[i] Διὸ μνημονεύετε, ὅτι ὑμεῖς ποτὲ τὰ ἔθνη ἐν σαρκὶ, οἱ λεγόμενοι 11
ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου, [j] ὅτι 12
ἦτε ἐν τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ, ἀπηλλοτριωμένοι τῆς πολιτείας
τοῦ Ἰσραὴλ, καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχον-
τες, καὶ ἄθεοι, ἐν τῷ κόσμῳ· [k] νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ, ὑμεῖς οἱ 13

k Col. 1. 20. & 2. 4.

to refer to Theophyl., who thus explains: Οὐ *τὴν πίστιν λέγει δῶρον Θεοῦ, ἀλλὰ τὸ διὰ πίστεως σωθῆναι· τοῦτο δῶρόν ἐστι Θεοῦ.* So also Chrys. and Theodor. The *ὑμῶν* is *emphatic*, and therefore may be rendered *yourselves*, i. e. not derived by any work of yourselves.

9. *οὐκ ἐξ ἔργων — καυχ.*] i. e. non ex operibus quæ proprio Marte, sine gratiâ Dei edidistis. Sic enim (alias nequaquam) materia aliqua gloriandi in vobis ipsis superesse videretur. (Bp. Bull.) Ἵνα (the best Commentators are in general agreed) has here, as often, the *eventual* sense. "So that no man may boast [as if he had done anything to deserve salvation]." See Rom. iii. 26, 28. iv. 1 — 5.

10. *αὐτοῦ γὰρ ἐ. ποίημα.*] The *γὰρ* serves for confirmation and explication; that being, as Bp. Bull points out, the scope of the verse. And (regarding the *ἐσμεν* as said per *κοίνωσιν*, though intended for the Ephesians only) he thus ably paraphrases: "Tantum abest ut propriis vestris operibus absque gratia Dei servati sitis, ut è contra non sine admiranda planè gratiæ divinæ vi atque efficacia denuo quasi a Deo formati sitis, atque ex rudi ista mole, in qua ignorantiæ ac peccati tenebris olim obsiti jacuistis, veluti creati in id, ut opera jam verè bona, quibus ad justificationem atque æternam salutem pervenitur, proferre valeatis." On this sense of *κτισθ.* compare Deut. xxxii. 6. Is. xliii. 21. xliv. 21. The next words, *ἐπὶ ἔργοις ἀγαθοῖς* seem (as Theophyl. and Phot. suggest) added to prevent any misapprehension of the foregoing words, as if they could be saved by *faith only*.

The next words are meant to further enforce the sense intended in *κτισθ. ἐπὶ ἔργ. ἀγαθοῖς.* And (resolving the *οἷς — ἐν αὐτοῖς* into its proper equivalent) the sense may be thus expressed: "since in them God hath before prepared us to live;" i. e. (to use the words of Mr. Holden) "to the performance of which [good works] God hath before prepared us [by the calling of the Gospel, and the influences of the Spirit], that we should live in the practice of them." This mode of interpretation is the general one, and is ably supported by Grot., Chandl., and others; though some recent Commentators (as Koppe, Newc., Ros., and Wahl) suppose the meaning to be, "for which God has long destined us," i. e. in which he has determined we should walk.

11 — 13. Having spoken to them of the general state of fallen man, and the salvation of all believers by the rich grace and mercy of God, the Apostle next proceeds to show the Gentile converts the peculiarities of *their* case, which had placed them much further out of the way of mercy than the Jews had been. (Scott.) He illustrates the mercy of God in their conversion, by showing them that God was under no previous obligation, by virtue of any special covenant he had entered into with them, to confer so great a happiness upon them; since they were wholly unacquainted with, and strangers to the only peculiar covenant he had entered into with any part of mankind, and who consequently could have no interest in the peculiar benefits of it. (Chandl.) The full sense is, "Wherefore [that ye may understand the magnitude of the benefits ye have received, and the obligation ye lie under to the performance of good works] remember," &c. Ἐν *σαρκὶ*, "by natural descent, or carnal origin." The words *οἱ λεγόμενοι — χειροπ.* are exegetic and parenthetical: thus at *ὅτι ἦτε* there is a *resumption* of the construction. Οἱ *λεγόμενοι ἀκροβ.*, i. e. who are contemptuously styled the *uncircumcised*; for *ἀκρόβυστοι*, abstr. for concrete; as *περιτομὴ* just after for *οἱ περιτετμημένοι*. So, Schleus. observes, the Heb. ערלים was a name of contempt applied to the Gentiles by the Jews. See Judg. xiv. 3. xv. 18. Is. lii. 1. Περιτ. *ἐν σαρκὶ χειρ.* signifies, per hypallagen, "made by hand on the flesh." This, Grot. observes, is an *emphatical* expression; there being *another* circumcision of the *heart*, and spiritual, *ἀχειροπ.* See Col. ii. 11.

12. *χωρὶς Χρ.*] for *χωρισθέντες τοῦ Χρ.*, "without communion with Christ." The sense is further developed in the next words *ἀπηλλοτρ. τῆς πολ. τ. Ἰ.*, "aliens from the citizenship of Israel." Ἀπαλλ. (which is found only in the later writers) is a stronger term than *ἀλλότριοι*; though that word is by Aristotle opposed to *συμπολῖται*. Πολιτεία is a word used, as here, of *ecclesiastical* as well as civil polity; especially since, in the case of the *Jews*, the one was closely united with the other. Ξένοι is used for *ἀπεξενωμένοι* (to correspond with the *ἀπηλ.*) and consequently carries the regimen of a participle.

— *διαθηκῶν τῆς ἐπαγγ.*] Here the Genit. of the noun has the force of an adjective. By these *διαθ.* are meant the Patriarchal and the Mosaic covenants. See Note on Rom. ix. 4. Ἐλπίδα *μὴ ἔχ.*, "having [therefore] no [assured] hope of eternal life and salvation." See Chandl. and Doddr. Καὶ *ἄθεοι ἐν τῷ κόσμῳ*, "and [thus] without God," i. e., as Chandl. explains, either by knowing him not, or not worshipping him as God. See Doddr. The words *ἐν τῷ κόσμῳ* are added to magnify their offence, as living in a world created and preserved for blessing by God, and yet not knowing him or worshipping him as its Creator and Preserver.

13. *ἐν Χρ. Ἰ.*] "by Christ and his religion." Or we *may*, with Koppe, supply *ὄντες* (compare Rom. viii. 1.) "having been united to Christ," "become Christians." Μακρὰν *εἶναι* and *ἐγγὺς εἶναι* were figurative expressions, denoting respectively the pious worshippers of God, and therefore favoured with admittance to His presence; and those who neglected it (i. e. the Gentiles) and were consequently far removed from his

14 ποτὲ ὄντες μακρὰν, ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ. [l] Αὐ-
τὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφότερα ἕν, καὶ τὸ
15 μεσότοιχον τοῦ φραγμοῦ λύσας, [m] τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, τὸν
νόμον τῶν ἐντολῶν ἐν δόγμασι, καταργήσας· ἵνα τοὺς δύο κτίσῃ ἐν
16 ἑαυτῷ εἰς ἕνα καινὸν ἄνθρωπον, ποιῶν εἰρήνην· [n] καὶ ἀποκαταλλάξῃ
τοὺς ἀμφοτέρους ἐν ἑνὶ σώματι τῷ Θεῷ διὰ τοῦ σταυροῦ, ἀποκτείνας
17 τὴν ἔχθραν ἐν αὐτῷ· [o] καὶ ἐλθὼν εὐηγγελίσατο εἰρήνην ὑμῖν τοῖς
18 μακρὰν καὶ τοῖς ἐγγὺς, [p] ὅτι δι᾽ αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ
19 ἀμφότεροι ἐν ἑνὶ Πνεύματι πρὸς τὸν Πατέρα. [q] Ἄρα οὖν οὐκέτι ἐστὲ
ξένοι καὶ πάροικοι, ἀλλὰ συμπολῖται τῶν ἁγίων καὶ οἰκεῖοι τοῦ Θεοῦ,
20 [r] ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν,
21 ὄντος ἀκρογωνιαίου αὐτοῦ Ἰησοῦ Χριστοῦ· [s] ἐν ᾧ πᾶσα ἡ οἰκοδομὴ

l Isa. 9. 5, 6. John 10. 16. & 16. 33.
Acts 10. 36.
Rom. 5. 1.
Col. 1. 20.
Gal. 3. 28.
m 2 Cor. 5. 17.
Gal. 6. 15.
Col. 2. 14.
n Rom. 6. 6. & 8. 3.
Col. 1. 20. & 2. 14.
o Psal. 148. 14.
Isa. 57. 19.
p John 10. 9. & 14. 6.
Rom. 5. 2.
q infra 3. 12.
Heb. 4. 16. & 10. 19, 20.
Gal. 6. 10.
Phil. 3. 20.
Heb. 12. 22, 23.
r Psal. 118. 22.
Isa. 28. 16.
Matt. 16. 18.
1 Cor. 3. 9, 10.
1 Pet. 2. 4, 5. Rev. 21. 14.
s 1 Cor. 3. 17. & 6. 19. 2 Cor. 6. 16. infra 4. 16.

presence and favour. See Is. lvii. 19. and Notes on Acts ii. 39. and Luke xv. 13.

14. ἡ εἰρήνη ἡμῶν.] Put, by metonymy, for ὁ ποιῶν εἰρήνην ("the author of our peace [and reconciliation with God]") in the next verse; just as the Jews call the Messiah their שלום, i. e. *Peace*.

—τὰ ἀμφότ.] The force of the Article may be expressed by rendering, as the sense requires, "both of the parties." Sub. μέρη or γένη. The words following are *illustrative* of the sense of the foregoing, by an allusion to the partition wall of the Temple, which separated the Court of the Gentiles from that of the Jews. The word μεσότ. is very rare in the Classical writers; though an example is cited by Wets. from Athen. p. 281. τὸν τῆς ἡδονῆς καὶ ἀρετῆς μεσότοιχον διορύττειν. Τοῦ φραγμοῦ is a Genit. of explication, for διαφράσσον ἡμᾶς ἐξ ἄλλων ἐθνῶν. It here alludes to the ritual law of Moses, which was *intended* only to keep the Jews apart from the Gentiles, but which *produced* that mutual enmity to which the Apostle proceeds to advert.

15. Τὴν ἔχθραν may be taken either with the preceding, or the following words; for the same sense will arise. But it seems more naturally to connect them with the following. Τὸν νόμον is in apposition with ἔχθραν, denoting the *cause* of enmity: which the Law *was*, since it generated in one party an antisocial and supercilious spirit, and in the other a deadly hatred. Ἐν τῇ σαρκὶ α., i. e. by the sacrifice of his body on the cross, namely, to bring in that everlasting righteousness, of which Daniel prophesied. The ἐντ. and δόγμ., refer to the *ceremonial* part of the law; and are specified, as being the cause of the disunion. On καταργ., see Rom. iii. 31. Gal. iii. 17. and Notes.

—ἵνα τοὺς — ἄνθ.] literally, "in order that [thereby] he might, by himself, form the two classes of men into one new mankind." At τοὺς δύο sub. ἀνθρώπους, from ἄνθρωπον following. The two classes should be *one* man, by being one in friendship, and having a common spirit of affection; as a man is inseparable from himself: and "one *new* man," since each party would be brought to a new and reformed religion, with new and infinitely better principles. See Chandl. Ἐν ἑαυτῷ, i. e. "through his means, i. e. by his death on the cross." Ποιῶν "[so] making."

16. ἀποκαταλλ.] This is more significant than καταλλ., and refers to the *enmity* previously existing. Ἐν ἑνὶ σώμ., "by composing one body," i. e. Christ's mystical body, the Church. Ἀποκτείνας τὴν ἔχθ. is not synonymous with καταργήσας τὴν ἔχθραν just before, but a *stronger* expression, denoting that it is annulled for ever. There *may*, however, be (as Koppe thinks) an allusion to the metaphor by which laws, when abrogated, are said to be *dead*.

17. εὐηγγ. εἰρήνην, &c.] As Christ did not *himself* preach this peace to the Gentiles, we must understand it as done through the medium of his ambassadors, the Apostles. Εὐαγγελίζεσθαι εἰρήνην (i. e. a mode of obtaining peace and reconciliation with God) is a phrase occurring also at Acts x. 36.

18. τὴν προσαγωγὴν] i. e. (to express the force of the Article) "the access which we have." In προσαγ. there is an allusion to introduction to a king or great man. Ἐν ἑνὶ πνεύματι, i. e. by the intervention of one and the same Holy Spirit, in his office of Paraclete. See Rom. v. 2. 1 Cor. xii. 13.

19. ἄρα οὖν, &c.] Here we have the *inference* drawn from what has been said at v. 15—18. "So, or now, then," &c. The terms ξένοι and πάροικοι differ,—the former being applied to a *city*, or *country*, the latter to a *family*; thus corresponding respectively to the Latin terms *peregrinus* and *hospes*. In the words following (which are exegetical) the συμπ. refers to the ξένοι, and the οἰκεῖοι to the πάρ. Compare v. 12. The meaning is, that they all have now every privilege, which the Jews had, of being the *people* and *family* of God.

20. On the οἶκος, implied in οἰκεῖοι just before, the Apostle engrafts a figurative comparison of the Church to a House or Temple of God; having in mind, it is supposed, the Temple of Ephesus. The present passage is one of great beauty, and especially worthy of admiration, from the skill with which the architectural figures are applied to the subject. By προφητῶν, most ancient and early modern Expositors understand the prophets of the Old Testament, as being the heralds of the Gospel. Since, however, the term is put *after* ἀποστόλων, and the *Old Testament* prophets could hardly be said to form part of the *Christian* edifice with the Apostles, the most eminent modern Commentators, from Grot. downwards, seem right in understanding it (as indeed the 5th v. of the next Chap. requires) of the προφῆται, or inspired teachers of the New Covenant, so called in various parts of the first Epistle to the Corinthians. See also iv. 11. Acts xi. 27.

20. ὄντος ἀκρογωνιαίου.] Called in the ancient prophecy (See Matt. xxi. 42.), κεφαλὴ γωνίας.

t 1 Pet. 2. 5.
u Acts 21. 33.
infra 4. 1.
Phil. 1. 7, 13, 14, 16.
Col. 1. 21, 24. & 4. 3.
2 Tim. 1. 8. & 2 10.
Philem. 1.
x Acts 9. 15. & 13. 2.
Rom. 1. 5.
1 Cor. 4. 1.
Gal. 1. 16.
infra ver. 8.
y Acts 22. 17, 21.
& 26. 16, 17. Rom. 16. 25. Gal. 1. 11, 12. supra 1. 9, 10. Col. 1. 26, 29.

22 συναρμολογουμένη αὔξει εἰς ναὸν ἅγιον ἐν Κυρίῳ, [t] ἐν ᾧ καὶ ὑμεῖς
συνοικοδομεῖσθε, εἰς κατοικητήριον τοῦ Θεοῦ ἐν Πνεύματι.

III. [u] ΤΟΥΤΟΥ χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ Χριστοῦ Ἰησοῦ 1
ὑπὲρ ὑμῶν τῶν ἐθνῶν· — [x] εἴγε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος 2
τοῦ Θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς, [y] ὅτι κατὰ ἀποκάλυψιν ἐγνώ- 3
ρισέ μοι τὸ μυστήριον· (καθὼς προέγραψα ἐν ὀλίγῳ· πρὸς ὃ δύνασθε 4
ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ·)

In order to understand this expression properly, we must bear in mind, as Chandl. observes, that "the strength of buildings lies in their *angles;* and that the corner-stone is that which unites and compacts the different *sides* of them; and that the *chief* corner-stone is that which is laid at the *foundation*, upon which the whole angle or quoin of the building rests, and which therefore is the principal support and tie of the whole edifice. Now Christ is the chief corner-stone; the main stress of this spiritual building lies and rests upon him, who by his death hath united Jews and Gentiles, the two different constituent parts of it, into one compact, regular building, and temple." This view is confirmed by the ancient Commentators, and is required by the expression συναρμ. in the verse following. Compare also v. 14—18.

21. The ἡ is not found in several MSS. of Griesb. and Rinck, as also in some Fathers and the Ed. Princ.; and it is cancelled by Beng., Matth., and Knapp, and is marked as probably to be cancelled by Griesb. But without reason, the external testimony being *not against*, and the internal all in *favour* of the *Article;* since, though required by the propriety of the language (for as Bp. Middl. and Vater observe, πᾶσα would signify *every*, whereas the sense *whole* is required, which demands the Article to the substantive following. See Middl. Gr. A. i. 7.), yet this propriety was not so commonly known, as to induce us to suppose the Article to have come from the early Critics, much less the *scribes*. Whereas that the scribes should *omit* the Article was very likely, and might be confirmed by several examples from the best writers.

Ἐν ᾧ should be rendered "by," i. e. by means of. Συναρμ. signifies "framed together," so that the stones shall *fit in* (λογέω); according to the ancient manner of building, in which the stones were not squared, but laid λογάδην. See my Note on Thucyd. iv. 4. So Anthol. iii. 32. 4. (cited by Wets.) ἡρμολόγησε τάφον. In the ἁρμ. there is an allusion to *carpenters'* work, and in the λογέω to *masonry*. Εἰς ναὸν ἅγιον ἐν Κυρίῳ may be rendered "into a holy temple through the Lord," or rather, "into a temple holy to the Lord."

22. ἐν ᾧ.] This *may*, with some, be referred to Κυρίῳ just before: but it is better referred by others to ναὸν, which is confirmed by a similar use of the rare word συνοικοδ. in Thucyd. i. 93. (of the walls of Athens) ξυνῳκοδομημένοι μεγάλοι λίθοι καὶ ἔντομῇ ἐγγώνιοι. Dr. Burton well paraphrases: "Into which temple ye also are built, together with the Jews, so as to make a building in which God dwells by his Spirit." On εἰς κατοικ. τοῦ Θεοῦ, see Rom. viii. 9. 1 Cor. iii. 16. 1 John iv. 13. and Notes. Ἐν πνεύματι is by most recent Commentators taken for πνευματικόν. But the one assigned by the ancient and most modern Expositors ("by the Holy Spirit"), is far more agreeable to the context and the general tenor of the Apostle's reasoning.

III. The Apostle having now fully declared, that it was the eternal purpose of God, to call the Gentiles to be partakers of the privileges of his church, proceeds to speak of the dignity of his own Apostolical character and office, and of the extraordinary manner by which he was called to, and fitted for it; that hereby he might not only give them a fuller assurance of the truth of the doctrine he had laid down, but prevent their being offended and prejudiced against him, upon account of those persecutions and sufferings to which he was exposed. (Chandl.)

1. ἐγὼ Παῦλος — ἐθνῶν.] There is here a seeming deficiency, which the Translators variously supply. Most suppose an ellip. of εἰμὶ, which, however, is shown by Bp. Middl. to be inadmissible. It is better, with many eminent Expositors (as Abp. Newc., Bp. Middl., and others), to regard vv. 2—13. inclusive as parenthetical; the thread of the reasoning being resumed by a repetition of the τούτου χάριν ("on account of this equal admission of both Jews and Gentiles"). The argument is well stated by Bp. Middl., in the following paraphrase: "For this cause, I Paul, the prisoner of Jesus Christ; for, or since indeed ye cannot but have heard both of my divine commission, and of the nature of the doctrine which I am commanded to teach (v. 12, 13.), for this cause (τούτου χάριν repeated vv. 14—19.) I pray to God, who has been thus merciful in calling you, that ye may be strengthened with might by his Spirit (v. 16.), that so Christ may dwell in your hearts." After this prayer is subjoined a doxology (20, 21.), with the concluding Amen.

2. Εἴγε is used *affirmatively* for *since*. Τὴν οἶκον. τῆς χάριτος does not simply signify *Apostleship*, as some suppose; but, as the best Expositors are agreed, *office of Apostle*, or herald of the grace of God. Τῆς δοθείσης, though grammatically belonging to χάριν, yet seems (by an idiom found in Thucydides and others of the best writers) to be meant for οἶκον. Thus, in the parallel passage of Col. i. 25., it is united. In εἰς ὑμᾶς the εἰς denotes the *end* or *purpose*, q. d. "for your benefit."

3. ὅτι] "[also] that." Κατὰ ἀποκάλ. is for ἐν ἀποκαλύψει. Compare Gal. i. 12. Τὸ μυστήριον, i. e. of the calling of the Gentiles. Καθὼς, for καθ' ἃ προέγρ. ἐν ὀλίγῳ, "I have before briefly glanced at," namely, i. 9 & 10. ii. 11. sq.

4. πρὸς ὅ.] This may be taken, with Koppe, for ἐν ᾧ, or resolved into ὃ ἀναγινώσκοντες δύνασθε νοῆσαι πρὸς αὐτῷ, i. e. ἐν αὐτῷ. Σύνεσιν denotes intelligence and sagacity (whether natural or acquired), as evinced in a complete and accurate knowledge of any thing.

5 [z] ὃ [ἐν] ἑτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων, ὡς
νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν πνεύ-
6 ματι· [a] εἶναι τὰ ἔθνη συγκληρονόμα καὶ σύσσωμα καὶ συμμέτοχα τῆς
7 ἐπαγγελίας αὐτοῦ ἐν τῷ Χριστῷ, διὰ τοῦ εὐαγγελίου· [b] οὗ ἐγενόμην
διάκονος κατὰ τὴν δωρεὰν τῆς χάριτος τοῦ Θεοῦ τὴν δοθεῖσάν μοι
8 κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ. [c] ἐμοὶ τῷ ἐλαχιστοτέρῳ πάν-
των [τῶν] ἁγίων ἐδόθη ἡ χάρις αὕτη, ἐν τοῖς ἔθνεσιν εὐαγγελίσασθαι
9 τὸν ἀνεξιχνίαστον πλοῦτον τοῦ Χριστοῦ, [d] καὶ φωτίσαι πάντας, τίς ἡ
* οἰκονομία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ
10 Θεῷ, τῷ τὰ πάντα κτίσαντι διὰ Ἰησοῦ Χριστοῦ, [e] ἵνα γνωρισθῇ νῦν
ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ
11 πολυποίκιλος σοφία τοῦ Θεοῦ· κατὰ πρόθεσιν τῶν αἰώνων, ἣν ἐποίη-
12 σεν ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν· [f] ἐν ᾧ ἔχομεν τὴν παῤῥησίαν
13 καὶ τὴν προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ. [g] Διὸ

z Acts 10. 28.
a Gal. 3. 29, 30. & 3. 14.
supra 2. 15, 16.
b Rom. 1. 5. Col. 2. 12.
c Acts 9. 15. & 13. 2. & 22. 21. & 26. 17. 1 Cor. 15. 9. Gal. 1. 16. & 2. 8. 1 Tim. 1. 13, 15. & 2. 7. 2 Tim. 1. 11.
d John 1. 3. Rom. 16. 25. supra 1. 9. Col. 1. 16, 26. 2 Tim. 1. 10. Tit. 1. 2, 3. Heb. 1. 2. 1 Pet. 1. 20.
e 1 Pet. 1. 12.
f John 10. 9. & 14. 6. Rom. 5. 2. supra 2. 18. Heb. 10. 19.
g Supra v. 1. Phil. 1. 14. 1 Thess. 3. 3. Col. 1. 24.

5. ὡς.] "in the same manner as," i. e. with the same extent and clearness as.

6. Συγκληρ., σύσσ., and συμμ., are all rare words. Ἐπαγγελίας belongs to all of them except σύσσ., which is inserted to denote close *union*. Σύσσωμος answers to the Latin *incorpor.* and denotes "many members of the same body," the Church. Συμμέτοχα τῆς ἐπ., "joint partakers of his promise [of salvation] by Christ."

7. ἐγεν. διάκονος] i. e. had committed to me the διακονία mentioned at v. 2. The same expression occurs at Col. i. 23. Ἐνέργειαν τῆς δυν., "by the great [and supernatural] efficacy of his power." See supra i. 19, 20.

8. ἐμοὶ — ἁγίων.] The sense is, "To me [I say] who am beyond comparison the least of all saints." Τῶν before ἁγίων is cancelled by Beng., Wets., Matth., Griesb., and Tittm., being absent in many MSS., Fathers, and early Edd. Ἐλαχ. is a comparative formed on a superlative (ἐλάχιστος) as πρώτιστος. Ἐλαχίστατος is used by Sext. Emp. The Apostle means to say, that of all persons now Christians, he was, by reason of his former bigoted adherence to Judaism, and persecution of the Gospel, *humanly* speaking, the least worthy of the supernatural call, and Divine illumination which had been vouchsafed to him. Ἀνεξιχν., "unsearchable and inconceivable." So Orat. Manass. v. 6. ἀνεξ. τὸ ἔλεος.

9. φωτίσαι.] This term is more significant than διδάσκειν, and is very suitable to the light of God's *revelation*. So Ignat. cited by Grot. πεφωτισμένων ἐν θελήματι Θεοῦ. Instead of the common reading κοιν. a great number of the best MSS., Versions, and Fathers, together with the Ed. Pr. &c., have οἰκονομία, which has been rightly adopted by Beng., Wets., Matth., Griesb., Tittmann, and Vater. On the sense of the expression, see Note supra v. 2. The common reading might arise either from an *error of the scribes*, or from a *gloss*, or *correction* of the early Critics. Ἀπὸ τῶν αἰώνων signifies "from the ages [of eternity]." Κτίσαντι is by many of the best Commentators taken *figuratively* of the new creation of the Gospel; but by the ancient and most modern ones in its natural sense. I would, with Wells, Doddr., and Chandl., unite both; which, as the last mentioned Commentator observes, adds to the dignity of the sentence. See Hammond.

Διὰ Ἰησοῦ Χριστοῦ, which is not found in some ancient MSS., Versions, and Fathers, was rejected by Mill and Beng., and cancelled by Griesb.; justly; for it may be suspected, with Rinck, to have been an alteration of the same early Critics who, as we find from Tertullian, cancelled the ἐν just before.

10. ἵνα γνωρισθῇ — Θεοῦ] "to the end that," &c. By ταῖς ἀρχ. καὶ ἐξ. are denoted the *various orders* of angels. See Note on i. 3, 10, 20. Ἐν τοῖς ἐπουρ., "in the heavenly mansions." See i. 20. and ii. 6. Γνωρ. implies the communication of *more* light and knowledge, even to Beings of *such* great wisdom. (See Chandler.) Πολυποίκιλος signifies "in various regards conspicuously excellent." Διὰ τῆς ἐκκλησίας, i. e. by the founding, propagating, and governing of the Church.

11. κατὰ πρόθεσιν — ἐποίησεν ἐν Χ. Ἰ.] The words mean, as Chandler explains, "that the angels understood the manifold wisdom of God, by the gathering the Christian Church, in that *disposition of the ages*, which he formed or settled by Jesus Christ; all which had a reference to him, and led on to the accomplishment of the divine purposes of mercy and favour towards mankind, in and by him." See also Whitby and Locke. Πρόθ. signifies the *disposition* which any one makes of any thing, whether in act, or intention. See Acts xi. 23. and Note. Some, however, are of opinion that αἰών. means *dispensations*, viz. the *Patriarchal*, the *Mosaic*, and the *Christian*. But that is not so apt a sense.

12. παῤῥησίαν καὶ προσαγ.] This is, by hendiad., for "a free access [viz. in prayer,] (See Rom. viii. 15. Gal. iv. 6.) and also an admission to all the privileges of the Church of God, implied in that access." The ἐν πεποιθ. is added in order to explain and strengthen the preceding. Διὰ τῆς πίστ. α. Render "through the faith we have in him, and confidence in his merits." See Theophyl. So πίστ. Χριστοῦ Phil. iii. 9. Col. ii. 12.

13. διὸ] i. e., as Chandl. explains, "since ye are made partakers of these invaluable privileges, by the Gospel which I have preached to you." In αἰτοῦμαι μὴ ἐκκακεῖν, &c. there is an obscurity arising from extreme brevity. There is a want of some pronoun at αἰτ. Several recent Commentators supply με, and take αἰτ. in the sense "I pray God that I may not faint," &c. That, however, cannot be admitted. The context requires αἰτ. to be taken in the sense "I earnestly intreat,"

αἰτοῦμαι μὴ ἐκκακεῖν ἐν ταῖς θλίψεσί μου ὑπὲρ ὑμῶν, ἥτις ἐστὶ δόξα
ὑμῶν· — τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν Πατέρα τοῦ 14
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ 15
h 2 Cor. 4. 16. infra 6. 10. γῆς ὀνομάζεται· [h] ἵνα δῷη ὑμῖν, κατὰ τὸν πλοῦτον τῆς δόξης αὐτοῦ, 16
δυνάμει κραταιωθῆναι διὰ τοῦ Πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρω-
i Col. 2. 7. πον, [i] κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις 17
ὑμῶν· ἐν ἀγάπῃ ἐρριζωμένοι καὶ τεθεμελιωμένοι, ἵνα ἐξισχύσητε κατα- 18

which necessarily implies ὑμᾶς. The difficulty chiefly turns on the words ἐν ταῖς θλίψεσί μου ὑπὲρ ὑμῶν, ἥτις ἐστὶ δόξα ὑμῶν. But it will vanish, if we regard the words as *consisting of three clauses* compressed into one; and which, when dilated in a paraphrase, will yield a very plain sense, as follows: "I entreat you not to be discouraged in your Christian profession, at the evils I suffer; (which, however, I suffer for your sake and in your cause, by preaching the equality of the Gentiles with the Jews;) since those afflictions are so far from being a *reproach* to me or you — that they are rather matter of *glory* to *you*, in behalf of whom I suffer, when you consider the firmness with which I endure them, as an attestation of my sincerity in the Gospel I preached to you; so that ye may be proud of being converted by me." By the ὑμῶν must, I think, be understood not the Ephesians only, but the Gentile Christians generally. Ἥτις is for αἵτινες; an idiom common to the Hebrew, Greek, and Latin; by which the relative is accommodated in gender either to the former or to the latter of two substantives. So Cicero: "ignibus quæ sidera vocatis."

14. τούτου χάριν.] See Note on v. 1. Πατέρα Κυρ. ἡμῶν Ἰ. Χρ. is (Rosenm. remarks) "used instead of Θεὸν, to intimate that it is on account of this mysterious connection that salvation redounds to Christians. From the mention of this connection subsisting between God the Father and the Son, the Apostle was led to introduce that which subsists, though of a very different kind, between all created beings and the Father."

15. Ἐξ οὗ "may (as Mr. Holden remarks) refer to the Father, from whom both men and angels are named, i. e. are denominated the family and sons of God, ii. 19. Luke xx. 36. John i. 12.; or to Christ, by whom saints and angels are incorporated into one family or society, of which he is the head." The expression πατριὰ is supposed to be adopted from the Jewish manner of speaking, by which the angels were called God's family *above*, and the chosen people on earth his family *below*. The πᾶσα shows the *universality* of that *incorporation;* q. d. that it extends to both earth and heaven; and, as respects the *earthly* family, it implies the admission of the *Gentiles*, together with the Jews, to the benefits of the Gospel; meaning that all such distinction is done away; God being the Head of every family or nation of men.

From there being no Article with πατριὰ, Bp. Middl. strenuously maintains that the sense must be, not "the whole family," but "every family." This sense, however, runs, I apprehend, counter to the argument carried on in the context. And as to the support, which he seeks to derive to this view, from the ancient Commentators, it is rather fancied than real, being merely founded on an incomplete quotation in Suicer. Indeed, the words immediately following seem to show that the Apostle recognized but *two* such families; the ἐν οὐρανοῖς, καὶ ἐπὶ γῆς being for ἡ ἐν οὐρ. καὶ ἡ ἐπὶ γῆς, as the Peschito Syriac Translator evidently took them. Nor is it likely that the Apostle should have been aware of a nicety, respecting the use of the Article, which is, I believe, not uniformly observed, even by the Classical writers. Besides, it must be borne in mind, that the error (if such it may be called) consists not in the improper *use* of the Article, but in the *omission* of it as unnecessary, or, at least, where it may very well be *understood*. And the Bp. himself admits, on more than one occasion, that it is difficult to fix limits to the licence respecting the omission of the Article.

16—19. This portion contains the *substance* of the prayer, and may be compared with a parallel passage of Col. ii. 1—10.

— κατὰ τὸν πλ. τ. δ. α.] The sense seems to be, "according to his abundant beneficence and mercy, which is his glory." Δυνάμει being for δυνατῶς. This is not to be understood, with Chandl., merely of *firmness of resolution* and courage in professing the Gospel amidst persecution; but must comprehend (as Mr. Scott suggests) all the holy dispositions of their renewed souls, in faith, reverential fear, love, gratitude, hatred of sin, hope, patience; that thus they might be steadfast amidst temptations and persecutions, enjoy comfort, and glorify God in every situation. On the expression ἔσω ἄνθρ., see Notes on Rom. vii. 22. 2 Cor. iv. 16. So Plato (cited by Koppe) says τοῦ ἔξω ἀνθρώπου ὁ ἐντὸς ἄνθρωπος ἔσται ἐγκρατέστατος.

17. κατοικῆσαι — ὑμῶν.] Sub. ὥστε, for εἰς τό, denoting *result*. In κατοικ. the heart of the Christian believer is compared to a *temple* fit for the abode of God; and, from the verse following, it should seem that the Apostle had here in mind the celebrated *temple of Diana* at Ephesus. See Chandl. and compare 1 Cor. iii. 16, 18, 19; also John xiv. 23. At the same time, this in-dwelling of Christ in the heart of the true Christian must chiefly be understood of fervent love to Christ and his religion; as, indeed, is plain from the ἐν ἀγάπῃ, &c. of the next verse, which is meant to explain the preceding.

18. In ἐρρ. and τεθεμ., which keeps up the architectural metaphor, it is meant that the love should be deep and sincere. And though ἐρριζ. be properly applicable to *trees*, yet it was sometimes (see Wets. and Rec. Syn.) used of the foundations of massy edifices. In which case, however, it is almost always accompanied with some word which has reference to building. Πλάτος, μῆκος, βάθος, and ὕψος are terms here used to denote *immense extent;* viz., as some explain, of his spiritual temple, the *Church;* or, as others, of *the love of Christ*. If the former view be adopted (as it is by Beng., Wolf, and Koppe), we should, I think, point ὕψος. But the former is the more natural and simple; according to which we have here a beautiful and sublime expression,

λαβέσθαι σὺν πᾶσι τοῖς ἁγίοις, τί τὸ πλάτος καὶ μῆκος καὶ βάθος
19 καὶ ὕψος, — γνῶναί τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ
20 Χριστοῦ, ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ. [k] Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπὲρ ἐκ περισσοῦ ὧν αἰτούμεθα ἢ
21 νοοῦμεν, κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν, αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ, εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων! ἀμήν.

k Rom. 16. 26. Jude 24.

1 IV. [l] ΠΑΡΑΚΑΛΩ οὖν ὑμᾶς ἐγώ, ὁ δέσμιος ἐν Κυρίῳ, ἀξίως
2 περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε, [m] μετὰ πάσης ταπεινοφροσύνης
3 καὶ πραότητος, μετὰ μακροθυμίας ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, σπουδάζοντες τηρεῖν τὴν ἑνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης·

l Gen. 17. 1. 1 Cor. 7. 20. vid. supra 3. 1. Phil. 1. 27. Col. 1. 10. 1 Thess. 2. 12. m Col. 1. 11. & 2. 12, 15. & 3. 12. 1 Thess. 5. 14.

to denote the *vast extent of the love of the Christ*, "which passeth knowledge:" what the Apostle at v. 8. calls "the unsearchable riches of the love of Christ." And here the slight irregularity of the construction adds not a little to the sublime character of the sentence; being suspended, together with the mind of the writer, by the greatness of the thought, on which he knows not how sufficiently to expatiate.

19. γνῶναι — τοῦ Χριστοῦ.] This has been thought to involve a contradiction, and has given rise to some discussion. See Dr. A. Clarke. The difficulty, however, may be effectually removed by considering this as a *brief mode of expression;* of which the sense, conveyed in a few more words, is as follows: "And [in short] to know the immense love of Christ" (i. e. the immensity of redeeming love); though, indeed, to *completely* know it surpasses the powers of all finite beings.

— ἵνα πληρωθῆτε — Θεοῦ.] The sense here is disputed; but the one assigned by Grot., Crell., Whitby, and Mackn., as being the simplest, most natural, and of most extensive application, deserves the preference. The Apostle means to say that, by thus attaining the Holy Spirit, and having suitable conceptions of the great mystery of redeeming love, they may be filled with all the spiritual gifts and graces of every kind, both ordinary and extraordinary, which God imparts to his faithful worshippers. It is not without reason that Dr. A. Clarke says, that "of all the grand sayings in this passage, this is the grandest." On the whole of this sublime portion, see the admirable Commentary of Calvin. On the expression πληρωθῆτε he here excellently remarks: "Uno verbo jam declarat, quid per varias dimensiones intelligit: nempe qui Christum habet, eum omnia habere quæ requiruntur ad nostram in Deo perfectionem."

20, 21. The general sense of this noble *doxology* is clear, and therefore no petty exceptions are to be taken at the *phraseology;* as, for instance, ὑπὲρ πάντα and ὑπὲρ ἐκ περισσοῦ; since this accumulation of the same or similar phrases, like the repetition of *words*, serves to strengthen the sense. But, in fact, the irregularity (if such it may be called) arose from blending two clauses into one. When separated, the sense will run thus: "Now unto Him, who is able to do for us all things that we can ask — nay, who is able to do all things infinitely *beyond* what we can ask, or even *conceive*." Compare 1 Cor. ii. 9.

— κατὰ τὴν δυν. τὴν ἐνεργ. ἐν ἡ.] The sense is, "agreeably to that powerful influence of the Spirit which now worketh in us." See i. 19, 20. "This power (explains Chandl.) was exerted, in their being quickened when dead in trespasses and sins, in recovering from the dominion of the power of darkness, and in building them up to himself a church and people, that they might be to the praise of his glorious grace; now the same power which they had already experienced in producing this wonderful change (a change which they neither asked nor thought of) was abundantly sufficient to confer on them as real and valuable blessings for the future, suitable to all their wants, far exceeding all their thoughts, and even greater than they themselves could ever directly ask for."

— εἰς πάσας — αἰώνων.] An exceedingly strong and animated expression, signifying, "through the succession of all generations, unto the latest period of eternity."

IV. Having concluded the doctrinal and argumentative part of the Epistle, — showing God's gracious design in the Gospel dispensation, and the benefits and privileges that appertain to all the faithful in Christ Jesus; as also the *manner* of his calling the *Gentiles* into his Church, and how precious was the blessing, — the Apostle now subjoins (agreeably to his custom) various *practical directions*, and, with affectionate earnestness, exhorts them to walk worthy of their high calling. And first he presses upon them the duties of *unanimity* and *concord*, from the consideration of their being all alike members of the same body, of which Christ is the head.

1. οὖν] "therefore," i. e. such being your high privileges and hopes. Ὁ δέσμιος ἐν Κυρίῳ, "the prisoner in the Lord;" or, "the person who is a prisoner;" which expresses the force of the Article, the use being here κατ' ἐξοχήν. Ἐν Κυρίῳ is for διὰ τοῦ Κυρίου, "in the Lord's cause." Κλήσεως, i. e. the state to which they were called and admitted by the grace of God.

2. ταπ. καὶ πραότ.] The terms are *synonymous;* but the latter virtue is *connected* with the former, as usually resulting from it. In ἀνεχόμενοι, for ἀνεχομένους, there is a slight *anacoluthon*. Ἀνεχ. ἀλλ., "bearing with each other's provocations." Ἐν ἀγάπῃ, in the exercise of charity. Comp. 1 Cor. xiii. 7.

3. τὴν ἑνότητα τοῦ πνεύμ.] Πνεῦμα must not here be lowered (with many recent Commentators) to the sense "*mind;*" neither need we, with Mr Valpy, suppose it to be put for πνευματικόν. The sense seems to be this: "the unity so suitable and agreeable to the dictates of the Holy Spirit,"

n Rom. 12. 5, 10.
1 Cor. 12. 4, 11.
supra 2. 16.
o 1 Cor. 8. 4, 6. & 12. 5.
p Mal. 2. 10.
1 Cor. 12. 6.
q Rom. 12. 3, 6.
1 Cor. 12. 11.
r Psal. 68. 18.
Col. 2. 15.
s John 3. 13. & 6. 62.

4 n Ἓν σῶμα καὶ ἓν πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς
κλήσεως ὑμῶν. 5 o εἷς Κύριος, μία πίστις, ἓν βάπτισμα· p εἷς Θεὸς καὶ
Πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν ὑμῖν. 6
q Ἑνὶ δὲ ἑκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ 7
Χριστοῦ. r Διὸ λέγει· Ἀναβὰς εἰς ὕψος ᾐχμαλώτευσεν 8
αἰχμαλωσίαν, καὶ ἔδωκε δόματα τοῖς ἀνθρώποις.
s Τὸ δὲ, ἀνέβη, τί ἐστιν, εἰ μὴ ὅτι καὶ κατέβη [πρῶτον] εἰς τὰ 9

whose influence they possessed. Ἐν τῷ συνδ. τῆς εἰρήνης, i. e. by the cultivation of that peaceable spirit, which binds all together. So Ovid, cited by Wets.: "Dissociata locis concordi pace ligavit."

4. ἓν σῶμα κ. ἓν π.] The sense is, "There is one body [of you all, namely, the Church] and one Spirit [by whose gifts and graces (as by one life or soul) it is animated; even the Holy Spirit.]" See 1 Cor. xii. 11, 13.

—καθὼς καὶ—ὑμῶν.] Render, "even as also ye were called [by one Spirit] unto one hope of your calling," i. e. to one hope of the blessings resulting from that calling. Ἐν μιᾷ ἐλπ. is for εἰς μίαν ἐλπίδα. The εἷς, throughout this whole passage, means "one and the same." The Apostle enumerates every thing in the religion in which there is an ἑνότης. The argument to unity here employed may be compared with the following in Aristid. adduced by me in Rec. Syn.: ὑμεῖς τοιοῦν, ὥσπερ ἐλέγχους ταύτας κατὰ τῆς στάσεως τὰς ἐπωνυμίας ποιούμενοι, κοινὰ μὲν τὰ βουλευτήρια, κοινοὺς δὲ νεὼς καὶ τοὺς ἀγῶνας, κοινὰ δὲ πάνθ', ὡς εἰπεῖν, τὰ μέγιστα προσειρήκατε. The same argument is used by Malachi, ii. 10, to induce the Jews to cultivate unanimity.

6. ὁ ἐπὶ πάντων.] "We deny not that God the Father is one God over all, or that there is one who is both one God and the Father: only we add, that there is also one, who is one God of the same essence, and the Son; and hath his principality in all things; and so also say we of the Holy Spirit: and that as the one Lord and one Spirit here do not exclude the Father from being both Lord and Spirit, so neither doth the one God and Father exclude the Son or Holy Spirit from being God, but only from being God the Father." (Whitby.) Διὰ πάντων, i. e. "filling all things with His presence, and overruling them by his Providence." (Chandl.)

7. ἑνὶ δὲ—δωρ. τοῦ Χρ.] This is intended to encounter an objection,—namely, that the gifts of the Holy Spirit are different in different persons; which might occasion envy, and be unfavourable to unity. The sense is: "[It is true that these gifts are not the same in all;] but then to each one of us is given the gracious aid of the Spirit according to the measure [not of faith or natural endowments, but] of the *gift of Christ;* i. e. in such measure and proportion as Christ thinks fit to bestow. Being, therefore, a *free-gift*, they ought to excite, not conceit and arrogance, but thankfulness to God for his "unspeakable gift."

8. The Apostle now proceeds to *prove* the gift of the Spirit to be from Christ, by an appeal to Ps. lxviii. 18. The argument is this: "In the Scriptures some one is said to have ascended up into heaven, and from thence to have distributed gifts unto men. But since *God himself* cannot be said to have ascended unto heaven, inasmuch as He always is *in* heaven, and never descended from it, the Prophet must necessarily have had in mind some *other* person, who, after he had descended from heaven to earth, ascended from thence unto heaven. And he can be no other than *Jesus the Messiah*, whom we know to have descended from, and again ascended up to heaven." At λέγει supply ἡ γραφή; a frequent ellipsis. The λέγει, however, does not necessarily imply a regular *quotation:* and the passage following is *not intended* to be such; as appears from the change of the second person into the *third*. The only variation is, that, for ἔδωκε δόματα τοῖς ἀνθρώποις, the Sept. has ἔλαβες δόματα ἐν ἀνθρώπῳ. The ἀνθρώπῳ, however, agrees, neither with the Hebrew nor the Greek of the Apostle, and yields no tolerable sense; and, in short, is corrupt. Some MSS. have ἀνθρώποις, which is doubtless the right reading. But the error rests chiefly in the ἐν, for which I would read ἐπ', answering to the *for* of our English Version. Now ἐν and ἐπ' are perpetually interchanged. Thus the only variation will be in the use of ἔδωκε δόματα τοῖς ἀνθρώποις for ἔλαβες δ. τοῖς ἀνθρώποις (for so, I apprehend, the Apostle read in the Sept.); and that is no *discrepancy*, the meaning being the very same; for the sense of the Hebr. לקחת מתנות באדם and ἔλαβες δ. ἐπ' ἀνθ. can be no other than "thou hast received gifts on account of men;" i. e. to give to men. And the Apostle only says ἔδωκε to make the sense plainer; as also does the Chaldee Paraphrast, and the Syriac and Arabic Translators.

The *application* made of this passage by the Apostle to the Messiah was, no doubt, according to the *mystical* interpretation of the Jews themselves; and not, as many suppose, by a mere *accommodation*.

—ἀναβάς.] Render, "having ascended up on high;" i. e., as applied to Christ, into *heaven*. In ἠχμ. αἰχμαλ. we have a bold expression, probably signifying (as appears from Judg. v. 12.) "he led captive those who had led *others* captive;" i. e., obtained a glorious triumph over his enemies. Comp. Col. ii. 15. The enemies of Christ, meant in the Apostle's application, must be all the enemies of the Gospel, both *men* and *demons*, who had so zealously striven to put it down; including also (as many Expositors suppose) all *things* adverse to its progress,—as *sin*, the *world*, and *death*, which are often personified.

9. τί ἐστιν] "what does it infer or imply?" The Apostle's argument is,—that, if Christ ascended into *heaven*, he must have first descended and been on *earth*. For the *original* abode in *heaven* of the Messiah was not doubted even by the Jews themselves. The expression τὰ κατώτερα μέρη τῆς γῆς was by many of the old Expositors taken of *Hell*. That interpretation, however, has been overturned by Bp. Pearson on the Creed, p. 229, and some other of our great Divines. Many eminent Commentators, ancient

10 κατώτερα [μέρη] τῆς γῆς; [t] Ὁ καταβὰς αὐτός ἐστι καὶ ὁ ἀναβὰς [t] Acts 2. 33.
11 ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα. [u] Καὶ αὐτὸς [u] Acts 21. 8. Rom. 12. 7. I Cor. 12. 28. 2 Tim. 4. 5.
ἔδωκε τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστάς,
12 τοὺς δὲ ποιμένας καὶ διδασκάλους, [x] πρὸς τὸν καταρτισμὸν τῶν ἁγίων [x] Rom. 12. 5. I Cor. 12. 27. supra 1. 23. & 5. 23. Col. 1. 24.
13 εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ· μέχρι
καταντήσωμεν οἱ πάντες εἰς τὴν ἑνότητα τῆς πίστεως καὶ τῆς ἐπιγνώ-

and modern, understand it of the *grave*, agreeably to the frequent use of the expression in the O. T. Since, however, that sense is not very suitable to the Apostle's argument, the best Expositors are now generally agreed, that τὰ κατ. μέρη τῆς γῆς means "the lower regions,"—namely, of the earth: τῆς γῆς being a Genitive of *explanation*. Thus the expression καταβὰς εἰς τὰ κατώτ. τῆς γῆς will refer, not to the descent into the *grave*, but to his descent to *earth*, and *incarnation* on earth, terminating with his descent into the grave.

The πρῶτον is in many of the best MSS., Versions, and Fathers, not found; and may be an interpolation.

10. ὁ καταβὰς — ἀναβάς.] The sense is: "Now he who thus *descended*, is the same as he who [at his resurrection] *ascended* far above all the heavens;" i. e. to the highest heaven. Comp. Heb. vii. 26. Ps. viii. 1; cviii. 4 & 5. In ἵνα πληρ. τὰ π. the neuter is for the masculine; and the sense is: "that thus he might fill all persons (i. e. all believers) with gifts and graces necessary for them." See i. 23. and iii. 19. The *reason why* the *neuter* was employed in preference to the masculine seems to have been, that the Apostle regarded the persons in question as *members* (μέρη) of the same mystical *body* of Christ, the Church. So at v. 12. εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χ. Also v. 16. τὸ σῶμα — ἐν μέτρῳ ἑνὸς ἑκάστου μέρους.

11. The Apostle now *illustrates* and *exemplifies* this πλήρωμα, in its various degrees; and shows that in *all* cases the gifts were given [not to excite self-conceit, but] εἰς τὸν καταρτισμὸν τῶν ἁγίων. Now as we have here only an *exemplification* of the variety of spiritual gifts, we must not expect any such exact *detail*, as that in 1 Cor. xii. 8—11. & 28—30. The οἱ πνευματικοὶ, however, are evidently placed in the order of dignity, as in 1 Cor. xii. 29 & 30, to which last passage this bears a strong affinity. And the προφ. and διδάσκαλοι *here* seem exactly to correspond to the προφ. and διδ. *there*. With respect to the εὐαγγ., however, much difference of opinion exists. In the *only two other* passages where the word occurs in the N. T. (Acts xxi. 8. and 2 Tim. iv. 5.) it simply denotes a *preacher of the Gospel*. But here some more *special* sense is evidently meant. Now we learn from Euseb. Hist. Eccl. v. 9, and other writers cited by Suicer, that, in the Apostolic Church, εὐαγγ. was the appellation given to those *preachers* who aided the labours of the Apostles, (and we may suppose, also the προφῆται or *principal Teachers* of 1 Cor. xii.) not by taking charge of any particular Church, but by acting as itinerant preachers and teachers, wherever their labours might be needed, and thus building on a foundation previously laid by the Apostles or prophets. This is the account which the ancients give of the duties of the εὐαγγελισταί. But when we consider what were the duties of *the Seven* εὐαγγελισταὶ only a few years before, of whom Philip formed one (Acts xxi. 8.), we can scarcely doubt, that to those above mentioned may be added that of *evangelizing the heathen*,—in fact, discharging the kind of duty performed by the *Missionaries* of modern times. To these εὐαγγελισταὶ there is, I apprehend, nothing corresponding in the enumeration at 1 Cor. xii. Or perhaps the διδάσκαλοι there may *include* the εὐαγγ.; for it should seem that the διδάσκαλοι here are not the same with those in 1 Cor., and that the term is here closely conjoined with ποιμένες, to show that it was not, properly speaking, a separate order; though the ποιμένες appear to have been superior in dignity to the διδάσκαλοι, and are supposed to have been the same with the κυβερνήσεις at 1 Cor. xii. 28., (See, however, the note there,) or the οἱ προϊστάμενοι at Rom. xii. 8. and the ἐπίσκοποι of Acts xx. 28. It is thought that the ποιμένες were those who had the more important pastoral charges in cities and large towns; the διδάσκαλοι, the smaller ones. See Theodoret. Thus it would happen, that the *city* ποιμένες would have first an *influence* with, and then an *authority* over, the *country* Pastors. Hence gradually their offices would vary and become distinct; the ποιμ. at first discharging all the ordinary pastoral duties; and afterwards, when they became regarded as *superintendents*,—and were then styled ἐπίσκοποι,—they either discharged them, or not, according to circumstances.

The ἔδωκε here corresponds to the ἔθετο of 1 Cor. xii. 28.; but the former is here used with reference to the ἔδωκε δόματα at v. 8.

12. The Apostle now points out the sole *intent* of God in bestowing these gifts, and to which they, therefore, ought to be made subservient.

— πρὸς τὸν καταρτισμὸν τ. ἁ.] "for the complete edification and perfection of Christians, by fully instructing them in the Gospel." So καταρτίζεσθαι is used at 2 Cor. xiii. 11: on which term see Gal. vi. 1. Grot. and Koppe remark, that in πρὸς τὸν καταρτισμὸν — διακονίας there is a transposition, for εἰς ἔργον διακ. ποδς τὸν κατ. τῶν ἁγ. (as in the Æthiopic Version), and that for εἰς τὸ διακονεῖν τοῖς ἁγίοις πρὸς τὸ καταρτίζειν [αὐτοὺς], "to instruct in all the knowledge they themselves possessed." So Luke vi. 40. κατηρτισμένος δὲ πᾶς (scil. διδάσκαλος) ἔσται ὡς διδάσκαλος. And so καταρτίζεσθαι is used elsewhere. The next words εἰς οἰκοδ. τ. σώμ. τοῦ Χ. are another mode of expressing the same sense; namely, "for completing the building of the edifice of the Church of Christ;" i. e. by thoroughly edifying and instructing its members.

13. μέχρι καταντ. οἱ πάντες, &c.] Οἱ πάντες, "we all," viz. who form the body of the Church. On the sense of καταντ. see Note on Acts vi. 1. At μέχρι καταντ. we may supply, from the preceding, καταρτίζοντες καὶ οἰκοδομοῦντες. At τὴν τῆς ἐπιγν. τ. Υ. τ. Θ. repeat τὴν ἑνότ. The sense of ἑνότ. τῆς ἐπιγν. seems to be, "agreement in doctrine and views respecting salvation by the Son of God." The words following, εἰς μέτρον — τοῦ Χρ., are further explanatory of what was expressed in τὸν καταρτισμὸν just before. Εἰς ἄνδρα τέλ., "unto a complete man;" i. e. unto complete manhood. So τέλειος occurs in this sense at Heb. v. 14. I

σεως τοῦ Υἱοῦ τοῦ Θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ
πληρώματος τοῦ Χριστοῦ· [y] ἵνα μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι 14
καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας, ἐν τῇ κυβείᾳ τῶν
ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης· [z] ἀληθεύ- 15
οντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ
ὁ Χριστός· [a] ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβαζό- 16
μενον, διὰ πάσης ἁφῆς τῆς ἐπιχορηγίας κατ᾽ ἐνέργειαν, ἐν μέτρῳ ἑνὸς
ἑκάστου μέρους, τὴν αὔξησιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυ-
τοῦ ἐν ἀγάπῃ.

[b] Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν Κυρίῳ, μηκέτι ὑμᾶς περιπα- 17
τεῖν, καθὼς καὶ τὰ λοιπὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοὸς αὐ-

y Isa. 28. 9. Matt. 11. 7. 1 Cor. 14. 20. Heb. 13. 9.
z Supra 1. 22. & 2. 21. & 5. 23. Col. 1. 18.
a Rom. 12. 5. 1 Cor. 12. 27. Col. 2. 19.
b Rom. 1. 9, 18, 21. 1 Pet. 4. 3.

Cor. xiv. 20. Phil. iii. 15. The words εἰς μέτρον ἡλικίας are, I conceive, of the same sense with ἄνδρα τέλ., and are only used to introduce the τοῦ πληρ. τοῦ Χρ.; for ἡλικ. here does not signify *stature*, but *full age*, as John ix. 21. See Koppe, Schleus., and Wahl. That ἡλικ. may mean *manhood*, is proved by the various examples adduced by the Commentators. Μέτρον is here used as in Philostr. cited by Wets. τὸ μέτρον τῆς ἡλικίας — γήρως ἀρχή. as also in Lucian cited by Raphel. To which I add Bion. Od. ii. 13. ἢν δ᾽ ἀνέρος ἐς μέτρον ἔλθῃς. and Theocr. Idyll. xiii. 15. Τοῦ πληρ. τ. Χρ. signifies, "of that wisdom and holiness which becomes the *fulness* of Christ," meaning his Church, as at i. 23. or his doctrine, as v. 20.

14. The connexion is well traced by Chrys. and Koppe as follows: "All this was done, these various orders were instituted by Christ, for the perfecting of the saints (v. 11—25.), *in order that* thereby we should be no more tossed," &c. In νήπιοι the above metaphor is continued. Μηκέτι shows that they, whom he is addressing, *had* been, or *were* so tossed. In κλυδ., περιφ., and the words following there is a metaphor è re nauticâ. So also James i. 6. (on the same subject) and περιφ. in Heb. xiii. 9. Of κλυδ. in a metaphorical sense examples occur in the later writers. The ἀνέμῳ here does not refer to the *steady* winds of some seas and latitudes, but to the changeable, yet violent, *gusts of wind* prevalent in the Mediterranean, and well known to Paul, called *Levanters*. See Acts xxvii. 14. In κυβείᾳ there is a metaphor taken from *playing at dice*. The word, however, had not *only* that sense, but also that of *cogging* the dice; and, in a general way, denoted the *trickery* of gamesters, and those who practised *legerdemain*. Ἐν πανουργίᾳ is added by way of explanation. Πρὸς τὴν μεθ. τ. πλ. signifies, "with concerted or deliberate planning of deceit."

15. ἀληθ. ἐν ἀγάπῃ.] This is variously interpreted. See Recens. Synop., where I have fully shown that, as this is manifestly meant of *Christians in general*, not of *ministers*, the sense usually ascribed is inadmissible. The meaning seems to be, "maintaining the truths of the Gospel in the spirit of charity" (so fully described in 1 Cor. xiii.), so as to let no love of truth militate against it. Εἰς αὐτὸν, "in respect to him;" as Rom. xi. 36. Eph. i. 5. Col. i. 20. At τὰ πάντα supply κατά.

16. ἐξ οὗ πᾶν, &c.] The Apostle here returns to the figurative representation at v. 12, 13. (interrupted by the hortatory matter in v. 13. 15.); and, agreeably to the *proper* sense of καταρτ., employs the same image, derived *from the human body*, which he had before done at ii. 21. Compare the parallel passage at Col. ii. 19. The words may be thus construed: πᾶν τὸ σῶμα τὴν αὔξησιν τοῦ σώματος ποιεῖται, equivalent to τὸ σῶμα τὴν αὔξ. αὐτοῦ π., by an idiom derived, it is said, from the Hebrew, but, in reality, common to the inartificial style in all languages. Κατ᾽ ἐνέργειαν, "by the operation or working of each individual part or member, according to the measure [of its power]." The whole body (i. e. the Church), is said to be connected together, by each joint, or member, contributing in common, its own peculiar advantage. The general sense is, — that *as* the *body* is compacted, and, by the common assistance rendered by each of the various joints, ligaments, tendons, and arteries, the whole thrives, and gradually grows up to maturity; *so* the body of Christ (his Church), being held together by each member doing his utmost for the good of the whole, grows into a complete *spiritual* body fit for the service of Christ; and thus is upheld by the mutual support and love of the members, being preserved by the authority and care of the Head, *Christ*.

The above view of the sense I have satisfaction in finding supported by the opinion of Prof. Scholefield, Hints, p. 60., where he explains, διὰ τῆς ἐπιχορηγίας πάσης ἁφῆς, "compacted through every joint of supply," i. e. "every joint being the instrument of sending forward the supply to the next part or member." And he renders the whole passage thus: "compacted through every joint, according to the effectual working of the nourishment supplied in the measure of every part." On which subject see an able Concio ad Clerum on this text, by Bp. Sanderson.

17. Having exhorted them to walk worthy of their vocation, and especially to cultivate unity among themselves, as being all members of one body, the Church of Christ, the Apostle proceeds to caution them against the corruptions of the Gentiles, and to inculcate other duties and virtues suitable to their Christian profession.

— τοῦτο λέγω καὶ μαρτύρομαι.] A very energetic expression, denoting "This I charge and earnestly entreat." Ἐν Κυρίῳ, "by the Lord," i. e. by the love you bear and the duty you owe to him. Τὰ λοιπὰ ἔθνη, "the rest of, (i. e. the unconverted) Gentiles."

— ἐν ματαιότητι τοῦ νοὸς ἀ.] Render, "in vanity of mind," i. e. modes of thinking and feeling. So Rom. i. 28. παρέδωκε αὐτοὺς εἰς ἀδόκιμον νοῦν, where see Note. On the exact sense, however, of ματ. Expositors are not agreed; some explaining it *folly*, or *error of opinion* and reasoning; others,

18 τῶν, [c] ἐσκοτισμένοι τῇ διανοίᾳ ὄντες, ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ
Θεοῦ, διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς διὰ τὴν πώρωσιν τῆς καρ-
19 δίας αὐτῶν· [d] οἵτινες ἀπηλγηκότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς
20 ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ. [e] Ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε
21 τὸν Χριστόν· εἴγε αὐτὸν ἠκούσατε, καὶ ἐν αὐτῷ ἐδιδάχθητε, καθώς
22 ἐστιν ἀλήθεια ἐν τῷ Ἰησοῦ, [e] ἀποθέσθαι ὑμᾶς κατὰ τὴν προτέραν

c Supra 2. 12. 1 Thess. 4. 5.
d Rom. 1. 24, 26.
e Rom. 6. 6. s Supra 2. 2, 3. Col. 2. 11. & 3. 9. sq.

error in *practice, improbity;* others, again, *idolatry.* The first interpretation seems to deserve the preference; but the one last mentioned may be included. This passage περιπατεῖ ἐν ματ. τ. νοὸς α., ἐσκοτ. τῇ διανοίᾳ is altogether a kindred one with Rom. i. 21., where, speaking of the ματαιότης of idolatry, St. Paul says the heathens ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία, i. e. νοῦς. Folly of imagination and reasoning led to idolatry and immorality; as, on the other hand, immorality darkened the understanding and perverted the judgment.

18. In this verse the Apostle illustrates the *nature,* and intimates the *cause* of this mental folly. The expression ἐσκοτισμένοι signifies literally, *befooled.* See Note on Rom. i. 21. I would here compare a similar expression in Joseph. p. 400. 14. Huds. τὴν διάνοιαν ἐπεσκοτισμένοι. and 1238. 25. — ἀπηλλοτριωμένοι.] This is considered as if it were an *adjective,* (so the Syr. has "alieni") and may be rendered "alienate from;" as Milton, Paradise Lost, "O alienate from God!" Τῆς ζωῆς τοῦ Θεοῦ is for τῆς κατὰ Θεὸν ζωῆς, "such a life as is according to the will of God." And as the will of God is our *sanctification* (1 Thess. iv. 3.) so it denotes, as Theodoret explains, τὴν ἐν ἀρετῇ ζωήν. This use of the Genit., for the Accus. with κατά, is formed from the Hebrew. See Ps. li. 18. The next words suggest the *cause* of their blindness and aversion to religion. They are so, it is said, διὰ τὴν ἄγνοιαν — καρδίας αὐτῶν, where διὰ τὴν πώρ. must not be regarded (with Koppe and others) as merely synonymous with διὰ τὴν ἄγν.; nor ought it to be separated from it, (as almost all Editors have supposed) but closely connected with it, as tracing the origin thereof. Render: "because of the ignorance that is in them *owing to* the callousness of their hearts or consciences, [and that produced by immorality]." If this be thought not admissible, we *may,* with Bp. Jebb, Sacr. Lit. p. 191., here recognize an example of the *Alternate* quatrains, in which, by a peculiar artifice of construction, the third line forms a continuous sense with the first; and the fourth with the second, as in Mark xii. 12. Thus, adjusting the parallelism, the verse will run as follows:

ἐσκ. τῇ διανοίᾳ ὄντες
διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς
ἀπηλλοτ. τῆς ζωῆς τοῦ Θεοῦ
διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν.

Yet this is surely too *artificial* to suit the style and manner of St. Paul; and we may rather suppose that there is here, as often, from pathos, a slight confusion of the regular order, in which the sentiment was meant to be understood. On πώρ. see Note on Rom. xi. 7.

19. ἀπηλγηκότες.] This term has been variously interpreted, (as indeed its extent of signification will admit) but generally in too *limited* a sense. The notion implied in it is very complex, and may admit of all that sense which Chandl. expresses; but as the term seems to have been meant to be explanatory of the πώρωσις just mentioned, it may chiefly denote a being past all feeling of remorse or shame, insensible to the stings of conscience, callous to all sense of right and wrong. On this sense of ἀπὸ in composition (by which it denotes *ceasing* from the action expressed by the verb) see my Note on the same use of ἀπαλγήσαντες in Thucyd. ii. 61. fin. (Transl. and Ed.) and ἀπολοφυράμενοι ii. 46. Ἑαυτοὺς παρέδ. τῇ ἀσελγ., "abandoned themselves to all sorts of lasciviousness and corruption," as described in Rom. i. 29. seqq. Ἐν πλεον. is meant to further develope the idea in παρέδ. ἑαυτούς· q. d. "not only gave themselves up to the perpetration of all vice, but with a *greediness of sensuality* never to be satiated."

20. οὐχ οὕτως ἐμάθ. τὸν Χρ.] The sense is "Ye have not so [imperfectly] learned the doctrine of Christ [as to practise such things]."

21. εἴγε.] Most Commentators, and especially the older ones, take εἴγε in the sense *si modo,* which is very agreeable to what follows in this verse. But then there will be a considerable difficulty, as to the construction of ἀποθέσθαι at the beginning of the *next* verse; which cannot, without great harshness, be supposed to depend upon λέγω καὶ μαρτύρομαι at v. 17. It is better to take the εἴγε (as it has been done by the best Commentators for the last century) in the sense *inasmuch as;* which is supported by the ancient Greek Commentators, and occurs also at iii. 12. By the αὐτὸν and αὐτῷ must be understood the *doctrine* of Christ, as corresponding to Χρ. in the preceding verse. Though the Apostle does not *express* that they had been taught *by him,* yet he suggests it in the words following καθώς ἐστιν ἀλήθεια ἐν τῷ Ἰ., being very suitable to the instruction of one who was taught by personal revelation from Jesus Christ (see Gal. i. 12. and the Note), and who therefore must be supposed to fully know the pure doctrine of the Gospel.

22. ἀποθέσθαι ὑμᾶς.] q. d. "[You have been [I say] taught] that you should put off."

— κατὰ τὴν προ. ἀν.] These words yield no suitable sense, as they are taken by almost all Expositors, and expressed in almost all Versions; namely, as if they formed an independent clause. It is rightly observed by Grot. and Vorst. that they are closely connected with the words following, and are further explanatory of the τὸν παλ. ἀνθρ.; i. e. him who is in his former sinful lusts. So also Koppe, who takes the construction to be: τὸν παλ. ἄνθρ. τὸν κατὰ τὴν προτ. ἀναστ., "the old man, or disposition and manner in which we formerly lived," "the old man of your former life," as Wakef. renders. Τὸν φθειρ. is added, because ἀναστ. is a vox mediæ significationis. It may be rendered, "which was corrupt," i. e. become corrupt. Thus κατὰ τὰς ἐπ. will be for διὰ τῶν ἐπ., "through the influence of deceitful lusts;" τῆς ἀπάτης being for ἀπατήλαις. The ἀπάτ. must (notwithstanding what some Commentators say)

ἀναστροφὴν τὸν παλαιὸν ἄνθρωπον τὸν φθειρόμενον κατὰ τὰς ἐπιθυ-
f Rom. 6. 4. & 12. 2. Cor. 5. 17. Col. 3. 10. μίας τῆς ἀπάτης, [f] ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοὸς ὑμῶν, καὶ 23
ἐνδύσασθαι τὸν καινὸν ἄνθρωπον τὸν κατὰ Θεὸν κτισθέντα ἐν δικαι- 24
ο σύνῃ καὶ ὁσιότητι τῆς ἀληθείας.
g Zach. 8. 16. Rom. 12. 5. h Psal. 4. 4. i James 4. 7. 1 Pet. 5. 9. k Acts 20. 34. 1 Thess. 4. 11. 2 Thess. 3. 8, 12. [g] Διὸ ἀποθέμενοι τὸ ψεῦδος, λαλεῖτε ἀλήθειαν ἕκαστος 25
μετὰ τοῦ πλησίον αὐτοῦ· ὅτι ἐσμὲν ἀλλήλων μέλη. [h] Ὀργί- 26
ζεσθε καὶ μὴ ἁμαρτάνετε· ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ
παροργισμῷ ὑμῶν· [i] μηδὲ δίδοτε τόπον τῷ διαβόλῳ. [k] Ὁ κλέπτων 27

be understood of that deceit, which the sensual appetites (the most deceptive guides imaginable) practise upon the understanding, by the gratification of those lusts which delude men by vain appearances and fallacious hopes, always ending in disappointment and shame; and pervert them into the belief that they are harmless, notwithstanding they will be their ruin in this world, and their perdition in the next. On the ὁ παλαιὸς and the ὁ καινὸς ἄνθρ., see Notes on Rom. xii. 2. vi. 4.

23. τῷ πν. τ. ν. ὑ.] I must *now* accede to the opinion of most eminent modern Expositors, that τῷ πν. τοῦ νοὸς is for τῷ πνεύματι καὶ νοῖ. I cannot, however, approve of its being rendered "mente animoque," as if the *mind* or *understanding* alone were to be renewed. That, indeed, is necessary; but the chief renewal must be in the *heart* or *soul*, affections, disposition; and that by the influences of the Holy Spirit. So Hooker Eccl. Pol. L. i. § 7. interprets, "through the divine *power of the soul*." And the present passage excellently confirms and illustrates Bp. Middleton's remark, that "in this class are implied, not the *influences* of the Holy Spirit, but the *effects* of them."

24. κατὰ Θεόν.] This may be rendered, with Koppe, "in conformity to the will of God." On κτισθέντα see Note on ii. 10, 15.

25. The Apostle now proceeds to give some *examples*, first of the *old*, and then of the *new* man, accompanied with suitable warnings and exhortations. Under ψεῦδος is comprehended *deceit* of every kind; as is clear from the *reason* subjoined, "for we are mutually members [of one and the same body]," and, as such, are bound to *help* each other. Whereas deceit of every kind promotes the *contrary*; and, by destroying confidence, tends to unloose the bands of society.

26. ὀργίζεσθε καὶ μὴ ἁμαρτ.] Many take this interrogatively; q. d. "Are ye angry, and sin not? [impossible]. However (καὶ) let not," &c. This, however, is doing great violence to the construction. Nor is it necessary for the laudable purpose in view; since from the air of the sentence, and that of the context (which is all *prohibitory*) this cannot be taken as a *command* to be angry, but is only an implied *concession*, accompanied with a caution to beware of *sinning* by that concession. The sense may be expressed in the following paraphrase: "Be angry [if so it must be, and there be a reasonable cause]; but beware [even then] lest you run into sin, by *intemperance* in yielding to its impulses." In fact, the words are equivalent to οὕτως ὀργ. ὥστε μὲ ἁμαρτάνειν (ἐν αὐτῷ). And here we have an instance of the sense of a word being *qualified* by some words following, with which it is closely connected; as in Eurip. Suppl. 557. γνόντας οὖν χρεὼν τάδε, Ἀδικουμένους τε μετρία, μὴ θυμῷ φέρειν, Ἀδικεῖν τε τοιαῦθ', οἷα μὴ βλάψαι πόλιν· where Markland annotates thus: "Non autem putandum est Poetam *permittere*, nedum *jubere*, ut injurias quis faciat: sed vult, Si quis alteri injuriam faciat (quod vix evitari potest, prout est vita hominum) caveat tamen ne ea sit injuria quæ Rempublicam sive Patriam suam lædat." The καὶ is put for ἀλλά; which is supposed to be an Hebraism; though it occurs in Thucyd. iv. 101. med. καὶ προν. πάσης, &c. Here, however, the use must have been derived from the former, since the words in question are taken from Ps. iv. 4. Yet there is no little difficulty connected with them in that place. The word רגזו is rendered "*contremiscite*," "stand in awe" in both our Versions. How, then, are we to account for the ὀργίζεσθε? It is not true that רגז *never* has the signification of ὀργίζεσθαι; for it has it in Prov. xxix. 9. Is. xxviii. 21. Ezek. xvi. 43. Such a signification, however, is scarcely applicable *here*. Schleus., indeed, would have the term here taken for *metu percelli, perterreri*, as the word is used generally of any vehement commotion of the mind. And he refers to 2 Kings xix. 7. (*Symmachus.*) But that is a very insufficient proof; nor is the credit of the Sept. Translators to be saved by so harsh a mode of interpretation. It should seem that they mistook the force of the word in this passage, and assigned a sense which they had often done elsewhere, though it has no place *here*. It is plain that the credit of the *Apostle* is not at all concerned; for he only applies the words to his own purpose, which does not necessarily imply approbation. Besides, the sense in question, though not a good one, is not *absurd*. Whereas, if we adopt the sense of ὀργ. proposed by Schleus., it will follow that the Apostle mistook the true sense of the *Sept.*; and some might pretend that he did that of the *Hebrew*.

The Apostle, knowing that to *eradicate* all anger was no more possible than to suppress all *injury*, as at Tit. i. 7, he admonishes us not to be soon angry, so here he exhorts to let it be soon *over*; for the admonition ὁ ἥλιος—ὑμῶν is an adage which must bear that sense. Thus Plutarch tells us it was a maxim of the Pythagoreans, when hurried into anger and abuse, to shake hands and make up the difference before sunset. St. Paul's mode of expression, however, is *Hebraic* in its air; viz. in μὴ ἐπιδ. ἐπὶ, &c. So Deut. xxiv. 15. "Thou shalt give him (i. e. the labourer) his hire; neither shall the sun go down upon it (viz. unpaid)."

27. μηδὲ δίδ. τόπ. τ. δ.] Many recent Commentators take τῷ διαβ. to mean "the adversary." That sense, however, is at once frigid and unsuitable; and the only true interpretation is that of the ancient and most modern Expositors, "the Devil;" a use of the word found (and always with the Article) in 2 Tim. ii. 26. Heb. ii. 14. It is also (as Koppe admits) supported by the constant tenour of Scripture, which inculcates the

28 μηκέτι κλεπτέτω, μᾶλλον δὲ κοπιάτω ἐργαζόμενος τὸ ἀγαθὸν ταῖς
29 χερσὶν, ἵνα ἔχῃ μεταδιδόναι τῷ χρείαν ἔχοντι. [l] Πᾶς λόγος σαπρὸς ἐκ
τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω· ἀλλ᾽ εἴ τις ἀγαθὸς πρὸς οἰκο-
30 δομὴν τῆς χρείας, ἵνα δῷ χάριν τοῖς ἀκούουσι. [m] Καὶ μὴ λυπεῖτε τὸ
Πνεῦμα τὸ ἅγιον τοῦ Θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώ-
31 σεως. [n] Πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία

[l] Matt. 12. 36. infra 5. 3, 4. Col. 3. 16. & 4. 6.
[m] Isa. 7. 13. & 63. 10. 2 Cor. 1. 22. & 5. 5. supra 1. 13, 14.
[n] Col. 3. 8, & 19.

existence of a Being, who, by himself and his agents, tempts men to sin; and especially makes his attacks when any of the violent passions are in motion.

28. ὁ κλέπτων.] Theft was then very prevalent among the heathens, and in *some* countries is *said* to have been tolerated by the law. See, however, Rec. Syn. At least here the Apostle means only such sort of *pilfering* as was practised by necessitous and *idle* persons. Thus the Apostle enjoins *industry* as the best preservative from this sin, since then there will be no temptation to commit it. The construction and exact sense of κοπιάτω — χερσὶν should seem to be as follows: κοπ. ταῖς χερσὶν ἐργ. τὸ ἀγαθὸν, "let him labour with his hands [if need be], working at what is good," i. e. some honest occupation. Some, indeed, take ἀγαθὸν to mean "a livelihood." But of this signification there is no proof, and little probability. Whereas the former one (supported by Pisc., Erasmus, Menoch., Est., Zanch., Vorst, and Grot.) is liable to no objection; for ἔργον may be supplied. Τὸ ἀγαθὸν is equivalent to ἀγαθόν τι ἔργον, i. e. (as Theod. explains) ἀγαθὴν ἐργασίαν, as opposed to the *evil* industry and pernicious activity of the *thief*, so graphically described by Cowper in his Task, B. iv. The above sense is also very suitable to the context; for, to use the words of Wolf, "in eo erat Apostolus, ut ad *virtutis* studium cohortaretur:" and it is well observed by Grot., "Bene hoc addit, ne quis putet *quemvis* quæstum probari." This, too, is confirmed by what is said in the next verse, where the *discourse* is enjoined to be "what is good," as here the *occupation* is to be what is honest and creditable.

29. πᾶς — μὴ] for μηδεὶς, by a Hebraism, as also πᾶς — οὐ common in the N. T. See Note on Matt. x. 29. Σαπρὸς (like *putidus* in Latin) may mean *obscene*, as it is taken by most Commentators; but, from its own proper signification, and the λόγος ἀγαθὸς πρὸς οἰκοδομὴν, to which it is here opposed, it must be *also* meant of any kind of bad and unprofitable *discourses;* as brawling, slandering, and the foolish talking and jesting mentioned at v. 4. In fact, there is no great difference between the λόγος σαπρὸς here, and the ῥῆμα ἀργὸν of Matt. xii. 36, where see Note. Εἴ τις is, as often, for ὅστις. And here Doddr. and Mackn., by aiming at great literality, as often, pervert the sense. Ἀγαθὸς πρὸς οἰκ. may be interpreted, with the Syr., "good, and adapted for edification." With the τῆς χρείας Expositors are much perplexed. In some of the ancient Versions and MSS. it is omitted. Others have τῆς πίστεως; a manifest change to get rid of a difficulty; though that, and even the *omission* of the word, is supported by eminent Critics; but in vain. Both external and internal evidence are strongly in favour of the common reading; which *might* be explained, with some, as put, *per hupallagen*, for πρὸς χρείαν τῆς οἰκοδομῆς, if we could conceive *why* the sense should have been so expressed in preference. Indeed, the χρείας would thus be almost needless. It is better, with Grot. & Wahl, to take τῆς χρ. as a Genit. subst. put for its cognate adjective. Of which many examples are given by Win. Gr. § 26. 2. 6. So Erasm. and Vat. well render "quâ sit opus," and Casaub. "quoties opus est." It must not only be edifying in itself, but suitable to the occasion and person. So Plutarch, cited by Wets., says that Pericles prayed to the Gods, that no expression might fall from him πρὸς τὴν παρακειμένην χρείαν ἀνάρμοστον.

The words ἵνα δῷ χάριν τοῖς ἀκ. must not be understood, with many recent Commentators, of *giving pleasure to the hearers*, or gaining their favour (see Recens. Syn.); but (with the Syr., Vulg., and the ancient Expositors, and, of the modern ones, Beza, Grot., and Elsn.) of being the means of communicating spiritual edification. So 2 Cor. i. 15. ἵνα δευτέραν χάριν ἔχητε. See Note on εὐχαρ. at v. 5. The clause is, in fact, exegetical of the πρὸς οἰκοδομὴν τῆς χρείας.

30. μὴ λυπεῖτε τὸ Πνεῦμα τ. ἅ.] This injunction is given with a reference to the preceding vices and all similar ones. Ἐν ᾧ. Render, "by or through whom," not *wherebj*, as in our common Version, which was wrongly altered from the *by whom* of all the *old* English Versions, though confirmed by the Peschito Syr., the Vulg., and other Versions. And this (as Bp. Middl. has shown) is required by the use of the Article. Of course, this will prove the personality of the Holy Spirit. Many eminent Commentators however, for the last century, take the τὸ Πν. τ. ἅ. τ. Θ. as put for τὸ θεῖον, i. e. τὸν Θεόν. But *why* it should have been so written they do not tell us. It should seem that this is an expression (perhaps occurring nowhere else) compounded of *two* forms of speaking, each very frequent, viz. τὸ Πνεῦμα τοῦ Θεοῦ, and τὸ Πνεῦμα τὸ ἅγιον. Thus the τοῦ Θεοῦ is omitted in some MSS., Versions, and Fathers, (as Chrys. and Athanasius) which at least shows the sense they put on the passage. That Πνεῦμα must be taken in the *personal* sense, is clear from the kindred passages of 2 Cor. i. 22. ὁ καὶ σφραγ. ἡμᾶς, καὶ δοὺς τὸν ἀῤῥαβῶνα τοῦ Πνεύματος. and Eph. i. 13. ἐν ᾧ (scil. Χριστῷ) πιστεύσαντες, ἐσφραγίσθητε τῷ Πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ. Of course, the *passion* of being grieved (which implies *personality*) is to be understood, as Whitby says, *per anthropopathiam*. On the sense of ἀπολ., see Note on Rom. viii. 23. and Eph. i. 14.

31. πικρία.] See Note on Rom. iii. 14. In the placing of this and the following words, the Apostle intended, I conceive, a sort of *climax*, proceeding from *acerbity* of spirit and manner to *brawling* and gross *abuse*. And to pluck up by the roots every *similar vice*, he adds σὺν πάσῃ κακίᾳ, together with *all other* vices of the same class; i. e. violations of the principle suggested in the next verse (of being kind, gentle, and forgiving), and especially *secret calumny*. See Œcumen.

o Matt. 6. 14. Col. 3. 12, 13.
p Matt. 5. 45, 48. Luke 6. 36.
q John 13. 34. & 15. 12. Gal. 2. 20.
1 Thess. 4. 9. Tit. 2. 14.
Heb. 9. 3. & 9. 14.
1 Pet. 3. 18.
1 John 3. 11, 23. & 4. 21.
r Supr. 4. 29. Gal. 5. 19. Col. 3. 5.
s Supra 4. 29.

ἀρθήτω ἀφ᾽ ὑμῶν, σὺν πάσῃ κακίᾳ. [o] γίνεσθε δὲ εἰς ἀλλήλους χρη- 32
στοὶ, εὔσπλαγχνοι, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ Θεὸς ἐν Χριστῷ
ἐχαρίσατο ὑμῖν. V. [p] Γίνεσθε οὖν μιμηταὶ τοῦ Θεοῦ, ὡς τέκνα 1
ἀγαπητὰ, [q] καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἠγάπη- 2
σεν ἡμᾶς, καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν,
τῷ Θεῷ εἰς ὀσμὴν εὐωδίας. [r] Πορνεία δὲ καὶ πᾶσα ἀκαθαρσία ἢ 3
πλεονεξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν, (καθὼς πρέπει ἁγίοις·) [s] καὶ 4
αἰσχρότης, καὶ μωρολογία ἢ εὐτραπελία, τὰ οὐκ ἀνήκοντα· ἀλλὰ μᾶλ-

32. *Χρηστοὶ, εὔσπλαγχνοι*, and *χαριζ.* are *not* (as Koppe supposes) synonymous, but the latter is the stronger term. (See Note on 2 Cor. vi. 6. and Gal. v. 22.) Render: "gentle (or kind) compassionate, mutually forgiving." The words following suggest the *reason* for this, where they are enjoined to be *as* forgiving to others *as* God had been to them, by graciously placing them through the atoning merits of Christ, in a state of salvation. Compare Matt. xviii. 21—35.

V. 1. This is closely connected with the last verse of the preceding Chapter; q. d. "Be ye, therefore, [as being thus mercifully accepted] imitators, in this respect, of that God, who hath set you an example, which, as children beloved and favoured, you are bound to follow." Children, it is presumed, will follow the example of their parents (compare Matt. v. 44—48.); and children *belored* are doubly bound to attend to their injunctions. In *τέκνα ἀγαπητὰ*, there is, I think, an allusion to the *υἱοθεσία* and its benefits, on which see Rom. viii. 15, and compare 19 & 21. and ix. 11. Gal. iv. 5. Eph. i. 5.

2. *περιπατ. ἐν ἀγάπη.*] This is more significant than *ἀγαπᾶτε ἀλλήλους* would have been, since it denotes the whole tenour of life. *Καθὼς* is used as at iv. 32, and carries with it *οὕτως καὶ ὑμεῖς ἀλλήλους ἀγαπᾶτε.* In the *sacrificial* terms, *προσφορὰν καὶ θυσίαν*, (as in *θυσίαν καὶ προσφορὰν* at Heb. x. 5.) we need not make the distinction between *bloody* and *un-bloody sacrifices*, or *sin-offerings, and peace-offerings*, which some eminent Commentators do; but the two terms may be regarded as *both* expressed, in order to denote the *completeness* of the sacrifice. So in Ps. xxxix. 5. Sept. (xl. 6. Hebr.) which passage the Apostle, I apprehend, had in mind, *θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας.* Agreeably to these sacrificial terms we have *εἰς ὀσμὴν εὐωδίας*, an expression derived from the Jewish sacrifices, and denoting such as God would receive with approbation and pleasure. See Gen. viii. 21. The *εὐωδ.* is a Genitive of substantive put for its cognate adjective. See 2 Cor. ii. 14.

3. *πορνεία δὲ*, &c.] The Apostle reverts to the immoralities which they had formerly been addicted to, and into which, by the evil communication of their heathen neighbours, they still were likely to fall. On the sense of *πλεονεξία* here the Commentators are by no means agreed. Most understand it, in the common acceptation, of *coretousness*. As, however, that does not comport with the *πορνεία καὶ πᾶσα ἀκαθαρσία*, many recent Expositors take it to mean *prostitution for lucre's sake*, or getting money by acting as panders to the lust of others. But of such a signification no proof is adduced; and, indeed, the sense is forced and frigid. Some ancient and many eminent modern Commentators, from Estius and Hammond downwards, explain it, "greediness in the indulgence of the lewdness just mentioned." The interpretation, however, is liable to insuperable objections, stated by Salmasius, Wolf, and Scott. Nevertheless, the above expositors (especially Hamm., Heins., and Locke) have, I think, fully shown that the common interpretation is inadmissible. Why *covetousness* should not even be *named* among Christians, cannot be imagined. I am still of opinion, as in Rec. Syn., that the term signifies an *insatiable desire of* or *intemperance*, in even lawful carnal gratifications. So supra iv. 19. *ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργ. ἀκαθαρσίας πάσας ἐν πλεονεξίᾳ.* Nor is what is said at v. 5. at all at variance with this. For *excessive sensuality* is as much idolatry as *covetousness*. See Col. iii. 5. It may, indeed, be said, that thus the sense is not plainly developed. But nothing is more frequent than this in the writings of St. Paul. And here, it may (as Mr. Locke observes) be imputed to the characteristic modesty of the Apostle. In the above manner, I find, the term was also understood by Doddr. and Dr. A. Clarke. And that St. Basil so interpreted, is pretty certain. See Matthæi.

With respect to the *μηδὲ ὀνομ.*, it is interpreted by Expositors according to their view of the sense of *πλεονεξία*. Many are of opinion that it is equivalent to *ἀκουέσθω*, "be heard of." But as that does not account for the *μηδὲ*, where *μὴ* would have been *thus* more suitable, the sense would seem to be, "let not such vices and excesses be even *named* [much less practised] among you." For, as Theophyl. observes, *λόγοι ὁδὸς πρὸς τὰ πράγματα.* Yet see Note on 1 Cor. v. 1.

4. *αἰσχρ. καὶ μωρολ. ἢ εὐτρ.*] These are meant, I conceive, to *exemplify* the *λόγος σαπρὸς* a little before, iv. 29. *Αἰσχρ.* denotes obscenity of speech: and *μωρ.* and *εὐτρ.* mean literally "foolish trifling, talking, and jesting," but here are used, per *ὑποκορισμὸν*, a figure very frequent in the phraseology of antiquity. See my Note on Thucyd. iii. 82. 4. Transl. and Ed. And they denote, the former, the same with the Hebr. גַּלַּה פֶּה, "the naughtiness of the mouth," the *stultiloquium* of Plautus; the latter, *βωμολοχία, scurrile joking*, (so Aristot. Eth. defines *εὐτραπελία* by *πεπαιδευμένη ὕβρις.*) or rather the *double entendre*, in which (as Chandl. says) "indecency is couched in a witty turn, and is, by being thought ingenious, the more dangerously corrupting." With these words we must repeat *ὀνομαζέσθω ἐν ὑμῖν*, with a slight accommodation of sense; i. e. "let none of these be heard of among you." So 1 Cor. v. 1. *πορνεία — ἥτις οὐδὲ ἐν ἔθνεσιν ὀνομάζεται.* The *τὰ οὐκ ἀνήκ.* may be rendered, "things which are not suitable [viz. to our holy calling, as children of God, members of Christ, and temples of the Holy Ghost]." Ἀλλὰ *μᾶλλον εὐχαρ.* Sub. *ἔστω*,

5 λον εὐχαριστία. [t] τοῦτο γὰρ ἐστὲ γινώσκοντες, ὅτι πᾶς πόρνος, ἢ ἀκά-
θαρτος, ἢ πλεονέκτης, ὅς ἐστιν εἰδωλολάτρης, οὐκ ἔχει κληρονομίαν
6 ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ. [u] Μηδεὶς ὑμᾶς ἀπατάτω κενοῖς
λόγοις· διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς
7 ἀπειθείας. Μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν. [x] ἦτε γὰρ ποτὲ σκότος,
8 νῦν δὲ φῶς ἐν Κυρίῳ· ὡς τέκνα φωτὸς περιπατεῖτε· [y] (ὁ γὰρ καρ-
9 πὸς τοῦ ‡ πνεύματος ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ·)

[t] 1 Cor. 6. 10. Gal. 5. 19. Col. 3. 5. Rev. 22. 15.
[u] Matt. 24. 4. supra 2. 2. Col. 3. 6. 2 Thess. 2. 3.
[x] Luke 16. 8. Col. 3. 7, 8. John 12. 36. 2 Cor. 3. 18. 1 Thess. 1. 9. & 5. 4.
[y] Gal. 5. 22.

"let εὐχ. be practised among you [in society]." On the sense of the term εὐχαρ. there is some doubt. Many learned Expositors suppose it to be, "polite and innocent pleasantry," as opposed to *scurrility*. But (as Koppe admits) this sense of the word is not found in the N. T.; and, indeed, the sentiment itself would not be sufficiently weighty for an Apostle. Most Expositors adopt the usual sense of the word, "giving of thanks." This, however, yields a forced and frigid sense, and quite destroys the *paronomasia* between εὐτραπελία and εὐχαριστία; which had the Commentators perceived, they would have seen that the true interpretation is that of Hamm., "edifying and instructive discourse," such as may (in the words of the Apostle) δῶ χάριν (spiritual edification) τοῖς ἀκούουσιν. And so Col. iv. 6. ὁ λόγος ὑμῶν (scil. ἔστω) πάντοτε ἐν χάριτι. Now the *paronomasia* is sufficient to *justify* this use of the word; for in that figure, the *usus loquendi* is not strictly observed. There is a very similar paronomasia at v. 17. μὴ γίνεσθε ἄφρονες ἀλλὰ συνιέντες.

5. τοῦτο γὰρ ἐστὲ γινώσκ.] For ἐστὲ several Versions and Fathers have ἴστε, which is preferred by the recent Commentators and edited by Griesb.; but rashly; for in *external* evidence it is inferior to the common reading, Versions in such a case being of no weight, and Fathers but slender authority. *Internal* evidence, too, is quite against it; for the words are frequently confounded by the scribes, and ἴστε is just such an emendation as would occur to the early Critics. The common reading, then, must, as being the more *difficult* one, be preferred. And, moreover, γινώσκ. would, according to the *other* reading, be worse than useless. Ἐστὲ γινώσκ. must *not* be taken (with most Expositors, and, it should seem, the ancient Translators) as put for the Imperative γινώσκετε: but it is merely a stronger way of expressing the *Indic.*; q. d. "Ye are knowing;" i. e. "ye are [yourselves] sensible," &c. So Thucyd. vii. 64. αὐτοὶ ἴστε. "The Apostle (as Scott observes) *supposes* his readers to know it: as he justly might, since in his *former* Epistle (doubtless in great circulation among the Gentile Christians) he had often expressed this; as, for instance, 1 Cor. v. 11 & 12; vi. 9, 10, & 11. It may be added, that in *both* of those passages πλεονέκτης does not mean a *covetous* person, but an *extortioner*, as Grot., Est., and most eminent Commentators for the last century are agreed. And if there could be a doubt in the *former* passage, it is quite removed by the position of the word in the latter. This, indeed, is a sense of the word frequent in the Classical writers. So Thucyd. i. 40. οἷδε βίαιοι καὶ πλεονέκται εἰσί. It should seem that the term *there* denotes such a kind of extortion and cheating, as borders on *robbery;* while the ἁρπ. signifies what we commonly understand by *rapacity*, a taking any advantage of others in bargaining. *Here*, by the context, πλεονέκτης must mean one who is wholly devoted to *sensuality*, and who is thus, as the Apostle says, an *idolater*, or, as he elsewhere expresses it, Phil. iii. 19. (an Epistle written nearly at the same time with Ephesians) "whose God is his belly." See also Rom. xvi. 18. With ἐν τῇ βασ. τοῦ Χρ. καὶ Θεοῦ may be compared 1 Cor. vi. 10. βασιλ. Θεοῦ οὐ κληρονομήσουσι. Though here the phrase is somewhat different; and Bp. Middl. has fully shown that the words ought to be translated, "of him who is the Christ and God;" which is therefore a decided declaration of Christ as *God*.

6. κενοῖς λόγοις.] In this the Apostle seems to allude to the empty reasonings of the heathen sophists, or those led away by them; who pleaded that the vices in question were τὰ ἀδιάφορα, things indifferent, or at least venial offences. It should seem, too, from the next words, (where ἔρχεται is, I conceive, emphatical) that some even urged that the denunciation was not so formidable, — since God would not put his threats into execution against these comparatively light offences. The μηδ. ἀπατάτω — λόγοις κενοῖς is well illustrated by Col. ii. 4. μή τις παραλογίζηται ἐν πιθανολογίᾳ and 8. βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης. On υἱοὺς τῆς ἀπ., see Note on ii. 2.

7. συμμέτοχοι αὐτῶν] for συμμ. αὐτοῖς; but the adjective is treated as a subst., "partakers with them [in the punishment which must fall upon them]."

8. ἦτε γὰρ ποτὲ — Κυρίῳ.] The Apostle now shows the *inconsistency* of this conduct (compare supra v. 4.); q. d. "For ye are not, as formerly, in a state of moral darkness [which might extenuate your vices], but are now enlightened in the knowledge of the Gospel of Christ." And he exhorts them to *remove* it, by living suitably to their high calling. Σκότος is for ἐν σκότει, or ἐσκοτισμένοι in Rom. ii. 19. 1 John i. 6. ἐν τῷ σκότει περιπατῶμεν. *Light* and *darkness*, from the earliest ages, figuratively denoted *good* and *evil*. Thus the ancient Magians, or worshippers of the Deity by fire, made fire the symbol of the *good principle*, as darkness, that of the *evil* principle.

9. πνεύματος.] About 12 MSS., several Versions, and some Fathers, read φωτὸς, which is approved by most Critics, and edited by Griesb., Koppe, Tittm., and Valpy. I have not ventured to follow them, since, from the character of the MSS., it seems to me more probable that φωτὸς is an *emendation* — proceeding from those Critics who wished to reduce the expressions of the passage to strict logical accuracy — than (as those Commentators suppose) that πνεύμ. was an alteration of those who would make the expression the same as at Gal. v. 22. The Critics who formed the text of those MSS., dealt much in the *former* kind of alteration, but little in the latter. Besides, that the Apostle *here* uses πν. to show, that that light must be expected alone from the influence

z Rom. 12. 2.
a Matt. 18. 17. Rom. 6. 21. & 13. 12. 1 Cor. 5. 9. & 10. 20. 2 Cor. 6. 14. 2 Thess. 3. 14.
b John 3. 20, 21.
c Isa. 26. 19. & 60. 1. John 5. 25. Rom. 6. 4, 5. & 13. 11. 1 Thess. 5. 6.

z δοκιμάζοντες τί ἐστιν εὐάρεστον τῷ Κυρίῳ. a Καὶ μὴ συγκοινωνεῖτε 10
τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκότους, μᾶλλον δὲ καὶ ἐλέγχετε. τὰ γὰρ 11
κρυφῇ γινόμενα ὑπ᾽ αὐτῶν αἰσχρόν ἐστι καὶ λέγειν. b Τὰ δὲ πάντα 12
ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦται· πᾶν γὰρ τὸ φανερούμενον φῶς 13
ἐστι. c Διὸ λέγει· Ἔγειραι, ὁ καθεύδων, καὶ ἀνάστα ἐκ 14

of the Holy Spirit. Since, too, this verse is *parenthetical*, such an irregularity might the better be tolerated. Καρπὸς denotes the practical effect. On ἀγαθ., see Note on Gal. v. 22.

10. δοκιμάζοντες, &c.] This is closely connected with v. 8. ὡς τέκνα φωτὸς περιπ. The sense of δοκιμ. is disputed; but it seems to be, "proving by trial or search [in order to know and practise]."

11. μὴ συγκοινωνεῖτε — σκότους.] This is meant as a supplement to the exhortation at v. 8. ὡς τέκνα φωτ. περιπ. The expression συγκ. ἔργοις, &c. (like κοιν. τοῖς ἔργοις πονηροῖς at 2 John. 11. and κοιν. ἁμαρτίαις at 1 Tim. v. 22.), signifies "to partake in evil deeds, either by practising, or by approving and countenancing them." See Rom. i. 32. Ἀκάρπ., by a *litotes*, signifies that which is pernicious and mischievous. Such adjectives, chiefly with the *a* privative, are frequent. See Note on Rom. iii. 12. and my Note on Thucyd. i. 91. ἀξύμφορον.

— ἐλέγχετε.] Most Expositors supply αὐτοὺς, meaning the doers of the works: and they render ἐλέγχ. *reprove*, viz. by wholesome correction. This, however, is so harsh that it is better (with Theodoret, the Pesch. Syr., Wakef., Schleus., Phot., and Wahl.) to supply αὐτά, (i. e. the ἔργα τοῦ σκότους) and to interpret ἐλ. "bring to the light, and evince their evil nature," namely, by showing in contrast the opposite virtues. So Photius ap. Œcum., ἐλέγχετε τῇ παραθέσει τοῦ οἰκείου βίου σπουδαίου. This sense is required by v. 13., with which the present closely connects. And so ἐλέγχω is used both in the Scriptural and Classical writers.

12. τὰ γὰρ κρυφῇ — λέγειν.] This is meant to place in a strong point of view the abominable vices of those persons, with whom he has just exhorted them to have no society. The αὐτῶν, of course, refers to those persons. The γὰρ has reference to a clause omitted q. d. "For [as to censuring their actions in *words*], it were a shame," &c. The sentiment contains one of the most cutting reproofs ever uttered, and is *pointed* by the emphasis on γιν. and λέγειν, of which many similar examples are adduced by Wets. There is supposed to be here an allusion to the abominations of the nocturnal mysteries, on which see Whitby.

13. τὰ δὲ πάντα — φανεροῦται.] The sense is here disputed; and, indeed, is not very clear. I have in Recens. Synop. shown, that the interpretations of the recent Commentators cannot be admitted, and that the most natural and simple one is that of the ancient and most modern Expositors. By τὰ πάντα must be meant all the evil deeds just mentioned; and, in fact, v. 13. is closely connected with the μᾶλλον δὲ ἐλέγχ. at v. 11. Rosenm. and Koppe are of opinion that a reason is here meant to be given *why* Christians should study to correct the bad morals of the heathens. But it should rather seem that *as* at v. 12., the Apostle mentions *how* those deeds of darkness could not well be reproved and made to appear what they are, — *so*, in v. 13., he shows *how* they might be most effectually made to appear in their true character; viz. by being brought into contrast with the deeds of light from the children of light, or true Christians. The sense, then, may be thus expressed: "Now all these [deeds of darkness and vice] being made to appear what they are, by the light [of the Gospel, as evinced in the children of light] are made manifest or exposed; (i. e. their moral turpitude is discovered)."

With respect to the words πᾶν γὰρ — ἐστι, they are variously interpreted. The preference has generally been given to the sense assigned by Grot., adopted by Newc., Slade, and Holden: "For it is the light [of severe truth] which makes every thing manifest and in its true colour." But though the sense thus arising, is a good and suitable one, it cannot, I think, be extracted from the words without great violence. Πᾶν is plainly in the *Nomin.*, not the *Accus.* Nor can φανερ. be taken for φανεροῦν. The Apostle would thus have written φῶς γάρ ἐστι τὸ φανεροῦν τὸ πᾶν. And the common interpretation (as concerns φανερ.) lies open to the same objection; though the *sense* yielded is suitable. The true interpretation seems to be that of the ancient Expositors almost universally, by whom φανερ. is taken in a passive, or a reflected sense; q. d. "Whatsoever showeth itself [to the world and doth not seek concealment], as the life of true Christians may do (so Matt. v. 14. 'ye are the light of the world: a city set on a hill cannot be hid,') that is *light*, [and adapted to discover darkness, i. e. by the contrast]."

14. διὸ λέγει, &c.] There has been no little controversy as to these words; (wherein the heathens are apostrophized) which, while they seem to be introduced as a *quotation from Scripture* (for wherever else the form διὸ λέγει occurs in St. Paul, it serves to introduce a citation) are nowhere found in Scripture. The ancient and many modern Expositors regard the words ἔγειραι — Χριστὸς as a quotation, from Is. xli. 1, 2. Others, again, suppose them taken from a lost canonical, or as some say, apocryphal book. But that a canonical book should be *lost*, is of all improbable suppositions the most improbable. And that the Apostle should speak of an *apocryphal* book in the same manner as of a canonical, is not for a moment to be supposed. Many recent Commentators take λέγει for λέγεται, and suppose that the words form part of a *spiritual song*, then sung or recited in the Churches. This, however, rests on mere conjecture. The words, may, I think, best be regarded as *formed upon* Scripture (especially Is. lx. 1—3.) τὸ Πνεῦμα being understood. It is well observed by Zanch. that "what is here said contains the *sense* of what the Prophets teach, and consist, 1. of an exhortation to repentance; 2. of a prediction of the light of salvation by the Messiah." Hooker, Eccl. Pol. i. 7. ably traces the *cause* of that sluggishness in human nature, which rendered this expostulation

15 τῶν νεκρῶν, καὶ ἐπιφαύσει σοι ὁ Χριστός. [d] Βλέπετε [d Col. 4. 5.]
16 οὖν πῶς ἀκριβῶς περιπατεῖτε, μὴ ὡς ἄσοφοι, ἀλλ' ὡς σοφοὶ· ἐξαγο-

of the Apostle necessary, — namely, "the weariness of the flesh, which is a heavy clog to the will." See Wisd. ix. 15. "Hence (continues he) the Apostle striketh mightily upon this key: 'Awake, thou that sleepest,' cast off all that which presseth down, watch, labour, strive to go forward, and to grow in knowledge." Eph. v. 14. Heb. xii. 1, 2. 1 Cor. xvi. 15. Ἐπιφ. σοὶ seems formed on Is. lx. 1 — 3. which passage, Wets. remarks, the Jews have always interpreted of the *Messiah*. And he well illustrates the ἐπιφαύσει from Orph. Hymn. οἷς ἐθέλεις θνητοῖς ἢ ἀθανάτοις ἐπιφαίσκων. On this metaphorical sense of καθ., see Rom. xiii. 11. and Note; on νεκρ., ii. 1.; and on the figurative sense of light, see John i. 4. and Note.

15. βλέπετε — περιπ.] This is *not*, I conceive, (as it is by many Commentators regarded) a *new* admonition, — namely, to Christian prudence; but, as others have well pointed out, a resumption or *continuation* of the precept at v. 3. 8. Ἀκριβῶς περιπατεῖν signifies "to conduct oneself carefully and circumspectly, cautiously minding one's steps." The πῶς is said to be for ὅτι; to *account* for which, we may suppose that this is a blending of two modes of expression, βλέπετε πῶς περιπ., and βλέπετε ὅτι ἀκριβῶς περιπ. In μὴ ὡς ἄσοφοι, ἀλλ' ὡς σοφοὶ there is a *parallelismus antitheticus* (such as is found in the *Classical* as well as the Scriptural writers), where for emphasis sake, a proposition is expressed both affirmatively and negatively; as in John. i. 20. ὡμολόγησε καὶ οὐκ ἠρνήσατο.

16. ἐξαγοραζόμενοι τὸν καιρόν, &c.] This is acknowledged to be one of the most difficult passages in Scripture; and hence it is variously interpreted. See Rec. Syn. Some eminent Commentators, as Grot., Hamm., Whitby, Locke, and Mackn., explain it of the *caution* to be observed in *avoiding persecution;* viz. that they might *draw out their time* as long as they could, by not provoking their enemies to cut them off. This view, however, is agreeable neither to the context, nor to the parallel passage of Colossians iv. 5. adduced in illustration; and yields a sense not *in the manner of* the Apostle. The common interpretation is, "endeavouring to recover and buy back the time that has been lost, by diligently making use of what remains, and improving it to the most valuable purposes." But this also has no support from the context, and is not agreeable to the parallel passage of Colossians. It should seem that, in order to ascertain the sense, we must first carefully trace the *connection;* according to which ἐξαγορ. τ. κ. must, I think, have reference to ἀκριβῶς περιπ. in the preceding verse. And *that* expression must also refer to ἐλέγχετε, and the whole of v. 14. The Apostle, I apprehend, means to teach them *how* that ἔλεγξις and φανέρωσις might be brought about; namely, by the ἀκριβῶς περιπατεῖν. And the words μὴ ὡς ἄσοφοι, ἀλλ' ὡς σοφοὶ and ἐξαγορ. τὸν καιρὸν are, I think, meant to further urge this circumspection, by showing that thereby they will act like *truly* wise men; (so Liban. Epist. 627. σωφρονοῦντων δὲ οἶμαι καποῦσθαι τὸν καιρὸν ἵνα μὴ παρελθόντα τὸν καιρὸν ζητῶμεν.) namely by diligently making use of the opportunity for presenting in their conduct such a *contrast* as may rouse those who are in the deep sleep of pagan ignorance and vice; so that, standing reproved thereby, they may be brought to Christ, who will give them the light of the Gospel and the Holy Spirit.

The remaining words ὅτι αἱ ἡμέραι πονηραί εἰσι are obscure, and admit of more than one suitable sense. If they be referred to ἐξαγορ. τὸν καιρόν, the sense will be, "because the times are *dangerous*, the season of their usefulness is precarious, and the opportunity ought to be carefully made *use of*" They are, however, by some referred to ἀκριβῶς περιπατεῖτε; and thus the sense will be, not that the times are dangerous to their *safety*, but to their *virtue;* being full of temptations, trials, and various hindrances to religion; so that they will have need of all their circumspection and care to walk aright. But this is not agreeable to the context, and the parallel passage of Colossians.

The above view of the sense is greatly recommended by its being equally suitable to the parallel passage of Colossians, where the ἐν σοφίᾳ περιπατεῖν is equivalent to the ἀκριβῶς περιπατεῖν of the present Epistle; and though πρὸς τοὺς ἔξω is not here *expressed*, yet it is *understood* in πρὸς αὐτοὺς, which may be supplied, with reference to the αὐτῶν at v. 12, which relates to the υἱοῖς τῆς ἀπειθείας at v. 6; and that cannot but refer to the *heathens*, who are unquestionably meant at v. 14. The admonition, then, clearly is, that they should adopt a discreet and circumspect conduct towards their heathen neighbours; thereby making use of the opportunity afforded, of bringing them to the light of the Gospel. A view of the sense, I would observe, much confirmed by a masterly disquisition on the import of this verse by my late friend, the very learned Dr. S. Parr, in his Sermon, vol. ii. p. 704. He commences by observing, that "the use of the phrase here, ἐξαγορ. τὸν καιρὸν is acknowledged to be founded on Daniel ii. 8, where the sense is: 'I know of a certainty that you would, by all means, obtain a more favourable opportunity for avoiding explanation altogether, or attempting it with better effect, because ye see that the thing is gone from me,' namely, the particulars of the dream; for it seems the king had only a confused recollection of what he had dreamed. The expression ἐξαγοράζεσθαι τὸν καιρὸν became, it should seem, proverbial among the Hellenistic Jews. It acquired the signification of *gaining favorable opportunities*, and the specific use to which those opportunities was to be applied, may sometimes have been expressly stated, in speaking or writing, though we are left to collect it from the context, in the passages of the N. T. as well as of Daniel." The learned writer is of opinion that both here and in the passage of Colossians, the same duty is inculcated, of *circumspection* and *prudence;* the same ground existing for it, in the immoral habits and malicious dispositions of the adversaries to Christianity. The *Ephesians* were to walk circumspectly, and ἐξαγοράζεσθαι τὸν καιρὸν, because the days were evil. The *Colossians* were to walk in wisdom to those without, and ἐξαγοράζεσθαι τὸν καιρὸν, because, in the reign of Nero, St. Paul was thrown into bonds for speaking the mystery of Christ, and because the dangers which had already overtaken St. Paul impended over the Colossians. Now the opportunity for gaining a more serious hearing to the preachers of the Gos-

e Rom 12. 2. ῥαζόμενοι τὸν καιρόν, ὅτι αἱ ἡμέραι πονηραί εἰσι. [e] Διὰ τοῦτο μὴ 17
f Prov. 20. 1. & 23. 29, &c. Isa. 5. 11, 22. Luke 21. 34. γίνεσθε ἄφρονες, ἀλλὰ συνιέντες τί τὸ θέλημα τοῦ Κυρίου· [f] καὶ μὴ 18
μεθύσκεσθε οἴνῳ, ἐν ᾧ ἐστιν ἀσωτία· ἀλλὰ πληροῦσθε ἐν πνεύματι·
g Col. 3. 16, 17. [g] λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις, καὶ ᾠδαῖς πνευματικαῖς, ᾄδον- 19

pel would be the result of the wisdom with which they and their followers walked towards those that were without; and the want of such wisdom would have occasioned the loss of such opportunity — would have created additional obstacles to the propagation of the Gospel, and additional difficulties to those who were already converted to it. The τὸν signifies the *opportunity*. As to ἐξαγ., it *specifically* signifies to *recover, by purchase*, that which has become the property of another. And in Galat. iii. 13. iv. 5. it is metaphorically transferred to the redemption of mankind from their captivity to sin by the blood of Christ. With a *greater latitude* of metaphor it is used here and at Coloss. iv. 5. for *obtaining some object with the same earnestness*, solicitude, and intense application of the whole mind, which persons engaged *in bargains employ for pecuniary advantages*, Luke xvi. 8. By a reference to the passages of the Classical writers here adduced by the Commentators, we may see *how* terms such as ἐξαγορ. and ἐξωνεῖσθαι, which originally denoted *the act of purchasing*, came to be figuratively applied to the act of *securing* any future object with the cautious and vigilant attention of *purchasers*. The *specific* object in the view of the Apostle, when he wrote to the Ephesians, is well expressed in the words of Schleusner: "quærite opportunitatem sancte vivendi et alios emendandi, hoc enim, quo vivimus, tempore multa sunt virtutis impedimenta." Nearly the same object was in the mind of the Apostle when he instructed the *Colossians* to walk in wisdom to those without. They were so to walk, as to avoid the dangers to which they were exposed from the malice and obstinacy of their enemies. Their spirit was always to be mild and courteous, both as became the teachers and professors of a benevolent religion; both for the credit of their religion, and for their own preservation in evil times. The Colossians are not called upon to *recover* any part of time which had been misspent, but to attend to the present difficulties and perils by which they were surrounded; and to avail themselves of any *future occasion* for discharging the Christian duties, and propagating the Christian faith, with safety to themselves and usefulness to the sacred cause in which they were engaged.

17. μὴ γίνεσθε ἄφρονες, ἀλλὰ, &c.] This is very similar to the μὴ ὡς ἄσοφοι, ἀλλ' ὡς σοφοὶ at v. 15. Here, however, the sense is carried still further; ἄφρ. being a stronger term than ἄσοφοι; there being, it is supposed, an allusion to the feasts of Bacchus, or rather, I should think, to the Bacchanalian orgies of the heathens: which enables the Apostle to introduce the admonition against drunkenness. Thus the sense is: "Wherefore [such being your obligations as children of light, live accordingly, and] act not like persons out of their mind [but play a wise and sober part], understanding what the will of the Lord is, [even your sanctification.]"

18. μὴ μεθύσκ. οἴνῳ.] Drunkenness was a vice to which the Greeks were proverbially prone: indeed the exquisite wines of Ionia, and the nature of the climate, strongly tempted the *Asiatic* Greeks to excess. Ἀσωτία is not well rendered *excess*, since that is *implied* in μεθύσκ. It is a very comprehensive term, and denotes the life of a person abandoned to vice. Render, "in which [drunkenness] there is a [tendency to] dissoluteness or profligacy." See Prov. xx. iii. 30. The Apostle, however, *may* have played on the *etymology* of the word, and meant to represent ἀσωτία as the state of a person whom (to use the Classical saying) "even the Goddess of Salvation herself could not save." And of *whose* reformation do we so much despair as the drunkard's? There is an antithetical paronomasia between μεθ and πληρ. πν., i. e. Be not filled with *wine*, but [rather endeavour to] be filled with the Spirit. The Apostle means to admonish them not to imitate the revels of the heathens, nor seek exhilaration from intemperate drinking (which would lead to the ruin of both body and soul), but rather to endeavour to be filled with the *Spirit*, and seek for the abundantly satisfying consolations of his holy influences.

19. λαλοῦντες ἑαυτοῖς ψαλμοῖς, &c.] These words are, I think, intended to illustrate and exemplify the preceding verse: the meaning seems to be that, when in their families, or in society, they felt elevated beyond *ordinary conversation*, and sought for hilarity, they should not express this feeling, as did the heathens, in singing or reciting dissolute songs (called *scolia*) but in the use of "psalms, hymns, and spiritual songs;" either *by recitation*, to each other, or by *singing them*, singly or in chorus. On the discrimination of sense in ψαλμ., ὕμν., and ᾠδ. πν. I have fully treated in Rec. Syn. It should seem that by ψαλμ. we are not to understand the Psalms of *David* only; but *also* the compositions of those persons who had the spiritual gifts (so 1 Cor. xiv. 26. εἴτε ψαλμὸν ἔχει. where see the Note); which are in Eusebius (Hist. Eccl. L. v. 28.) distinctly adverted to: ψαλμοὶ καὶ ᾠδαὶ ἀδελφῶν ἀπ' ἀρχῆς ὑπὸ πιστῶν γραφεῖσαι; which compositions, he says, τὸν Λόγον τοῦ Θεοῦ, τὸν Χριστὸν, ὑμνοῦσι, θεολογοῦντες, i. e. "speaking of him as a God." Accordingly such ψαλμοὶ differed in no material respect from ὕμνοι. See Rec. Syn. How far the ᾠδαὶ πνευμ. differed from *both*, is not clear. The difference should seem to have been, — that the two former celebrated the praises of God in strains adapted to be *sung in chorus*; while the ᾠδαὶ were poems on some religious subject, and it is probable were usually only *recited*; or, if *sung*, sung as our *solo anthems*. I would add, that though we find they used, in singing of psalms or hymns, the *antiphonia*, yet it appears, from Justin's Resp. ad Orthod. p. 107, that they sang only with the *voice*, ἄνευ ὀργάνων.

This the Apostle directs to be done ἐν τῇ καρδίᾳ· i. e. so that the affections of their hearts should go with the outward expressions of their voices; meaning that this was not to be done in a *formal* manner, or be regarded as *always* to be done, but only when they felt so inclined. Thus we shall fully comprehend the force of the admonition at James v. 13, at which so many have stumbled: εὐθυμεῖ τις; ψαλλέτω. The meaning is not that our cheerfulness must always be shown in singing of Psalms; but that if any one *be* elevated, more

20 τες καὶ ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ· [h] εὐχαριστοῦντες πάν-
τοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῷ
21 Θεῷ καὶ Πατρί· [i] ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ ‡ Θεοῦ. [k] Αἱ
22 γυναῖκες, τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε, ὡς τῷ Κυρίῳ· [l] ὅτι ὁ
23 ἀνήρ ἐστι κεφαλὴ τῆς γυναικὸς, ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλη-
24 σίας, καὶ αὐτός ἐστι σωτὴρ τοῦ σώματος. Ἀλλ', ὥσπερ ἡ ἐκκλησία
ὑποτάσσεται τῷ Χριστῷ, οὕτω καὶ αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ἐν
25 παντί. [m] Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας ἑαυτῶν, καθὼς καὶ ὁ
Χριστὸς ἠγάπησε τὴν ἐκκλησίαν, καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς·
26 [n] ἵνα αὐτὴν ἁγιάσῃ, καθαρίσας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι·
27 [o] ἵνα παραστήσῃ αὐτὴν ἑαυτῷ ἔνδοξον τὴν ἐκκλησίαν, μὴ ἔχουσαν

h Col. 3. 17. 1 Thess. 5. 18. Heb. 13. 15.
i 1 Pet. 5. 5. Col. 3. 18, 25.
k Gen. 3. 16. 1 Cor. 14. 34.
l Col. 3. 18. Tit. 2. 5. 1 Pet. 3. 1.
m Rom. 12. 5. 1 Cor. 11. 3. & 12. 27. supra 1. 22, 23. & 4. 12, 15. Col. 1. 18, 24.
n Gal. 1. 4. supra 5. 2. Col. 3. 19. 1 Pet. 3. 7.
o John 3. 5. & 15. 3. Tit. 3. 5. 1 Pet. 3. 21.
supra 1. 4. Col. 1. 22.

than ordinarily, let him express it, *not* in the use of dissolute songs, but *rather* in hymns of praise. And as *that* passage cannot be supposed to refer to *public worship*, so neither, I apprehend, does the present. I need scarcely add, that in *neither* passage is there an *injunction* to sing psalms and hymns in *all* seasons of joyfulness. The terms ψαλλ. and ᾠδ. are synonymous, but *both* terms are used; the former to correspond to the ψαλμοὶ, the latter to the ὕμνοι.

20. εὐχαριστ., &c.] This forms another head of admonition as to their private conduct, and is illustrative of the ἀκριβῶς περιπατεῖν. It must relate solely to the expression of thankfulness "to God even the Father" in private devotions, or in family prayer, and that under *all* circumstances, whether prosperous or adverse. See Whitby in Recens. Synop., and two admirable Discourses of Dr. Isaac Barrow, on this text, vol. i. 91. 121., entitled, "On the Duty of Thanksgiving," where, after observing that the words may without violence or prejudice on either hand, be separated from the context, and considered distinctly by *themselves*, he remarks that "every single word of the sentence carries with it a notable emphasis and especial significancy. The first expresses the *substance* of the duty to which we are exhorted. The next (namely, in order of construction) denotes the *object* to which it is directed (God). The following "*always*," determines the main *circumstances* of this and all other duties, the *time* of performance. The last "for all things" declares the adequate *matter* of the duty, and *how far* it should extend.

21. ὑποτασσ. ἀλλ.] This forms another head of admonition, — namely, to that *subordination*, the violation of which was, there is reason to think, not unfrequent among Christians; and more than any thing else tended to bring Christianity into discredit with Governors and magistrates. They are, therefore, exhorted "to submit themselves to every ordinance of man, for the Lord's sake." And the Apostle, from this verse to ch. vi. 10. (following up the *general* injunction ὑποτασσ. ἀλ. with *particular* ones) adverts to various kinds of subordination, — both natural and social, each in order, and exhorts to the discharge of the *relative duties*. See Doddr., and compare 1 Cor. vii. 10—19. 1 Tim. vi. 1, 2. to Ἐν φόβῳ Θεοῦ, "from reference to the authority of God." See Rom. xii. 11. and Note.

22. ἰδίοις.] This is not to be *pressed* on, but is put for ὑμετέροις (as Col. iii. 18.); a use not found in the Classical writers. Ὡς τῷ Κ., "as a duty rendered to the Lord," and therefore to be discharged with alacrity.

23. ἐστι κεφ. τῆς γυν.] See 1 Cor. xi. 3. 7. and Notes. Κεφ. τῆς ἐκκλ., "Head of the body of the Church." See Rom. xii. 5. and Note.

24. This is illustrative of the preceding verse. Ἐν παντὶ, i. e. in every thing lawful.

25. The Apostle here points to the *reciprocal* duty, by which the *submission* before enjoined would be rendered more easy and effectual; namely, by *kindness* and *affection*, as a liberal indulgence to the frailty of the weaker sex; *protection* being implied in the authority vested in the husband. Καὶ ἑαυτ. παρ. See Gal. i. 3. and Note.

26. ἵνα αὐτὴν ἁγιάσῃ — ῥήματι] i. e. that he might [by his Spirit] consecrate it to his service, having cleansed it by the washing of water (i. e. by that baptism which is the laver of regeneration. See Tit. iii. 5.) and through the word, i. e. the Gospel as the means of their conversion and sanctification. See Whitby and Scott.

27. ἵνα παραστήσῃ — ἄμωμος.] There is here some variety of interpretation, occasioned probably by a misconception of the metaphor. Koppe takes it simply for περιποιεῖσθαι or κτᾶσθαι, "make her his own." But that is merely avoiding the difficulty. Others, as Doddr. and Valpy, render, "that he may present to himself," in his own immediate presence; namely, at the resurrection. Yet that would surely suppose an almost unprecedented harshness, and indeed *confusion* of metaphor. Considering the words of the foregoing verse, in conjunction with Oriental marriage customs (among which was this, that the bride should be carefully washed, and in every way purified previously to the marriage), there is here doubtless a *matrimonial* allusion. And viewing the present passage in conjunction with 2 Cor. xi. 2. παρθένον ἁγνὴν παραστῆσαι τῷ Χριστῷ, we may well suppose that there is such here. The words μὴ ἔχουσαν σπίλον ἢ ῥυτίδα allude to the Oriental methods (by cosmetics or otherwise) of making the skin clear and smooth, removing all freckles, wrinkles, or other blemishes, as to be ἄμωμος, from the Heb. מום, *a blemish*. So Solomon, Song iv. 7. καλὴ καὶ μῶμος οὐκ ἔστιν ἐν σοί. "Παραστῆναι (observes Bos, Obs. p. 187.) is either used of the father-in-law's introducing the bride to the bridegroom, or of the *bridegroom's* taking her home when espoused." See also Elsn. Obs. 8. Vol. ii. 156., and Alberti's Opusc. Phil. p. 314. It should seem, however, that the expression has reference to the *Paranymph*, ὁ φίλος τοῦ νυμφίου,

σπῖλον ἢ ῥυτίδα, ἤ τι τῶν τοιούτων, ἀλλ᾽ ἵνα ᾖ ἁγία καὶ ἄμωμος.
Οὕτως ὀφείλουσιν οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας, ὡς τὰ ἑαυ- 28
τῶν σώματα. ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα ἑαυτὸν ἀγαπᾷ· οὐδεὶς 29
γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν, ἀλλ᾽ ἐκτρέφει καὶ θάλπει αὐτήν,
καθὼς καὶ ὁ Κύριος τὴν ἐκκλησίαν. [p] Ὅτι μέλη ἐσμὲν τοῦ σώματος 30
αὐτοῦ, ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ. [q] Ἀντὶ τού- 31
του καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ
τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυ-
ναῖκα αὐτοῦ· καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.
Τὸ μυστήριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ εἰς τὴν 32
ἐκκλησίαν. Πλὴν καὶ ὑμεῖς οἱ καθ᾽ ἕνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα 33
οὕτως ἀγαπάτω ὡς ἑαυτόν· ἡ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα.

p Rom. 12. 5. 2 Cor. 6. 15. & 12. 27.
q Gen. 2. 24. Matt. 19. 5. Mark 10. 7. 1 Cor. 6. 16.

VI. [r] Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν ἐν Κυρίῳ· τοῦτο 1

r Col. 3. 20.

John iii. 29.; who originally selected the bride for the bridegroom, and afterwards formally introduced her to him, first *for his approbation* (See John iii. 29. and Note), and finally when *formally brought home to his house*, on the wedding night. So Ps. xlv. 14. (which was perhaps in the mind of the Apostle) "She shall be brought unto the king (rather, introduced or conducted to) in raiment of needle-work." And as in John iii. 29. the Baptist compares himself to the *paranymph*, and Christ to the *bridegroom;* so here, it should seem from ἑαυτῷ, that Christ is considered as paranymph to himself, as regards his spouse the Church.

Instead of αὐτὴν, about sixteen MSS. of the Western recension (including some of the most ancient), and the Vulg., Coptic, and Italic Versions, with some Fathers, have αὐτὸς, which was preferred by Grot., Locke, and Dr. Burton, and is edited by Griesb. The common reading, however, has been retained by Knapp, Tittm., and Vater; and, I think, upon just grounds; for though the other reading be *specious*, it should seem to be only a correction of those who stumbled at the *irregularity* of the expression in this sense; which is not to be removed by supposing, with Grotius, a *trajectio* for ἵνα παρ. ἑαυτῷ αὐτὴν ἐκκλ., "the church before mentioned;" for that surely yields a very *frigid sense*, and involves a violation of the *linguæ proprietas*. The truth is, the irregularity (which would be, as the ancient Critics saw, removed either by cancelling αὐτὴν or by reading αὐτὸς) was occasioned by τὴν ἐκκλησίαν being thrown in to make what is meant by αὐτὴν, which is personified, more plain. I have pointed accordingly. The passage may be literally rendered: "That he might present her, [namely] the Church, unto himself glorious," &c. This is confirmed by the Pesch. Syr., which construes ἐκκλ. immediately after αὐτήν. The rendering *her*, as above, is required by the imagery, and supported by the authority of the Pesch. Syr., Vulg., and Mackn.

28. The argument in this and the three following verses is founded on the nature of the conjugal union, whereby the husband and wife become as it were, "one flesh." Thus the wife is regarded as the husband's *second self*. Τὰ ἑαυτῶν σώματα is for ἑαυτοὺς, conformably, Koppe says, to the preceding figure: but rather, it should seem, in order to make the *application* in the next verse the stronger, by the use of σάρκα. The argumentation is *popular*, and, therefore, must not be too much pressed on. Thus Aristot. Eth. p. 233. says any one's son is ὥσπερ μέρος αὐτοῦ, and then adds: αὐτὸν δὲ προαιρεῖται βλάπτειν οὐδείς. Comp. Hom. Il. ι. 340.

30. ὅτι μέλη ἐσμὲν — αὐτοῦ.] The sense is probably to be completed from the preceding verse, as follows: "[The Lord so nourishes and supports us who are his Church] because we are [in that view] members of his body." The next words press the comparison more closely, by an allusion to what Adam said of Eve, Gen. ii. 23; thus representing the relation as being equally close as that of Eve to Adam. And then, to place what is said in a stronger point of view, the Apostle introduces the very words spoken of the woman.

32. τὸ μυστήριον — ἐστίν.] Literally, "This mystery is a great one;" q. d. "in this is [contained] a great mystery, representing a most important truth, [though long unknown]." The Apostle recognises an *allegorical sense* in that passage, involving an image of the intimate union between Christ and his Church.

— λέγω εἰς — ἐκκλ.] The sense seems to be, "But in saying this, I especially advert to [the union between] Christ and his Church, [that you may apply it to yourselves]." "The mystery (observes Abp. Newc.) was that Christ should leave the glory which he had with his Father, and should join himself to his spouse the Church; purchasing this Church by his blood."

33. πλὴν] "however [not to enlarge on this truth respecting Christ] let," &c. [Newc.] The πλὴν, however, seems to be *transitive*, resuming what was said at v. 29; and may be rendered *enimvero*, — a sense occurring in the later Classical writers, Οἱ καθ᾽ ἕνα. This mode of expression is very rare, and not found in the Classical writers. Ἵνα φοβ. sub. βλεπέτω, *expressed* supra v. 15.

VI. 1. τὰ τέκνα.] The Article may be thus expressed: "The children of you;" i. e. those of you who are children. Ἐν Κυρίῳ; i. e. in deference to the authority of the Lord, ἐν φόβῳ Κ., v. 21. Τοῦτο γάρ ἐ. δ. It is meant, that this is right and just, both by the law of nature and that of revelation.

2 γάρ ἐστι δίκαιον. [a] Τίμα τὸν πατέρα σου καὶ τὴν μη-
3 τέρα· ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ· ἵνα εὖ σοι γέ-
4 νηται, καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς. [t] Καὶ οἱ
πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλ' ἐκτρέφετε αὐτὰ ἐν παι-
δείᾳ καὶ νουθεσίᾳ Κυρίου.
5 [u] Οἱ δοῦλοι, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα μετὰ φόβου καὶ
6 τρόμου, ἐν ἁπλότητι τῆς καρδίας ὑμῶν, ὡς τῷ Χριστῷ· μὴ κατ' [x]
ὀφθαλμοδουλείαν ὡς ἀνθρωπάρεσκοι, ἀλλ', ὡς δοῦλοι τοῦ Χριστοῦ,
7 ποιοῦντες τὸ θέλημα τοῦ Θεοῦ ἐκ ψυχῆς, μετ' εὐνοίας, δουλεύοντες τῷ
8 Κυρίῳ καὶ οὐκ ἀνθρώποις· [x] εἰδότες ὅτι ὃ ἐάν τι ἕκαστος ποιήσῃ
ἀγαθὸν, τοῦτο κομιεῖται παρὰ τοῦ Κυρίου, εἴτε δοῦλος εἴτε ἐλεύθερος.
9 [y] Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτοὺς, ἀνιέντες τὴν ἀπειλήν·

[a] Exod. 20. 12. Deut. 5. 16. Matt. 15. 4. Mark 7. 10.
[t] Deut. 6. 7, 20. Psal. 78. 4. Prov. 19. 8. & 29. 17. Col. 3. 21.
[u] Col. 3. 22. 1 Tim. 6. 1. Tit. 2. 9. 2 Pet. 2. 18.
[x] Rom. 2. 6. 2 Cor. 5. 10. Deut. 10. 17. 2 Chron. 19. 7. Job 34. 19. Wisd. 6. 7. Eccl. 35. 16. Acts 10. 34. Rom. 2. 11. Gal. 2. 6. Col. 3. 24, 25. & 4. 1. 1 Pet. 1. 17.
[y]

2. τίμα τ. πατ.] Τιμᾶν properly signifies "to perform one's duty to any one;" and here *reverence* must comprehend the cognate offices of *affection, care,* and *support,* suitable thereto. There is the same complexity of sense in the Classical τιμᾶν τὸν ἰατρόν. In ἥτις ἐστὶν ἐντ. πρ. ἐν ἐπ. some limitation is intended. Most eminent modern Commentators understand by πρώτη "the first with a special and appropriate promise annexed to it;" that in the *second* commandment being only a *general declaration* of God's mercy to all who keep the commandments. If this be thought unsatisfactory, we *may,* with the ancient and some eminent modern Commentators, (as Hamm., Wets., Koppe, Rosenm., Iasp., Schleus., and Wahl,) take πρώτη ἐν to mean 'a *principal* commandment,'—as, from its peculiar importance, it may very well be termed. Of which indefinite sense of πρ., Schleus. and Wahl will furnish examples. Thus the ἐν ἐπαγγ. will mean, "and that, too, with a *promise* annexed." This latter mode, however, is not *necessary;* for as to the objection that some have made, that the former sense would require the *Article,* that has been refuted by Bp. Middl., who has shown that πρώτη may very well be taken for ἡ πρώτη.

3. ἵνα εὖ —τῆς γῆς.] Rosenm. and many recent Expositors, represent the import of the promise to be, that 'the Jewish state should be flourishing and permanent, if the children were educated.' Now that the education of children is of great consequence both to the welfare of families, and of benefit to the community at large, cannot be denied: but there is nothing said here of *education;* nor was the commandment meant for children in *age,* but *offspring,* whether children or adults. There is no reason to abandon the view taken by the ancient and early modern Expositors, that the promise was meant for *individuals.* Though it would, of course, apply to *whole societies,* as composed of individuals. Besides, the promise was especially *adapted* to *individuals,*—and, like other promises to the Jews, was temporal. We are not, however, hence to infer, *that* the same temporal blessing may *now* be with certainty expected to attend the performance of this duty. For the *promise* is only mentioned as a *proof* of the high *importance* of the commandment. Still it seems to be implied, that what was attended with so marked a blessing under the Mosaic Law, (even the performance of a precept which constituted part of the *Moral* law engrafted into Christianity) would experience a corresponding portion of blessing under the Gospel of Christ; though the reward might be not so much of this world, as of the next.

4. παροργίζετε] i. e. "irritate by undue austerity, or unnecessary severity." At the parallel passage of Col. iii. 21. is added ἵνα μὴ ἀθυμ.; i. e. lest they fall into that discouragement, and despair of doing their duty, which unmerited harshness occasions. The words following seem meant to suggest the *mode,* by which the duty and obedience of children might be most effectually secured,—namely, by giving them (in the words of Doddr.) "such a course of *discipline and instruction* as properly belongs to a *religious education;* which ought to be employed in forming them for *the Lord,* by laying a restraint upon the first appearances of every vicious passion, and *nourishing them up in the words of faith and of good doctrine.*" See 1 Tim. iv. 6. Παιδεία καὶ νουθ. should be rendered "education and discipline;" the former term seeming to regard the *instructory* part of education; and the latter the *corrective* part, by forming their morals. Κυρίου is added to suggest that the whole of this education, and moral instruction (and training) should be suitable to their Christian profession.

5. κατὰ σάρκα] (earthly); said in allusion to their Master in *heaven.* Thus the Apostle does not interfere with any established relations, however (as in the case of slaves) morally and politically wrong; but only enjoins the discharge of duties, which the very persons themselves recognized. Μετὰ φόβου καὶ τρόμου. See Note on 2 Cor. vii. 15. Ἐν ἁπλότ. τ. κ., "with hearty sincerity and good-will." Ὡς τῷ Χρ., "as if the service were unto Christ, the heavenly Master, who is, in a more eminent sense, the Lord of the Christian."

6. μὴ κατ' ὀφθαλμοδουλ., &c.] This is further illustrative of the preceding verse. They are first told how the service is *not* to be rendered, and then how and on what principle it *is* to be rendered. The terms ὀφθ. and ἀνθρωπ. are both of rare occurrence, and denote a service and obedience rendered only when the master is *present,* and to gain the praise of *men.* Ἐκ ψυχῆς is equivalent to ἐν ἁπλότ. τῆς καρδίας in the foregoing verse. Μετ' εὐνοίας, "with good will."

9. τὰ αὐτὰ ποιεῖτε πρὸς αὐτοὺς] i. e. "discharge your duties to *them* as conscientiously and religiously, as they are required to do it to *you.*"

—ἀνιέντες τὴν ἀπειλήν.] The sense (not a little disputed) must depend upon that assigned to

εἰδότες ὅτι καὶ ὑμῶν αὐτῶν ὁ Κύριός ἐστιν ἐν οὐρανοῖς, καὶ προσω-
ποληψία οὐκ ἔστι παρ᾽ αὐτῷ.

Rom. 13. 12. 2 Cor. 6. 7. Col. 3. 12. 1 Thess. 5. 8. a Luke 22. 53. John 12. 31. & 14. 30. supra 2. 2. Col. 1. 13.

Τὸ λοιπὸν, ἀδελφοί μου, ἐνδυναμοῦσθε ἐν Κυρίῳ, καὶ ἐν τῷ κράτει 10
τῆς ἰσχύος αὐτοῦ· [z] ἐνδύσασθε τὴν πανοπλίαν τοῦ Θεοῦ, πρὸς τὸ 11
δύνασθαι ὑμᾶς στῆναι πρὸς τὰς μεθοδείας τοῦ διαβόλου. [a] Ὅτι οὐκ 12
ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχὰς, πρὸς

ἀπειλὴν, which word is often in the Sept. used of anger and angry objurgation; and we *might* here take it to mean "a threatening objurgatory demeanour." Ἀνιέντες will then signify *forbearing* (as in Ps. xxxvii. 8. "leave off wrath, let go displeasure"), or *moderating* it, as the Margin has it. Thus, however, the Article will have no force; and, after a careful examination of all the passages of the Classics, where I could meet with the word, I find no instance of the Article being used without some *reference*. Now, as ἀνιέναι often in the Scriptural writers signifies to *remit*, but scarcely ever to *leave off*, I am inclined to think that the sense is, "remitting the severity of punishment you had threatened," or intended, or which is denounced by the Law. So in Æn. Mag. Eq. i. 14. ἡ ἀπειλὴ signifies the punishment awarded by Law. Also Plutarch Alex. cited by Wets.: ὡς δὲ ἔωρα τὸν ἵππον ἀφεικότα τὴν ἀπειλὴν, "had shaken off all fear of the punishment denounced." This interpretation is placed beyond doubt by the words following; the argument being, "Show a forgiving spirit towards your bond-servants, knowing that you stand in great need of forgiveness from that common Master in heaven, in whose sight you are equally servants, and who will make no distinction of persons."

10 — 17. The Apostle here draws his practical exhortations to a close, by an admonition expressed in a figure derived from military affairs. As the *soldiers* of Christ, the Ephesians are called upon to stand firm against their various spiritual enemies, in the exercise of all the Christian virtues and graces; (see 2 Cor. vi. 6. and Notes) aptly designated by the *panoply*, or complete suit of armour provided for every true believer; clothed in which they were to fight under the banners of the great Captain of their salvation against Sin, the world, the flesh, and the Devil. *Without* this they would have been unequal to the contest; and they can only be strong *in the Lord* by seeking *his* strength, as communicated by his Holy Spirit, and to be obtained by the "prayers of faith" to the throne of Grace.

Ἐνδυναμοῦσθε ἐν Κυρ., &c. has the same sense as κραταιοῦσθε in a kindred passage of 1 Cor. xvi. 13. Κρατ. τ. ἰσχ. may be rendered "through the force (i. e. efficacy) of his strength." The Apostle first compares *generally* the strong motives to steadfastness in the profession of the Gospel, supplied by the consolation and aid it imparts here, and the glorious hopes it reveals hereafter. He then *follows up* this military metaphor, evolving it into a kind of *spiritual allegory*, in which he compares the spiritual arms with which the Christian ought to be furnished with the panoply of the Greeks.

11. τοῦ Θεοῦ, i. e. as it were supplied by God, just as the πανοπλία of the ancients (on which see Montfauc. Antiq. Expl. vol. iv. p. 21) was by the monarch, or the state. Στῆναι (to withstand, oppose) is properly applied to *persons*, but metaphorically to *things*, when closely connected with persons. Μεθοδ. must, in this context, be regarded as a military term, denoting *manœuvres*; especially as in some passages cited by the Commentators μέθοδοι and τέχναι are used as synonymous. See supra iv. 14. and Note.

— τοῦ Διαβόλου.] I have in Rec. Syn. shown that it is in vain many recent Commentators endeavour to exclude all notion of Diabolical agency, by explaining Διαβ. to mean an *adversary*; since, when taken in conjunction with what follows, and what we find in other parts of Scripture, we cannot but recognise a reference to the great Author of Evil, and consequently a proof of his *personality* and *power*. There may, however, be a reference, though only a subordinate one, to the arts of malicious adversaries; not only Jews and heathens, but also those of the false Judaizing teachers.

12. ὅτι — ἡ πάλη.] Literally, "for to us the contest is not with," &c. Πάλη is properly a *gymnastic* term; but the Apostle often unites military with agonistic metaphors; and here the *agonistic* is not less suitable than the military. Though the Philological Commentators have failed to exemplify this, I can refer to a similar passage of Max. Tyr. Diss. v. 9. vol. i. 79. Ed. Reisk. where we have mention of Socrates wrestling with *Melitus*, with *bonds*, and *poison*: next the philosopher Plato, wrestling with a tyrant's anger, a rough sea, and the greatest dangers; then Xenophon, struggling with the prejudices of Tissaphernes, the snares of Ariæus, the treachery of Meno, and royal machinations: and, lastly, Diogenes, struggling with adversaries even more formidable, namely, poverty, infamy, hunger, and cold. Also Ælian V. H. ix. 41. says of Pausanias, who was stoned to death in the temple of Minerva, διεπάλαιε τῷ λιμῷ.

Αἷμα καὶ σάρκα sub. μόνον, "merely human enemies," ἀνθρώπους ὁμοιοπαθεῖς ἡμῖν καὶ ἰσοδυνάμους, as Theophyl. explains; namely, as opposed to Dæmoniacal foes. See Matt. xvi. 17. and Gal. i. 16. So Heb. ii. 14. πάλη πρὸς σάρκα. That Dæmoniacal opponents are adverted to is clear by the force of the *antithesis*, as also from the τὰ βέλη τοῦ πονηροῦ at v. 16. By τὰς ἀρχὰς — πρὸς ἐξουσίας, the best Expositors, ancient and modern, are agreed, must be meant (by an *anthropopathia* frequent in the case of good angels) the various orders of evil angels (as is plain from the τοῦ Διαβόλου in the preceding verse) who had long revolted from, and been in opposition to, God and his kingdom. See Rom. viii. 38. and Note. The words πρὸς τοὺς κοσμ. τ. σκ. τ. αἰ. τ. are by some recent Commentators supposed to refer to the *Jewish rulers*. See, however, Rec Syn. It should seem that they are merely meant to designate more particularly the fore-mentioned *evil angels*; and show *how* they are connected with this world, and are enabled to oppose the supporters of the truth; namely, as being the Rulers and directors of the spiritual darkness of this world; namely, of those who uphold ignor-

τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου,
13 πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις. [b] Διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ Θεοῦ, ἵνα δυνηθῆτε ἀντιστῆναι ἐν τῇ
14 ἡμέρᾳ τῇ πονηρᾷ, καὶ ἅπαντα κατεργασάμενοι στῆναι. [c] Στῆτε οὖν, περιζωσάμενοι τὴν ὀσφῦν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώ-
15 ρακα τῆς δικαιοσύνης, καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἑτοιμασίᾳ τοῦ
16 εὐαγγελίου τῆς εἰρήνης· ἐπὶ πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσεσθε πάντα τὰ βέλη τοῦ πονηροῦ τὰ πεπυρωμένα
17 σβέσαι. [d] Καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε, καὶ τὴν

[b] 2 Cor. 10. 4.
[c] Isa. 11. 5. & 59. 17. Luke 12. 35. 2 Cor. 6. 7. 1 Thess. 5. 8. 1 Pet. 1. 13.
[d] Isa. 59. 17. 1 Thess. 5. 8. Heb. 4. 12. Rev. 1. 16. & 2. 16. & 19. 15.

ance and vice in this world. Κοσμοκ. is a strong term, properly used of the *Emperors* of Rome, the Kings of Persia, and other powerful monarchs. So Satan is in John xii. 31. called ἄρχων τοῦ κόσμου τούτου, and examples of this use are adduced by Wets. from the Rabbinical writers. Irenæus, too, says, Διάβολον, ὃν καὶ κοσμοκράτορα καλοῦσιν, plainly alluding to the present passage, and consequently confirming the common interpretation.

The next words πρὸς τὰ πνευμ., &c. must be regarded in the same light as the preceding clause, and are, I think, explanatory of what was there said; τῆς πονηρ. being exegetical of τοῦ σκότους. Thus τὰ πνευμ. is rightly explained as equivalent to τὰ πνεύματα; which is confirmed by the Syr. Version. There is, I conceive, an ellipsis of πράγματα, suggested by the foregoing imagery. Τῆς πονηρίας is, by Hebraism, for πονηρά.

— ἐν τοῖς ἐπουρ.] Of these words the sense is disputed. See Recens. Synop. Some would supply πράγμασι, i. e. in things relating to heaven and the Gospel; which sense is ably maintained by Chandl. Perhaps, however, there is no sufficient reason to abandon the common interpretation, by which the ellipsis is supposed to be μέρεσι, designating (according to the opinions of the Jews) the abode of those spirits in the aerial regions, and before mentioned supra ii. 2, where see Note.

13. τῇ ἡμ. τῇ πον.] i. e. the day of persecution and temptation. See v. 16. The concluding στῆναι, as antithetically opposed to the ἀντιστ. before, must denote "to stand triumphant over, survive the contest." So Thucyd. v. 102. καὶ ὑμῖν τὸ μὲν εἶξαι εὐθὺς ἀνέλπιστον, μετὰ δὲ τοῦ δρωμένου ἔτι καὶ στῆναι ἐλπὶς ὀρθῶς, where see my Note, and Note on 2 Cor. iv. 8. Perhaps the Apostle had in view Ps. 20, 8. (Heb.) "Some put their trust in chariots, and some in horses; but we will remember the name of the Lord our God. They are brought down, and fallen; but we are risen, and stand upright." Where the Sept. has ἀνέστημεν καὶ ἀνορθώθημεν. But the true sense of קמנו is, I think, that expressed by Pisc. and Gigeus. *stitimus* (or *stamus*) *immoti et victores*. See Josh. 7, 12. Dan. 7, 4. The next word ונתעודד is exegetical of the preceding, and it is well rendered by Tirin. *consistimus*. It would have been better rendered, in the Greek, by ὀρθοὶ ἱστάμεθα. Κατεργ. is not well rendered "having done, effected, or accomplished [all things]." It is well explained by Beza, Zanch., Kypke, Wets., Koppe, Schleus., and Wahl, "having conquered all our enemies," (neut. for masc.) namely, those above adverted to.

14. The Apostle repeats for the *third* time this exhortation, and that in order to develope the nature of the duty, by tracing its various parts. In the *accommodation* of the figure we may observe admirable skill and address. Στῆτε signifies "stand to your arms!" the first thing soldiers learn. Περιζωσάμενοι, for περιζ. τ. ὀ. ὑ. ἐ. ἀ. ὡς ζωστῆρι, or περιζώματι. There is an allusion to the belts, with which the flowing vests of the Orientals required to be girded up for any active employment.

— ἐν ἀληθείᾳ] "truth and sincerity," true and sincere belief, the bracer up and support of religious constancy. Similar metaphors occur in Philo Jud. and Josephus. By δικ. must here be meant the constant practice of the moral and Christian virtues, which would be the surest safeguard against the calumnies of Pagan adversaries; and it would also be the best internal support, and far more potent than the *nil conscire sibi* of the heathen Poets.

15. καὶ ὑποδησάμενοι — εἰρήνης.] Of this difficult passage the most probable interpretations are detailed in Rec. Syn., where, I think, it has been fully shown that the following is the true sense of the passage: "And [like as soldiers have their feet shod with sandals armed with iron, as a preparation, or defence, against the roughness, and a security against the slipperiness, or miriness of the roads,] so do *ye* arm yourselves against the slippery temptations of your Christian course, by being, as it were, shod with the preparation and defence supplied by the Gospel of peace (i. e. which alone gives peace), even the strong motives to constancy in religion and a holy life, supplied by the Gospel."

16. ἐπὶ πᾶσιν] "above all," or rather upon or over all. At ἐν ᾧ δυνήσεσθε — σβέσαι there is no *incongruity*, as some suppose, in the metaphor. The βέλη πεπυρ. (more properly termed βέλη πύροφορα, or οἰστοὶ πυροφόροι; though πεπυρωμένα βέλη occurs in Apollodorus) were slender arrows of cane, to which ignited combustible matter was attached, which when shot would set on fire wood-work, tents, &c. Now it was the aim of the persons so assailed to intercept and quench these burning arrows. And that could by nothing be so effectually done as by the use of their *shields*; which would extinguish them, — since they were easily put out by a sudden jerk, and required only some soft substance on which to fix themselves. Of course, the term will here denote *sharp trials*, and *strong temptations*. With the θυρεὸν τῆς πίστεως I would compare Ps. xviii. 35. ὑπερασπισμοὶ σωτηρίας and Æschyl. Ag. 1412. ἀσπὶς θράσους.

17. τοῦ σωτηρ.] for τῆς σωτηρίας, as in Is. xxxviii. 11. Ps. lxxxiv. 7. Luke ii. 30; iii. 6. Acts

e Matt. 24. 42. & 25. 13. Col. 4. 2, 4. Luke 18. 1. Rom. 12. 12. Col. 4. 2. 1 Thess. 5. 17.
f Acts 4. 29. Col. 4. 3. 2 Thess. 3. 1.
g Acts 28. 20. 2 Cor. 5. 20.
h Acts 20. 4. Col. 4. 7, 9. 2 Tim. 4. 12. Tit. 3. 12.
i 2 Tim. 4. 12.

μάχαιραν τοῦ Πνεύματος, ὅ ἐστι ῥῆμα Θεοῦ· [e] διὰ πάσης προσευχῆς 18
καὶ δεήσεως προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι· καὶ εἰς αὐτὸ
τοῦτο ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσει καὶ δεήσει περὶ πάντων
τῶν ἁγίων, [f] καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθείη λόγος ἐν ἀνοίξει τοῦ 19
στόματός μου, ἐν παῤῥησίᾳ γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου,
[g] ὑπὲρ οὗ πρεσβεύω ἐν ἁλύσει· ἵνα ἐν αὐτῷ παῤῥησιάσωμαι, ὡς δεῖ 20
με λαλῆσαι.
[h] Ἵνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ᾽ ἐμέ, τί πράσσω, πάντα ὑμῖν γνω- 21
ρίσει Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος ἐν Κυρίῳ·
[i] ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν, καὶ 22
παρακαλέσῃ τὰς καρδίας ὑμῶν. Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ 23
πίστεως ἀπὸ Θεοῦ Πατρὸς καὶ Κυρίου Ἰησοῦ Χριστοῦ! Ἡ χάρις 24
μετὰ πάντων τῶν ἀγαπώντων τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν
ἀφθαρσίᾳ! ἀμήν.

xxviii. 28. Here it must mean the *hope* of salvation, as in 1 Thess. v. 8. ἐνδυσάμενοι περικεφαλαίαν ἐλπίδα σωτηρίας. Τοῦ Πνεύμ. must (notwithstanding what some recent Commentators say) denote the *Holy* Spirit: and ῥῆμα Θεοῦ, denote both the revelation of the Holy Spirit to man in the Scriptures of the O. T., and also in the promulgation of the Gospel of Christ with such glorious power in that age. Now *this* would supply the best offensive weapon against all the attacks of adversaries, as supplying abundant matter to refute every objection.

18. By engrafting this on what immediately preceded, the Apostle intends to suggest *the mode* by which the sword of the Spirit can be made effectual. The prayer, however, must be *real* prayer; supplicatory, if need be, but always hearty and fervent, and *persevered* in to the utmost (which is meant by ἐν πάσῃ προσκ.), at *all* seasons, early and late. To earnest application for spiritual aid under various trials, they are to add prayers for the support and welfare of Christians in *general*.

19. The λόγος is interpreted by some of a *power of speaking*; by others of *permission to speak*; by others of *opportunity to speak*. The second sense seems preferable, especially as the *third* is, in some measure, contained in it. And it is confirmed by the parallel passage of Col. iv. 3. ἵνα Θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου. The ἐν ἀνοίξει—παῤῥησίᾳ should, I think, be rendered "by opening my mouth with freedom." Probably St. Paul expected soon to be brought to a public hearing, and then to be permitted to vindicate both himself and the Gospel. On μυστ. τοῦ εὐαγγ., see Note on 1 Cor. ii. 7, Abp. Whately's Essay on the difficulties of St. Paul's writings, p. 209, and Hooker's Eccl. Pol. p. 11.

20. πρεσβεύω] i. e. "I act the part of πρεσβεύς, or *ambassador*." So ὑπὲρ Χρ. πρεσβεύομεν at 2 Cor. v. 20. In ἐν ἁλύσει there is thought to be an allusion to the custom of all nations, to hold inviolate the person of an *Ambassador*. Whenever ἁλ. is used with ἐν, it has a *generic* sense, to denote *chains*, or, figuratively *imprisonment*. So here the Peschito Syr. renders, "in catenis." And even *Wakefield*, who so often errs by inserting an *a* where no Article is expressed in the Greek, *here* renders "in chains." The word is often in the Versions of the O. T. by Sym., Aquila, and Theod., used in the *singular* to express the Hebrew terms in the *plural*.

21. τί πράσσω.] This is exegetical of the τὰ κατ᾽ ἐμὲ scil. πράγματα before. It is a *popular* phrase occurring also in 1 Sam. xvii. 18. Ὁ ἀγαπητὸς should not be rendered "*a* beloved," as in almost all our Versions; for that is neglecting the Article; nor "*the* beloved," with Wakef.; though the common Version so renders at Rom. xvi. 12. Περσίδα τὴν ἀγαπητήν, and 3 John. i. Γαΐῳ τῷ ἀγαπητῷ. It is clear from Rom. xvi. 12. that the Article cannot be meant to mark *notoriety*, or celebrity, and therefore *the* cannot be tolerated. It is, I conceive, used for the possessive pronoun. Thus in Philem. 1 & 2 our common Version rightly renders φιλ. τῷ ἀγαπητῷ and Ἀπ. τῇ ἀγ. by "our beloved Philemon, and our beloved Appia." In fact, there is in these cases an ellipsis of ἐμοῦ or ἡμῶν, which is *supplied* in Acts xv. 25. Rom. xvi. 5, 3 & 9. 2 Pet. iii. 15. The pronoun belongs to the subst. ἀδελφὸς or ἀδελφὴ omitted, which is *expressed* at 2 Pet. iii. 15, and the present passage. Thus at Rom. xvi. 12. and 3 John 1 & 2. the pronoun should be supplied, as is done in the Peschito Syr.

23. ἀγάπη μετὰ πίστ.] i. e. faith *united* with love and charity; in which, it seems, they had been deficient. See Gal. v. 6, and comp. 2 Pet. i. 5.

24. ἐν ἀφθαρσίᾳ.] With sincerity and truth.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΦΙΛΙΠΠΗΣΙΟΥΣ ΕΠΙΣΤΟΛΗ.

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1 Ι. [k] *ΠΑΥΛΟΣ καὶ Τιμόθεος, δοῦλοι Ἰησοῦ Χριστοῦ, πᾶσι τοῖς* k 1 Cor. 1. 2.
ἁγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις, σὺν ἐπισκόποις καὶ
2 *διακόνοις.* [l] *Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν, καὶ* l Rom. 1. 7. 1 Pet. 1. 2.
Κυρίου Ἰησοῦ Χριστοῦ. m Rom. 1. 9, 10. 1 Cor. 1. 4.
3 [m] *Εὐχαριστῶ τῷ Θεῷ μου ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν, πάντοτε ἐν* Eph. 1. 15. Col. 1. 3.
4 *πάσῃ δεήσει μου ὑπὲρ πάντων ὑμῶν μετὰ χαρᾶς τὴν δέησιν ποιούμε-* 1 Thess. 1. 2. 2 Thess. 1. 3.

This is evidently one of the later Epistles of St. Paul; though on its precise date no little difference of opinion exists. Some fix it to A. D. 58; others as late as 65. The most probable date seems to be that of 62; since it was evidently written during St. Paul's first imprisonment at Rome. The church of Philippi was founded by St. Paul, A. D. 50 (Acts xvi. 9—14); and that he again visited them in 57, we learn from Acts xx. 6. They had been all along very liberal in imparting to him of their substance; and had, on various occasions, aided him with money, (though but a poor community) that he might be enabled to carry on his great designs for the evangelization of the principal cities of Greece and Asia Minor, without incurring the imputation of interested motives, by becoming chargeable to his converts. Accordingly, when they heard of his imprisonment at Rome, they evinced the same good dispositions towards him as formerly; and sent Epaphroditus, one of their Presbyters, with a present for the relief of his necessities, which, it appears from the Epistle, were great. The more immediate purpose of this Epistle (sent on the *return* of Epaphroditus) was to return thanks to the Philippians for their kindness. That it was written during his imprisonment at Rome, is plain from i. 7. 13. iv. 22.; and from various intimations in it, (i. 12. ii. 26.) it appears to have been written towards the end of his first imprisonment, and consequently at the close of 62, or the early part of 63. Of this Epistle the genuineness has never been doubted. The *purpose* of it was to express to the Philippians his feelings of gratitude for their bounty, and his esteem and affection for their zeal and Christian virtue; and at the same time to confirm them in the pure faith of Christ, to caution against Judaizing teachers, and encourage them to continue to walk worthy of their high calling. The general character of the Epistle is that of unqualified commendation, in a style singularly animated and affectionate.

C. I. 1. ἐπισκόποις.] On this word see the Note on Acts xx. 17. 28. and especially the elaborate Note of Whitby, who (inter alia) observes: "The Greek and Latin Fathers with one consent declare that the Apostle here calls their Presbyters their bishops." So Chrys., Theodoret, Œcum., and Theophyl., among the Greeks, and, among the Latins, St. Jerome, Pseudo-Ambrosius, Pelagius, and Primasius; and that not only for the above-mentioned reasons, that "there could be but one Bishop, properly so called, in one city;" but for another, alleged by them all, viz. that *τέως ἐκοινώνουν τοῖς ὀνόμασι*, "then the names were common to both orders," the Bishops being called Presbyters, and the Presbyters Bishops. "And this (Theodoret says) is manifest in this place, because he adds here *Deacons* to the Bishops, making no mention of their Presbyters." (Whitby.) Notwithstanding what has been so confidently asserted, that there was no distinction between Presbyters and Bishops until some time after the Apostolical age; the profoundly learned Bingham, in his Eccl. Antiq. L. ii. 1. seems to have satisfactorily proved the existence of a power in the Apostolic age itself, *equivalent* to that of Bishops; and, in the next age to the Apostolical, both the exercise of the *power*, and the assumption of the *title* of Bishop. The term, it may be observed, was at length appropriated to denote, what we understand by *Bishop*, and was probably so employed with reference to Is. lx. 17. Sept. *δώσω τοὺς ἄρχοντάς σου ἐν εἰρήνῃ, καὶ τοὺς ἐπισκόπους σου ἐν δικαιοσύνῃ.* See more in Note on Acts xx. 17. 28.

2—4. See Rom. i. 7—9. and Notes. And on *εὐχαρ. τ. Θ.* see Note on Eph. i. 15, 16.

4. *Δεήσει* is *not*, as some say, synonymous with *προσευχῇ*, but denotes *supplicatory* prayer, or *intercession*. *Τὴν δέησιν* may be rendered "the, or my

νος, ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον, ἀπὸ πρώτης ἡμέρας ἄχρι 5
τοῦ νῦν. [n] Πεποιθὼς αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον 6
ἀγαθὸν, ἐπιτελέσει ἄχρις ἡμέρας Ἰησοῦ Χριστοῦ. [o] Καθώς ἐστι δίκαιον 7
ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ
ὑμᾶς, ἔν τε τοῖς δεσμοῖς μου καὶ τῇ ἀπολογίᾳ καὶ βεβαιώσει τοῦ
εὐαγγελίου, συγκοινωνούς μου τῆς χάριτος πάντας ὑμᾶς ὄντας. [p] Μάρ- 8
τυς γάρ μου ἐστὶν ὁ Θεὸς, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις
Ἰησοῦ Χριστοῦ. Καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλ- 9

n John 6. 29. 1 Thess. 1. 3.
o Ephes. 3. 1. & 4. 1. Col. 4. 3, 18. 2 Tim. 1. 8. Heb. 13. 3.
p Rom. 1. 9. & 9. 1. 2 Cor. 1. 23. & 11. 31. Gal. 1. 20. 1 Thess. 2. 5. 1 Tim. 5. 21. 2 Tim. 4. 1.

supplication." The meaning is, that whenever he offers up supplication for them, he offers it up for them always with joy. This is confirmed by the Syr. Version.

5. *ἐπὶ τῇ κοιν. ὑ. ε. τὸ εὐαγγ.*] On the sense of these words no little difference of opinion exists. The ancient, and some eminent modern Expositors (as Œder, Michael., Wells, Pyle, Hardy, Storr., and Wakef.), assign the following as the sense, "for your liberality in contributing to the furtherance of the Gospel;" citing in proof of this signification of *κοιν.* several passages, the most apposite of which is 2 Cor. ix. 13. *ἁπλότης τῆς κοινωνίας εἰς αὐτούς.* That, however, will only justify the use as applied to *persons*, not *things*. In fact, such a sense would be (I agree with Mr. Scott) neither sufficiently important, nor in the Apostle's manner. It is better, with most eminent modern Expositors (as Crell., Sclater, Whitby, Grot., Menoch., Heins., Macknight, Valckn., Rosenm., Scott, and Vater, supported by the authority of the Syr., Vulg., and other ancient Versions, and also nearly all our English Translators), to suppose the sense to be "for your participation in [the blessings of] the Gospel." This signification of *κοινωνία* is far more frequent than the other, and needs no proof. It is, indeed, urged that thus *εἰς* will here be used for *ἐν*; which would be rather harsh. Yet many examples of that use may be seen in Schleus. and Wahl. In the present case, however (and in most of the examples adduced), there is not so much a use of *εἰς* for *ἐν*, as a blending of two modes of expression. Thus the sense will be, "that you have been converted to the Gospel, and are become partakers of its blessings;" *implying* that they had been *constant* in the profession of the faith; which Schleus. and others wrongly make the *only* sense, though it can only be a *secondary* one. Ἀπὸ *πρώτης ἡμ.* (scil. *τῆς κοινωνίας ὑμῶν*), refer to and are exegetical of *πάντοτε μετὰ χαρᾶς τὴν δέησιν π.*, q. d. "And this I have done, from," &c.

6. *πεποιθὼς*, &c.] This states the *grounds* of his gladness in praying for them. Ἔργον ἀγαθὸν, may be understood *either* of *faith in embracing the Gospel; or*, of *reformation and sanctification by the Gospel;* which is supported by the absence of the Article at *ἀγαθὸν*, and is more agreeable to the next words. In *ἐπιτελέσει* there is a *significatio prægnans:* the full sense being, "will go on with it unto, and finish it at," &c., i. e. "will carry it forwards till it," &c. See the Note on a kindred passage of 1 Cor. i. 8. *ὃς βεβαιώσει ὑμᾶς ἕως τέλους*, &c., where the end of our mortal course and the coming of Jesus Christ are considered as the same; the period of death and that of judgment being, to all practical purposes, the same.

7. *καθώς ἐστι — ὑμᾶς.*] Of this verse, which involves no little obscurity, Abp. Newc. offers the following version: "As it is right for me to think this of you all, because I have you in mine heart, and because both in my bonds, and in my defence of myself, and my confirmation of the Gospel, I have you all joint-partakers of the favour bestowed on me." But, according to this interpretation, no tolerable sense can be assigned to *συγκοιν. μου τῆς χάριτος*; for to explain it, as he does, of participation, by sympathy, in the favour extended towards him, is not a little frigid. And this repetition *ἀπὸ τοῦ κοινοῦ* of *ἔχω ἡμᾶς* is exceedingly harsh. As to the *common* version here, it cannot be justified, since it compels us to adopt a most harsh explanation of *συγκ. μου τῆς χάριτος.* In short, much of the perplexity in this passage has been occasioned by connecting *ἔν τε δεσμοῖς — εὐαγγ.* with the words *following*, when, in fact, they belong to those *preceding;* though they are in some measure *parenthetical.* And so they were taken by the Pesch. Syr. Translator, and in modern times, by Mackn. and Heinrichs. In the words following, *συγκοινωνούς μου τῆς χάριτος πάντας ὑμᾶς ὄντας* there is, as it were, a *resumption* of the construction, interrupted by the *ἔν τε τοῖς δεσμοῖς — εὐαγγ.*, q. d. *διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς ὄντας συγκοινωνούς μου τῆς χάριτος*, which must be repeated, with a slight change of sense in *καρδίᾳ.* The Apostle means to say, that it was but natural and proper (Acts iv. 19.), that he should be thus affected towards them (with reference to *πάντοτε — τὴν δέησιν ποιούμενος* at v. 4.) making continual and joyful remembrance of them in his prayers, because he had them in his mind at all times, in the most trying situations, "sive (to use the words of Heinrichs) sit in carceris solitudine, sive extra carcerem, sit coram judicibus:" and because he had them in his heart (bore a heartfelt affection for them; see 2 Cor. vii. 3. and Note), "inasmuch as they were all co-partakers with him of the grace bestowed on him, and acting on the same principles; which constituted the strongest of all bonds of affection." "The Apostle (says Wolf) felt a peculiar affection for the Philippians from seeing them partakers of the same benefits from God, which he himself gratefully acknowledged." And this is especially to be numbered among the several arguments to *φιλαδελφία* or brotherly love, as appears from Eph. iv. 4. seqq.

8. *γάρ.*] This refers to the *διὰ τὸ ἔχειν ὑμᾶς* in the preceding verse, q. d. "[I say I have you in my mind, and bear you in my heart]; for," &c. On *μάρτ.* see Rom. i. 9. and Note. Ἐπιπ. is a stronger term than *ἔχειν ἐν καρδίᾳ.*

9—11. Here there is a sort of compendium, by specimen, of the prayers which he is accustomed to address to God on their behalf. By *ἀγάπη* is meant, not "love to himself," as some

10 λον καὶ μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει· [q] εἰς τὸ [q Rom. 2. 18.]
δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ἦτε εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς
11 ἡμέραν Χριστοῦ, [r] πεπληρωμένοι καρπῶν δικαιοσύνης τῶν διὰ Ἰησοῦ [r John 15. 4, 5, 8. Eph. 1. 12, 20 & 2. 10.]
Χριστοῦ, εἰς δόξαν καὶ ἔπαινον Θεοῦ.
12 Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοὶ, ὅτι τὰ κατ' ἐμὲ μᾶλλον εἰς
13 προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν· ὥστε τοὺς δεσμούς μου φανεροὺς
14 ἐν Χριστῷ γενέσθαι ἐν ὅλῳ τῷ πραιτωρίῳ καὶ τοῖς λοιποῖς πᾶσι, [s] καὶ [s Eph. 3. 13. 1 Thess. 3. 3.]
τοὺς πλείονας τῶν ἀδελφῶν ἐν Κυρίῳ, πεποιθότας τοῖς δεσμοῖς μου,

Expositors, ancient and modern, suppose; but, in its most extensive sense, love of God, his religion, commands, &c., and of man for God's sake; in fact, the *principle* of love so finely described in 1 Cor. xiii. Ἐπιγν. denotes knowledge generally, but especially of divine things. So the Syr. adds *spirituali*. Αἰσθ. signifies that quick perception of truth or falsehood, right or wrong, which corresponds to what we call *judgment*. The Apostle here prays that their knowledge and understanding may keep pace with increase of love and affection; since, by that means, Christian love produces better fruits. They had, it seems, been from the first docile, well-disposed, and kind-hearted. But, as would appear from the words following, their simplicity had been somewhat abused by crafty false teachers, chiefly Judaizers, &c.; for to these there seems an allusion. So Theophyl.: ἵνα μὴ ἁπλῶς πάντας ἀγαπᾶτε, ἀλλὰ μετὰ δοκιμασίας, καὶ γνώσεως, καὶ κρίσεως. And Theodoret: Εὔχομαι δὲ καὶ τὴν ἀγάπην ὑμῶν ἐπιδοσιν λαμβάνειν ἀεὶ, καὶ γνώσεως ὑμᾶς ἐμφορεῖσθαι, καὶ διακρίσεως· ἐνταῦθα δὲ τοὺς ἀπατεῶνας ἐκείνους ᾐνίξατο, καὶ διὰ τῆς εὐχῆς τὸ πρακτέον αὐτοὺς διδάσκει, ὥστε γινώσκειν τίς μὲν ἀληθὴς διδασκαλία· τίς δὲ τῆς ἀληθείας ἐστερημένη. The above view I find supported by the opinion of the learned and acute Pierce in loco.

10, 11. δοκιμάζειν.] This refers to the *result* or effect of knowledge and discernment, in that *experience*, which often enables us to decide at once on the comparative excellence of things:

"Which (says Milton) doth attain
To something like prophetic strain."

The expression δοκιμ. τὰ διαφέροντα *may* signify, as some explain, to *approve* (i. e. to put to proof and ascertain by trial) the things which excel, i. e. the *excellence* of any thing. But, from what goes before, it seems rather to mean (as the best Expositors are agreed) "to *distinguish between*, and, after examination, *decide* upon things which *differ*;" a signification of δοκιμ. occurring in Rom. ii. 18. 1 Cor. iii. 13. and confirmed by Theodoret. St. Paul seems to have *especial* reference (as many eminent Commentators suppose), to the genuine Gospel, as compared with the adulterated one, preached by the false teachers, Judaizers, and others. Εἰλικ. has reference to purity of faith and doctrine; ἀπρόσκ. to integrity and rectitude of conduct. So Acts xxiv. 16. ἀπρόσκοπον συνείδησιν ἔχειν. Thus it is nearly equivalent to ἄμεμπτοι at ii. 15. Εἰς ἡμέραν Χρ. must denote the end of their Christian course. See Note supra v. 6. The words πεπληρ. κ. δ. are a further developement of the idea contained in the preceding clause, and represent the good works as being *abundant* as well as excellent; and thereby evincing the purity of the tree of faith which produced them. By διὰ Ἰ. Χ. it is hinted that these works are, however, only the effects of *his grace*, and accepted through his mediation. Εἰς δόξ. κ. ἔ. Θ., "would redound to the glory of Christ and the recommendation of his religion."

For καρπῶν — τῶν several MSS. of the Western recension and some Versions have καρπὸν — τὸν, which was preferred by Beng., Storr, and Heins., and has been received into the text by Griesb. and Knapp: but without sufficient reason; since the use of the singular seems to have arisen from an inattention to the idiom of the Latin language, by which the word *fructus* rarely occurs in the *plural* in a metaphorical sense. As to the other Versions, they are chiefly such as usually follow the Vulgate; and the MSS. are such as *Latinize*. Not to mention that ω and ο are perpetually confounded. The common reading, too, is more agreeable to the style of the N. T. (see James iii. 17.) and is supported by the authority of the Pesch. Syr. Version. And although καρπὸν — τὸν be the more *difficult* reading, and on that account has been adopted, — yet even that rule is not applicable, where a manifest violation of propriety is involved.

12 — 14. So far from his imprisonment, and other trials and afflictions, proving (as they might apprehend) *obstructions* to the progress of the Gospel, he declares that they have conduced rather to its *promotion*. Ἐλήλ., for ἀπέβησεν, "cessit in," "have tended to;" as Mark v. 26. The words ὥστε τοὺς δεσμούς, &c. are, I think, meant to intimate the *manner* in which this furtherance to the Gospel had arisen; ὥστε — γενέσθαι being put for εἰς τὸ γενέσθαι, and that equivalent to ἐν τῷ γενέσθαι; namely, by his imprisonment being publicly known, together with the *cause* of it — even the preaching of a religion so full of hope and consolation to men. Besides that persecution naturally *furthers* the cause it is intended to suppress, and courageous endurance of persecution for religion's sake recommends it, by showing its reality, and displaying its efficacy.

— ἐν ὅλῳ τῷ πραιτωρίῳ.] Πρ. is by some supposed to mean the *camp or quarters of the Prætorians*; by others, the *Palace called Prætorium*, being the residence of the military Governor of Rome, the commander of the Prætorian bands, the body guards of the Emperor. The sense seems to be: "to those of the Prætorian bands, and to all other persons." Yet see Pierce, who ably defends the common version, and the other interpretation.

16, 17. These verses are explanatory of the preceding: v. 16. of the τινὲς μὲν, &c., and v. 17. of the τινὲς δὲ, &c. Though in several MSS. of the Western recension, Versions, and Fathers, the verses are *transposed*; which method has been approved by most Critics, and adopted by Griesb., Knapp, Vater, and Heinrichs. But with-

περισσοτέρως τολμᾶν ἀφόβως τὸν λόγον λαλεῖν. Τινὲς μὲν καὶ διὰ 15
φθόνον καὶ ἔριν, τινὲς δὲ καὶ δι᾽ εὐδοκίαν τὸν Χριστὸν κηρύσσουσιν.
οἱ μὲν ἐξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν, οὐχ ἁγνῶς, οἰόμενοι 16
θλῖψιν ἐπιφέρειν τοῖς δεσμοῖς μου· οἱ δὲ ἐξ ἀγάπης, εἰδότες ὅτι εἰς 17
ἀπολογίαν τοῦ εὐαγγελίου κεῖμαι. Τί γάρ; πλὴν παντὶ τρόπῳ, εἴτε 18
προφάσει εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλεται· καὶ ἐν τούτῳ χαίρω,
t 2 Cor. 1. 11. ἀλλὰ καὶ χαρήσομαι. [t] Οἶδα γὰρ ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτη- 19
ρίαν, διὰ τῆς ὑμῶν δεήσεως καὶ ἐπιχορηγίας τοῦ Πνεύματος Ἰησοῦ
u Rom. 5. 5. Χριστοῦ, [u] κατὰ τὴν ἀποκαραδοκίαν καὶ ἐλπίδα μου, ὅτι ἐν οὐδενὶ 20

out sufficient reason; for though the transposed order is more agreeable to *Classical* usage (by which *μὲν* is referred to the nearer, and *δὲ* to the more remote, and is found in 2 Cor. iii. 16.), yet the other is more agreeable to *Scriptural* usage. And, indeed, the *usual* position is the more likely to have been adopted by St. Paul, as being the more *popular* and *natural* one; by which the placing of the *two kinds of preachers* would correspond to that in v. 15. This is much confirmed by 2 Tim. ii. 20. (adduced by Rinck), where *ἃ μὲν* has reference to what *precedes*, *ἃ δὲ* to what *follows*. Such, too, I find is the view entertained by Pierce, who thinks the common order is supported by the context; "for (adds he) both in the verse before and in the verse after these, i. e. vv. 15, 18, he speaks of these two sorts; and as he in both places mentions those who acted out of envy first, it seems very probable he observed the same order in the 16th and 17th verses that come between the other."

15. This and the ensuing verses indicate the existence of a party at Rome (like that at most other places where Paul preached the Gospel) hostile to him. These are supposed to have been Judaizers, who (to use the words of Scott) "concealed part of their sentiments, and preached the substance of the Gospel, in order to form a party under their influence, and in opposition to the Apostle and his friends; that so they might gradually impose the Mosaic law on the Gentile converts." They were, in fact, worldly-minded persons, — to whom the humbling doctrines of the Gospel preached by Paul would be unacceptable. Nay, they must have been, in some measure insincere in their profession of the Gospel. Thus there were (we find by the Apostle's words) two parties of those who preached the word; one party actuated, in what they did, by envy of Paul's popularity, and by contentiousness, *δι᾽ ἔριν* (for *ἐξ ἐρίδος* or *ἐξ ἐριθείας* of the next verse: like the *οἱ ἐξ ἐριθείας* at Rom. ii. 8.; others *δι᾽ εὐδοκίαν*, out of good-will and love to man (especially Paul) for God's sake, as opposed to party spirit.

— *οὐχ ἁγνῶς*] "not from pure motives, but those of selfishness and contention;" implying, more or less, a want of sincerity in the profession of the Gospel, as is plain from the *ἐν προφάσει* at v. 18. The words *οἰόμενοι — μου* are usually supposed to mean, "They are desirous to add yet more affliction to that of my confinement, by strengthening the hands of my adversaries." But the ancient and many modern Expositors take the sense to be, "They are desirous to bring upon me severity of treatment, in addition to confinement." *Both* senses were probably intended, since either motive may have actuated different persons, or even the same persons at different times. Peirce here recognises an opposition between *οἰόμενοι* and *εἰδότες*. Ἐξ *ἀγάπης*, out of love [to me and to the Gospel]. For those who really loved the Gospel could not but love *Paul*, as being appointed for its defence. Κεῖμαι means, "am placed where I am;" q. d. "appointed to this post," or "am ordained to this ministry." So 1 Thess. iii. 3. *εἰς τοῦτο γὰρ κείμεθα.*

18—19. *τί γάρ;*] scil. *διαφέρει*; q. d. "not to enlarge on the motives of either class of persons." The *πλὴν* is not well rendered "nevertheless," or "notwithstanding." It is, I conceive, put for *πλὴν ὅτι*, which is found in several MSS. and Fathers, but doubtless from a gloss. The sense (as Grot. points out) is "Suffice it to say." Προφάσει, "with a pretended zeal;" corresponding to the *οὐχ ἁγνῶς* at v. 16. See also, 1 Cor. v. 8.

— *χαίρω καὶ χαρ.*] There is no occasion to stumble, as some do, at the Apostle's rejoicing in the spread of *error*; since we are not told that the avowed *doctrines* of the persons in question were erroneous, but only that their *motives* were not pure. At all events, there would be in any case reason to rejoice at the Gospel being made known to the Heathens. Σωτηρ., though generally understood of *salvation, may*, with Chrys., Theodoret, Menoch, Zanch, Peirce, Newc., and almost all the recent Commentators, confirmed by the Syriac Version, be interpreted of *temporal deliverance* or *welfare*. So 2 Cor. i. 6. *ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας*. Yet the words [*διὰ*] *ἐπιχορηγίας τοῦ Πνεύμ. Ἰ. Χρ.* are more in favor of the other interpretation. To remove this difficulty, the best course will be to take *σωτηρ.* in the most general sense of the word, of *benefit, welfare* (as in Acts xxvii. 34. and often), which may then be understood in the two senses of *temporal* and of *spiritual* benefit; the *former* as adverted to in *διὰ τῆς ὑμῶν δεήσεως* (comp. 2 Cor. i. 11. and Acts xii. 5.), the *latter* in *ἐπιχορηγίας τοῦ Πνεύματος Ἰ. Χρ.*, which must (notwithstanding what some recent Commentators say) mean, "by the supply of the Holy Spirit of Christ [procured by our prayers]." See Chrys. and Theophyl. and Gal. iii. 5. *ὁ ἐπιχορηγῶν ὑμῖν τὸ Πνεῦμα.* Comp. also 2 Cor. ix. 10. The Spirit is said to be *of* Christ, as being *procured* by him. See John xvi. 7. And that Christ is considered as the bestower of the Spirit, is plain from 2 Cor. iii. 17, 18. (see also John i. 16.), though, as he *proceeds from* the Father and the Son (see Matt. iii. 16. John xv. 26.), he is often called Πνεῦμα Θεοῦ.

20. *ἀποκαραδ.*] "anxious expectation," as in Rom. viii. 19. Ὅτι *ἐν οὐδενὶ αἰσχ.*, i. e. "that in no respect shall I have reason to be ashamed [by being frustrated in my endeavours], but shall rise superior to all my difficulties." See Theod. and Schleusn. The word is so used in 1 Cor. x. 8.

αἰσχυνθήσομαι· ἀλλ᾽ ἐν πάσῃ παῤῥησίᾳ, ὡς πάντοτε, καὶ νῦν μεγα-
λυνθήσεται Χριστὸς ἐν τῷ σώματί μου, εἴτε διὰ ζωῆς εἴτε διὰ θανάτου.
21 Ἐμοὶ γὰρ τὸ ζῆν Χριστός· καὶ τὸ ἀποθανεῖν κέρδος. Εἰ δὲ τὸ
22 ζῆν ἐν σαρκὶ τοῦτό μοι καρπὸς ἔργου, — καὶ τί αἱρήσομαι οὐ γνωρίζω·
23 [x] συνέχομαι * δὲ ἐκ τῶν δύο· τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι, x 2 Cor. 5. 8.
24 καὶ σὺν Χριστῷ εἶναι· (πολλῷ μᾶλλον κρεῖσσον·) τὸ δὲ ἐπιμένειν ἐν

and 1 John ii. 28. To show that he seeks not his *own* glory, in any success, he adds, μεγαλυνθ. δ Χρ. Ἐν τῷ σώματι is more energetic than ἐν ἐμοὶ would have been, since martyrs and saints are said to glorify God "in their bodies." See John xxi. 19. 1 Cor. vi. 20.

21. ἐμοὶ γὰρ — κέρδος.] The γὰρ has reference, I conceive, to a clause omitted; q. d. "[And whether one or the other shall befall, is alike to me] *for*," &c. On the sense of the words following, difference of opinion exists. The interpretation most generally adopted is that originally propounded by Airay, and afterwards recommended by Gataker, and adopted by Peirce, and, after him, by most Interpreters down to Valpy; who maintain that the meaning is (the same as in the latter clause of the preceding verse) that 'both in life and death Christ is his gain;' i. e. that his death and life are alike consecrated to Christ, as in Gal. ii. 2, Χριστὸς being considered as the *subject* of both members, and κέρδος the *predicate* of both, and the construction being as in Heb. vii. 4. Yet, after all, it may be doubted whether there was any sufficient reason to forsake the interpretation of the ancient and most modern Expositors, well expressed in the common version. — Nor is it any sufficient objection to it to urge (with Pierce) that "thus the Apostle only clears away one part of his assertion, and says nothing of the other;" for in an *acutè dictum* like the present, it were injudicious to demand a strict logical correspondence of the second member to the first. And, indeed, as Heinrichs observes, "Paulus non ad accuratiorem dirigere solet sententias." Not to say, with Doddr., that "the proposed interpretation would destroy the *antithesis*, which, in so antithetical a writer as St. Paul, would be very uncritical." In laying down the sense, we must allow something for the sacrifice of strictness of expression to *point*. The sense is undoubtedly as follows: "For my life [if I live] will be devoted to the service of Christ, and [if I die] death will be a gain to me, [since I shall be released from the miseries of this wicked world.]" According to this interpretation, τὸ ζῆν is for ἡ ζωή μου; a view of the sense supported by the Pesch. Syr. Translator. Render literally: "For my life is Christ: and if I die, a gain is it to me." See also Chrys., Theophyl., and Theodoret. On the *sentiment*, several passages are here quoted from the ancient authors, where death is spoken of as gain; and many others are adduced by me in Recens. Syn. from Ælian, Plato, Soph., and Joseph. One must here suffice, Joseph. p. 676. 31. Huds. κέρδος δ' εἰ θνήσκοιεν, τὴν συμφορὰν τὸ ζῆν ποιούμενοι.

22. εἰ δὲ τὸ ζῆν — γνωρίζω.] Here, again, is an obscurity (arising, as often, from extreme brevity) which has occasioned variety of interpretation. Mr. Valpy thinks that γνωρίζω is to be referred to both parts of the sentence; and that τί is here used for πότερον, *utrum*: rendering, "Whether to live in the flesh is profitable to me, and whether of the two I should choose, I know not." But this, I apprehend, is doing violence to the construction. The ancient, and the best modern Expositors are, with reason, agreed that the εἰ δὲ means *quod si*, But if; and the sense is well laid down by Chrys. as follows: "I said that to die would be gain to me; but if my living in the flesh be profitable [for the work of the ministry], verily which to choose I know not." And so Theodoret, and, of the moderns, Luther, Zanch., Pisc., Wolf, Rosenm., Reichar, and Heinrichs. The term ἔργον is often used of the office of a Christian teacher, as 1 Thess. v. 13., and καρπὸς signifies *fruit, utility*. Thus Heinr. well renders καρπὸς ἔργου by fructus ex munere Apost. ad augendum religionem Christ. redundans. With respect to the καὶ, it is certainly not, as Heinr. imagines, pleonastic; but as the sentence is very elliptical, so, from pathos, there is an *aposiopesis* after ἔργου; and the καὶ signifies *yea*, or *verily*. Render, "But if my life in the flesh be useful for the ministry of the Gospel [what can I say]; verily, what I should choose, I know not." Αἱρ. is for αἱρήσωμαι; on which see Win. Gr. Gr. § 25. 3. This use of γνωρίζω for γινώσκω is rare, but sometimes found in the later writers.

23. συνέχομαι δὲ ἐκ τῶν δύο.] The sense is, "for I am held in suspense between the two [motives following.]" Συνέχ. properly signifies "to be hemmed in." (See Note on Acts vii. 7, 58.) The ἐκ is for ὑπό. In ἀναλῦσαι there is a nautical metaphor; the word properly signifying to *loose cable*. Supply ἐκ τῆς σαρκὸς from the antithetical ἐν τῇ σαρκί. See Note at Luke xii. 36, and compare 2 Cor. v. 8. See also Paley's remarks, in Hor. Paul., where, among other examples of the use of ἧττον and μᾶλλον as qualifying adjectives in the Comparative, he cites, what is most apposite to the present purpose, Isocr. p. 138. πολὺ μᾶλλον κρεῖττον, which I would observe will serve to defend the correctness of frag. xiv. of the Œdipus of Euripides from the unseasonable emendation of Heath and Musgrave; for the common reading and punctuation are as correct as can be desired.

Ἐκ τῶν ἀέλπτων ἡ χάρις μείζων βροτοῖς
Φανεῖσα μᾶλλον, ἢ τὸ προσδοκώμενον.

The construction (which escaped the notice of those Critics) is: ἡ χάρις ἐξ ἀέλπτων φανεῖσα βροτοῖς, μείζων μᾶλλον (ἐστὶ) ἢ τὸ προσδοκώμενον. Thus we may dispense with the *supplementum*, brought in by Musgrave (within brackets) as the commencement of the next line. The above construction of ἐξ ἀέλπτων with φαν. is required by the context, and is confirmed by Herodo. i. 111. 3. ἐπεί τε δὲ ἀπονοστήσας ἐπέστη, οἷα ἐξ ἀέλπτου ἰδοῦσα ἡ γυνὴ, εἴρετο, &c. and Livii Hist. xxx. 10. 20. inter assiduas lacrimas unum quantumcunque *ex insperato* gaudium *adfulserat*. Μᾶλλον κρεῖσσον is called a pleonasm: but it is, in fact, a *stronger* mode of expression. See Matth. Gr. Gr. § 457. 2. 458.

For γὰρ, δὲ is rightly edited by Wets., Matth.,

y Infra 2. 24.

τῇ σαρκὶ ἀναγκαιότερον δι᾽ ὑμᾶς. [y] Καὶ τοῦτο πεποιθὼς οἶδα, ὅτι 25
μενῶ καὶ συμπαραμενῶ πᾶσιν ὑμῖν, εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν
z 2 Cor. 1. 14. & 5. 12. τῆς πίστεως· [z] ἵνα τὸ καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν 26
a Gen. 17. 1. 1 Cor. 7. 29. Eph. 4. 1. Col. 1. 10. 1 Thess. 2. 12. & 4. 1. ἐμοὶ, διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς. [a] Μόνον ἀξίως τοῦ 27
εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε· ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς,
εἴτε ἀπὼν, ἀκούσω τὰ περὶ ὑμῶν, ὅτι στήκετε ἐν ἑνὶ πνεύματι, μιᾷ
b Rom. 8. 17. 2 Thess. 1. 5. 2 Tim. 2. 11. ψυχῇ συναθλοῦντες τῇ πίστει τοῦ εὐαγγελίου. [b] καὶ μὴ πτυρόμενοι ἐν 28
μηδενὶ ὑπὸ τῶν ἀντικειμένων· ἥτις αὐτοῖς μέν ἐστιν ἔνδειξις ἀπωλείας,
c Acts 5. 41. Rom. 5. 3. ὑμῖν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ Θεοῦ. [c] Ὅτι ὑμῖν ἐχαρίσθη τὸ 29
ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν, ἀλλὰ καὶ τὸ ὑπὲρ
αὐτοῦ πάσχειν· τὸν αὐτὸν ἀγῶνα ἔχοντες οἷον εἴδετε ἐν ἐμοὶ, καὶ νῦν 30

Griesb., Knapp, Vat., and Tittm., from all the best MSS. and early Editions.

23. ἀναγκ.] Supply ἐστι, "is more needful." "A strong expression (says Loesner for *præstat.*" And he adduces a passage of Philo, where it is followed by ὠφέλιμος, as if by way of explication. To which I would add another still more to the purpose, from Appollonii Epist. 55, οὐχ οἷός τε ἐγενόμην πλείονα γράψαι· καὶ οὐδὲ (I conj. οὐδὲν) εἶχον ἀναγκαιότερα τούτων. for χρησιμ. τούτων, "more absolutely expedient for you to know." So Thucyd. vii. 14. τούτων ἡδίω μὲν ἂν εἶχον ὑμῖν ἕτερα ἐπιστέλλειν, οὐ μέντοι χρησιμώτερα. As respects the *sentiment*, it is finely said by Seneca (cited by Wets.) "Bono viro vivendum est, non quamdiu *juvat*, sed quantum *oportet*. Ingentis animi est, *alienâ causâ*, ad vitam *reverti*," i. e. as it were to return back to life, and interest himself in its concerns; there being an allusion to the phrase *reverti* (i. e. redire) in gratiam, to be reconciled to. So *reverti* in Ovid. Trist. iii. 7, 9. Et tamen *ad Musas*, quamvis nocuere, *reverti*.

25. καὶ τοῦτο πεποιθῶς, &c.] The sense seems to be, "And this I assuredly know, or feel assured of;" for τοῦτο and πεπ. must (with the ancient and most modern Expositors) be connected. Ὅτι μενῶ καὶ συμπ. π. ὑ. The sense is: "that I shall remain [in this life], and continue with you all in the enjoyment of your society."

— εἰς τὴν ὑμῶν — πίστεως.] Of these words there have been various translations (See Pool and Wolf); most of which, I agree with Bp. Middl., are liable to the objection, that they disjoin προκοπὴν and χαρὰν, as if πιστ. did not depend on the *former*, as well as the latter; as may be inferred from the omission of the Article before χαρὰν. So supra v. 7. ἐν τῇ ἀπολογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου. Accordingly, the learned Prelate well renders, "to promote your advancement and joy in the faith," i. e. for your religious improvement and your religious comfort. And so Zanch., Calvin, and Beausobre.

26. ἵνα τὸ καύχημα — ὑμᾶς.] The sense is, that your rejoicing, on account of Christ [and his Gospel], may be increased in me, by my return again to you."

27. Having said thus much of himself, the Apostle now adroitly turns the discourse to *exhortation*, showing how alone they can have this joy in the Lord. Of this elliptical use of μόνον, see Note on Gal. ii. 10.

— πολιτ.] "conduct yourselves." See Note on Acts xxiii. 1. Ἵνα εἴτε ἐλθὼν — στήκετε. Render, "So that, whether *coming* and *visiting* you [I may see], or being absent from you, and *hearing* of you, I may *learn* that ye stand fast," &c. Στήκ. ἐν ἑνὶ πν. is supposed to contain an agonistic metaphor, further developed in the next clause. The simple sense, however, is: "striving together strenuously for the furtherance of the Gospel;" to which the *living worthy* of it would not a little contribute.

28. καὶ μὴ πτυρόμενοι — ἀντικειμένων.] Expositors are here not agreed whether the πτυρ. is to be understood of *terror* at the cruel persecutions of the opponents of the Gospel (which is the common interpretation), or to be explained "*being startled*, and shaken from the faith by the sophisms and calumnies of your opponents, the Judaizers." See Zanch., Est., Locke, and Pierce. The latter sense, however, is too far-fetched to be admitted. The former is far more simple and natural. It is, besides, more agreeable to the *ratio significationis* of πτύρεσθαι, which word is properly used of horses who *take fright*, and then is applied to men who are (to use the old English terms) *afear'd* or *scared*. The above Expositors, indeed, rest much on the *connection with the preceding* words. But that, it may be observed, is not so close as they choose to represent it, by *passing over* the καὶ, which, according to their interpretation, ought not to be there; and instead of μὴ, ought to have been written οὐ. As it is, the syntax seems to be the very common one in St. Paul, of the participle for the *Verb*. And, on account of the μὴ prohibitive, the verb must be in the *Imperative*. A view of the passage supported by the authority of the ancient Versions almost universally, and by the ancient Commentators.

With respect to the sense to be ascribed to the next words ἥτις αὐτοῖς — σωτηρίας, if the interpretation of Locke and Peirce be adopted, it may, with Mr. Valpy, be thus expressed: "which belief in Christianity, and perseverance in the faith, is to them an undoubted proof of your *ruin*, for they consider it as obstinacy in error; but to you it is an evidence of your *salvation*." See Pierce. This, however, I cannot but regard as a sense very frigid and jejune. It is better, with Rosen. Beza, and Heinr., to suppose that ἥτις is, by a grammatical enallage (frequent in the best Greek writers, as Thucydides), made to agree in gender with the predicate ἔνδειξις, when it ought, more accurately, to have agreed with the subject contained in the words preceding, i. e. which [freedom from terror.] Upon the whole, the true sense of this and the next verse seems to be that expressed by Abp. Newc. in the following paraphrase: "Which constancy, as it shows the truth

1 ἀκούετε ἐν ἐμοί. II. Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι παρα-
μύθιον ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ τινα σπλάγχνα καὶ
2 οἰκτιρμοί· [d] πληρώσατέ μου τὴν χαρὰν, ἵνα τὸ αὐτὸ φρονῆτε, τὴν
3 αὐτὴν ἀγάπην ἔχοντες, σύμψυχοι, τὸ ἓν φρονοῦντες· [e] μηδὲν κατὰ
ἐριθείαν ἢ κενοδοξίαν, ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι
4 ὑπερέχοντας ἑαυτῶν. [f] Μὴ τὰ ἑαυτῶν ἕκαστος, σκοπεῖτε, ἀλλὰ καὶ τὰ

d Rom. 12. 10, 16. & 15. 5. 1 Cor. 1. 10. infra 3. 16. 1 Pet. 3. 8.
e Rom. 12. 10. 1 Pet. 5. 5.
f 1 Cor. 10. 24. & 13. 5.

of that Gospel which ye believe, is to your adversaries a proof that they deserve destruction for rejecting it, and for persisting in their vices; and is to you a proof that the God who now supports you will hereafter reward you."

II. 1. The Apostle now resuming his admonition at i. 27, proceeds to earnestly and affectionately exhort them to the performance of various duties, — as Christian humility, diligence in working out their salvation, and adorning the Gospel by their lives and example. There is great energy in the sentence; chiefly from its being composed of clauses commencing with εἰ, which particle (as Rosenm. remarks) does not imply *doubt*, but is strongly *affirmative*. It indeed obtains that force from a clause omitted; q. d. "If [as is certain] there be," &c. Παράκλησις, i. e. consolation under the sufferings endured for his sake; as supra i. 29; or, as others explain, "if I am to have any comfort in Christ respecting you." Παραμύθιον ἀγάπης denotes *either* the comfort arising from that love to God and man which is the sum and substance of the Gospel (see 1 Cor. xiii.), *or* the comfort arising from the pardon of our sins by Christ's love. See Scott. Κοινωνία πνεύμ. must be explained according to the preceding. It *may* (as the ancient and most modern Expositors suppose) mean "fellowship of the Spirit." See Note on Rom. xv. 30. and on 2 Cor. xiii. 14. Though, as there is no Article, almost all the recent Commentators, perhaps rightly, render it *consensio* or *conjunctio animorum*.

2. πληρ. μ. τ. χαρὰν] "fulfil ye my joy," i. e. give me full cause for rejoicing, or complete the joy I felt in converting you, and have since felt; namely by cultivating the mutual agreement in doctrine, and concord of mind before enjoined. With respect to τὸ αὐτὸ φρον. and τὸ ἓν φρον., they are by Phot., Heinr., and Schleusn. supposed to be synonymous. And so they are *conjoined* in Polyb. 441. (cited by Wets.) λέγοντες ἓν καὶ ταὐτὸ πάντες. and Aristid. p. 569. ἓν καὶ ταὐτὸ φρονοῦντες. On the other hand, Grot., Kypke, Mich., Storr., and Rosenm., suppose that the former denotes *consent in doctrine*, the latter, *social concord*. Bp. Middleton, however, thinks that the Article before ἓν cannot be explained without supposing some kind of reference. This reference, he maintains, is to what immediately follows, μηδὲν κατ' ἐριθείαν ἢ κενοδοξίαν, as if the Apostle had said, "minding the one thing, viz. &c." "An interpretation (says he) favored by the Vulg. *id ipsum sentientes, Nihil per contentionem neque per inanem gloriam.*" But what principally, he thinks, confirms this opinion, is the construction of the sentence following, μηδὲν κατ' ἐριθείαν, which in having no verb assumes the form of a proverbial admonition, such as might be made a subject of reference. All this, however, seems not a little far-fetched, and straining a point to support a theory; which, after all, may be as well maintained in another way. What the Bp. calls "the principal confirmation of his opinion," is, I conceive, no confirmation at all; since the true ellip. in the next sentence is not ποιεῖτε, but ποιοῦντες, as was seen by the Peschito Syr. Translator, and many of the best Expositors. In fact, the clauses which follow, πληρώσατέ μου τὴν χαρὰν are all of them dependent upon it, being meant to show *how* they might complete his joy. And as to his interpretation being "confirmed by the Latin Vulgate," that is *not* the case; since the Translators plainly read, not τὸ ἓν, but τὸ αὐτό, as also do several MSS., though doubtless from an emendation of those Critics who, like the learned Prelate, stumbled at the ἓν. The *emendation*, however, was a very ill-judged one; since thus not merely tautology would arise, but such a mode of expression as would be intolerable. As it *is*, we have a form of speaking not very usual, indeed, but capable of being accounted for. It should seem that the admonition to concord or unanimity is first propounded *generally*, in ἵνα τὸ αὐτὸ φρον., and then *specially*, as resolved into its parts, i. e. τὴν αὐτὴν ἀγ. ἔχ. and σύμψυχοι scil. ὄντες. With respect to τὸ ἓν φρον., the τὸ ἓν is, I conceive, for ἓν καὶ τὸ αὐτό; and thus the Article *has* a reference, though to a word omitted. It is plain that ἓν καὶ τὸ αὐτὸ is a *stronger* expression, and there is a climax.

3. μηδὲν κατὰ ἐριθ. ἢ κενοδ.] This chiefly has reference to the *former* of the two sorts of agreement above mentioned, and alludes perhaps to the waywardness and vanity sometimes attendant on the possession of the higher Spiritual Gifts. See Gal. v. 26. 1 Cor. xii. xiii. xiv. The next words τῇ ταπειν., &c. suggest the best *cure* for these dispositions, — namely, a spirit of unaffected modesty, evinced in a disposition to "think others better than ourselves," i. e. (with the limitation implied at 1 Cor. xiii. 7.) as far as plain facts will permit: and thus far τῇ τιμῇ ἀλλ. προηγούμενοι, Rom. xii. 10.

4. μὴ τὰ ἑαυτῶν — ἕκαστος.] This is commonly understood as an admonition against *selfishness*, and inculcating a *disinterested spirit*. And many similar moral maxims are adduced by Wets. The interpretation might also have been supported from Thucyd. vi. 12. τὸ ἑαυτῶν μόνον σκοπῶν. Appian i. 380. τὸ ἑαυτοῦ μόνον σκόπει. Soph. Elect. 1114. τοὐμὸν δ', οὐχὶ τοὐκείνου, σκοπῶ. But, considering what precedes and follows, it should seem that the words contain, not an injunction to a fresh duty, but an admonition (which might enable them better to perform what had been just enjoined) to *modesty*. It was for want of attending to the gifts and endowments of *others*, as well as their own, that so many gave way to vanity and spiritual pride. It is plain that μόνον is to be understood. The above view of the sense is not only adopted by many of the best modern Expositors (as Raphel, Michælis, Kraus, Rosenm., Keil, and Heinr.) but by the ancient ones almost universally, as the very emendation σκοποῦντες, for σκοπεῖτε (for an *emendation* it is, though edited

g Matt. 11. 29. John 13. 15. 1 Pet. 2. 21. 1 John 2. 6.
h John 1. 1, 2. & 17. 5. 2 Cor. 4. 4. Col. 1. 15. Heb. 1. 3.

ἑτέρων ἕκαστος. [g] τοῦτο γὰρ φρονείσθω ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ 5
Ἰησοῦ· [h] ὃς ἐν μορφῇ Θεοῦ ὑπάρχων, οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι 6

by Griesb., Knapp, Heinr., and Tittm.) attests. So Theodoret (after Chrys.) says that in these verses, 2, 3, 4, the Apostle inculcates *moderation*, and follows up his precept by placing before them the greatest example of humility, in Christ Jesus.

5. τοῦτο γὰρ — Χ. Ἰ.] φρονείσθω is by recent Expositors regarded as used *impersonally:* but, in fact, it may be said to be put for φρόνημα ἔστω, understanding by φρόνημα *disposition*, way of thinking and acting. The expression must, of course, be especially meant of the disposition here especially adverted to, *humility*.

6. ὃς ἐν μορφῇ — ἴσα Θεῷ.] "This passage is (says Doddr.) remarkable for the contrary uses that have been made of it in the controversy respecting our blessed Redeemer." A full detail of the various interpretations may be seen in Rec. Syn. The ancient Expositors almost universally, and by far the greater part of the modern ones, are of opinion that ἐν μορφῇ Θεοῦ ὑπάρχ. signifies "being in the form and nature of God," i. e. *being really God;* μορφὴ being taken to denote, by metonymy, the φύσις and οὐσία, the nature and essence. And, indeed, when applied to *God*, the term can have no other meaning, — since the Deity has properly no form nor shape. Of this signification of μορφὴ several examples have been adduced both from the Classical writers and Josephus. So Plato says that God μένει ἀεὶ ἁπλῶς ἐν τῇ αὐτοῦ μορφῇ. And Joseph. says that the heathens deified the worst passions εἰς Θεοῦ φύσιν καὶ μορφὴν ἀναπλάσαντες. That the *Fathers* took the word in this sense, appears from Suic. Thes. ii. 377, and Bp. Bull's Defens. Fid. Nic. p. 37. seqq. Thus the sense will be, "*subsisting in the real form of God, one with and equal to the Father:*" as is ably evinced by the most eminent of the earlier modern Expositors, especially Bps. Pearson, Bull, and Burnet, and recently by Abp. Magee (on the Atonement, i. p. 71, and ii. 479.) Bp. Burgess, and others. Some considerable Commentators, however, (as Whitby, Ellis, Wolf, Carpz., and Mackn.,) think the above view cannot be admitted, — since Christ, when he became man, could not divest himself of the *nature* of God. And with respect to the *government of the world*, we are, they say, led by what the Apostle tells us, Heb. i. 3, "to believe that he did not part even with *that;* but in his divested state still upheld all things by the word of his power." By the μορφὴ Θεοῦ, therefore, they understand that glorious form, "the visible glorious light in which the Deity is said to dwell, 1 Tim. vi. 16, and by which he manifested himself to the Patriarchs of old, Deut. v. 22, 24, which was commonly accompanied with a numerous retinue of angels, Ps. lxix. 17, and which is called the *similitude* of the Lord, Num. xii. 8, the *face*, Ps. xxxi. 16, the *presence*, Exod. xxxiii. 15, and the *shape*, John v. 37. The interpretation is, they think, supported by the term μορφῇ, here used, which signifies a person's *external shape*, or appearance, and not his *nature, or essence*. But the learned Commentators seem here to confound the *signification* with the *sense* of a word. That μορφὴ has not properly the *signification* in question, *essence*, may be admitted; but that it was sometimes so *used* by the writers on philosophy and theism, is attested by the *examples* adduced by Elsn. and others. And its use here in the above sense is confirmed by what is elsewhere said in Scripture. Thus Heb. i. 3. the Son is similarly called χαρακτὴρ τοῦ ὑποστάσεως αὐτοῦ, "the express image of God's person;" evidently with reference to His *nature* and *essence*.

— οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ] i. e. as the ancient Expositors generally, and most modern ones explain, "did not think it a robbing God of his glory to be," &c. Several Interpreters, indeed, ancient and modern, (as Theodoret, Rufin, Wolf, Wets., Abp. Newc., and Bp. Middl.,) take the sense to be literally, "He did not esteem it a *prey*, a thing to be caught at, a great prize;" meaning (as Abp. Newc. explains) "did not eagerly covet to be equal with God." But that interpretation presents a sense quite at variance with the context, and every way objectionable. And as to what the above Expositors say, that ἁρπαγμὸς is here put for ἅρπαγμα, that they merely *take for granted*. Abp. Newc., indeed, thinks this has been evinced by Wakefield from the genius of the Greek language. But unless the *genius* of the language be something different from the *usus linguæ*, I must deny this. For after carefully examining all the words in —γμος (about a hundred) I find scarcely any instance of words in γμος being for the cognate form in γμα, *when* that form has a passive sense. Of a *neuter* there are some examples. But in at least four-fifths of the whole, an *active* sense in the —γμος is assigned by the Lexicons, of course agreeably to the usage of the best writers: and there is almost always a cognate form in —γμα, which has as regularly a *passive* sense. Now if such an extensive usage does not show the *genius of the language*, what does? In vain, too, does Abp. Newc. allege the *rapina* of the Vulg. in defence of his view, since that word, as it is well known, has an *active* as well as a passive force. And the Peschito Syr. translator evidently took it in the active sense; for ܪܗܛܐ, though rendered in the Latin Version *rapina*, yet signifies *direptio*, the act of usurpation, as it is explained in Schaaf's Lexicon. And the sense is found in three other passages of the N. T.

Thus the ancient and general interpretation, as above stated, may justly be regarded as the true one. I would render: "who being in the form of God (i. e. of the nature of God) thought it [as he justly might] no robbery to claim equality with God; and yet, nevertheless, emptied himself of," &c. In οὐχ ἡγήσατο we may recognise that sort of *concessive* sense, which not unfrequently belongs to such words as *think, judge*, &c., as used of what is thoroughly admitted and acknowledged, and of which no doubt can be entertained. So of the Jews our Lord says, John v. 39. "Ye search the Scriptures, because ye think [as ye justly may] that in them ye have everlasting life." The use of the word, in such cases, is subservient to *argument*, and may be especially observed in a train of reasoning, wherein the person arguing is sensible that he has the *advantage*. Thus it appears that the clause οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ is not a *principal*, but a *secondary* part of the sentence;

7 ἴσα Θεῷ· [i] ἀλλ᾽ ἑαυτὸν ἐκένωσε μορφὴν δούλου λαβών, ἐν ὁμοιώματι
8 ἀνθρώπων γενόμενος· [k] καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος, ἐταπεί-
νωσεν ἑαυτὸν, γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ.
9 [l] Διὸ καὶ ὁ Θεὸς αὐτὸν ὑπερύψωσε, καὶ ἐχαρίσατο αὐτῷ ὄνομα τὸ ὑπὲρ
10 πᾶν ὄνομα· [m] ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπου-
11 ρανίων καὶ ἐπιγείων καὶ καταχθονίων· [n] καὶ πᾶσα γλῶσσα ἐξο-
μολογήσηται, ὅτι ΚΥΡΙΟΣ Ἰησοῦς Χριστὸς, εἰς δόξαν Θεοῦ

i Psal. 22. 7. Esa. 42. 1. et 49. 3. 6. et 52. 13. et 53. 3, 11.
Ezech. 34. 23, 24.
Dan. 9. 26.
Zach. 3. 8.
John 10. 18.
Eph. 1. 21.
Matt. 20. 28.
Mark 9. 12.
Luke 22. 27.
John 13. 14.
Rom. 1. 4. et 15. 3, 8. Gal. 4. 4.

k Matt. 26. 39, 42. Heb. 2. 9, 14, 17. et 4. 15. et 5. 8. et 12. 2. l Psal. 110. 1. Esa. 53. 12. John 10. 17. et 17. 1, 2, 5. Acts 2. 33. Heb. 1. 4. et 2. 9. m Isa. 45. 23. Rom. 14. 11. Rev. 5. 13. n John 13. 13. Acts 2. 36. Rom. 14. 9, 11. 1 Cor. 8. 6. & 12. 3.

the proposition mainly resting on the ὃς ἐν μορφῇ Θεοῦ ὑπάρχων and ἑαυτὸν ἐκένωσε, and *this* clause serving to *point the argument*. And so Bp. Hall seems to have considered it, paraphrasing: "who being very God, and knowing it to be no presumption in him to equalize Himself to God the Father, yet voluntarily humbled and abased Himself."

By εἶναι ἴσα Θεῷ is meant the being possessed of the same Divine attributes and perfections. "To which (remarks Scott) he was conscious of having a full right, without at all interfering with the honour due to the eternal Father." Thus the expression ἴσος here signifies "the same in nature;" and the ἴσα, though not, *strictly* speaking, put for ἴσον, is equivalent to it in sense. And no wonder; since ἴσα εἶναί τινι is for (κατ') ἴσα [μέρη] εἶναι, "to be at equal shares with, to be on an equal footing with, to be on an equality with." That ἴσα *has* sometimes this use, has been proved by many examples adduced by the Commentators. And if it be explained, with some, as Doddr. and Slade, "to be *even as, like as* God," equality is *implied;* for, as Mr. Holden observes, "since infinite attributes admit of no increase or diminution, he who is *as God*, or *like as* God, must be possessed of these attributes, and consequently possessed of every perfection entering into the very idea of God."

The scope of the whole passage is well expressed by Chrys., Theophyl., and Œcum. as follows: "When any one *usurps* any dignity, he is afraid to lay it down, lest he should lose it, as being not his own; but when any one *has it by nature*, he can very well disregard it, knowing that he has something which he cannot lose; and if he chooses to lay it down, he can take it up again." The general meaning, therefore, is: "The Son of God was not afraid to descend from his own dignity, since he had not this (namely, the being equal with God the Father) by usurpation, but knew it was his natural rank."

7. ἐκένωσεν] "*seipsum inanivit*," as the Vulg. renders, emptied himself, divested himself [of his Divine natural glory] as the Pesch. Syr.; and, by implication, "se ipsum ad statum tenuem depressit," and was content to be as the sun in eclipse, shorn of his beams. Μορφὴν δούλου λαβὼν, "by taking the form of a servant, and by appearing on earth as one of no dignity or reputation but of lowly condition." The words following should be rendered, "after having become like unto man," i. e. by assuming a human body: and they suggest (as the Greek Commentators remark) the *Divinity* of Jesus Christ, being meant to show the difference between Christ's former *glorious* and his present *humble* state. The ὁμοιώμ. however, imports not *resemblance* only, but *real nature*. See Note on Rom. viii. 3. ἐν ὁμοιώμ. σαρκὸς ἁμ. and compare Heb. ii. 14.

8. σχήμ. εὑρ. ὡς ἄνθρ.] i. e. Remaining what he was, he took what he was not; his nature was not changed, but he was changed, ἐν σχήματι, i. e. ἐν σαρκί. (Theophyl.) The ὡς is, I conceive, not put for *tanquam* (as many eminent Expositors, ancient and modern, suppose), but is used with allusion to the wide difference between the σχῆμα which our Lord assumed, as compared to the μορφὴ Θεοῦ. Nay, the term εὑρεθεὶς may be thought to have some allusion thereto; though it is by the recent Commentators in general considered as merely equivalent to ὤν. The scope of the verse seems to be *to represent the humiliation and condescension* of our Lord, as the preceding verse does his *emptying himself of his glory*. And as *there* the μορφ. δούλ. λαβὼν and the ἐν ὁμοιώμ. ἀνθρ. γεν. show *how* that took place; so here the σχήμ. εὑρ. ὡς ἄνθρ. and the γενόμ. ὑπήκ. θαν. show the *nature* and *extent* of the condescension; namely, in his taking upon him the human nature, and in submitting to death. This view is confirmed by the Pesch. Syr. Version.

9. ὑπερύψ.] "has exceedingly exalted him." "Since (observes Theodoret) one who is God cannot *properly* be said to be exalted, the exaltation in question must be understood of his *human nature*." See John xvii. 1—5. Acts ii. 33. Heb. ii. 9. Ὄνομα is by the best Expositors interpreted *dignity* (as in Rom. ix. 17. And so Achmet cited by Schleus., εὔσησεν ὕψος καὶ ὄνομα πλέον τῶν ἄλλων βασιλέων), namely, the dignity of our Lord in his quality of Mediator. See Eph. i. 20. Dr. Tilloch, ap. Valpy, however, would render ὄνομα *the* name, viz. the name JEHOVAH, which, he thinks, is the proper *rendering* of Κύριος at v. 11., attempting to justify this in a long Note. But though much that is true is contained therein, it is truth not in point here. The interpretation proposed would require the *Article*, the omission of which *here* were a greater irregularity than can anywhere be found in the writings of St. Paul. Besides, ἐχαρίσαατο (which is well rendered by Mackn. "bestowed") would not thus be the proper term.

10, 11. These verses show the *nature* and *extent* of the dignity; namely, by having paid to him an act of the lowest obedience (which must here imply *religious adoration*, see Eph. iii. 14.), and receiving a title of dignity correspondent,—namely, that of Κύριος. In this noble passage the Apostle is justly supposed to have had in view Is. xlv. 23. Ἐν τῷ ὀνόματι Ἰησοῦ most recent Commentators regard as simply equivalent to τῷ Ἰησοῦ: while the *Romanists* convert the bowing at the name of Jesus to a mere *ceremony*. In which case, as often, a *middle* course will be found nearest the truth. The Apostle *may* have meant to represent the supreme dignity of Jesus by such a form of expression as would designate that of a *man* in the highest dignity; namely, in

Πατρός. Ὥστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπηκούσατε, μὴ ὡς ἐν 12
τῇ παρουσίᾳ μου μόνον, ἀλλὰ νῦν πολλῷ μᾶλλον, ἐν τῇ ἀπουσίᾳ μου,
o 2 Cor. 3. 5. Heb. 13. 21. μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε· ° ὁ Θεὸς 13

not only the bowing of the knee to him when *present*, but even at the pronouncing of his *name;* which is, I believe, an Oriental custom. At all events, the words designate the *profound subjection* of all created beings to the supreme dignity of Jesus. But they by no means authorize any such empty ceremony as that of the Romanists, "quasi (in the words of Calvin) vox esset magica, quæ totam in *sono* vim haberet inclusam. Atqui de honore loquitur Paulus, qui Filio Dei, non *syllabis*, exhibendus erat." The expressions ἐπουρ., ἐπιγ., and καταχθ., refer, not to *things* (as our common Version, adopting an error of Tyndal, renders), but *persons*, i. e. *beings*, as it is translated by Doddr. and Newc. And so the Pesch. Syr. Translator evidently took it; as also Chrys., Theophyl., and Theodoret. Καταχθ. is best explained by Theodoret and many eminent *modern* Expositors, to denote the *souls of the departed* (over whom Jesus Christ is alike Lord; see Rom. xiv. 9.); a use of the word as early as the time of the Greek Classical writers. It is injudicious, however, to *refine* upon the expression; since it may, as Chrys. points out, only have been added to *complete* the idea of *all persons* in the *universe*. Ἐξομολ, is a stronger term than ὁμολογ., and denotes *public* profession in religious adoration, as seems implied in the ἐξ. By Κύριος understand "Lord supreme over all persons and things [in his Mediatorial kingdom.]" Εἰς δόξαν Θεοῦ Πατρός, "which redounds to the glory of God the Father."

12. 13. On the doctrine of the humiliation and obedience of Christ to God the Father, and the reward thence resulting, the Apostle engrafts exhortations to obedience, in a more general acceptation, to *his* injunctions, and the commands of God. See Theophyl. cited in Recens. Synop. Ὑπηκούσατε, "have been obedient [to my injunctions]." The words μὴ ὡς ἐν τῇ — ἀπουσίᾳ are by the generality of Expositors referred to the ὑπηκ. *preceding;* but by a few of the more eminent, to the words *following*, τὴν ἑαυτῶν σωτηρίαν κατεργ.; which is the preferable view. For it may be doubted whether they had been *much more* obedient during his absence, than before, in his presence. And, moreover, according to the other method, the νῦν would be little suitable. Besides, as the καθὼς requires an elliptical οὕτως to correspond to it, so it must be supplied at μὴ ὡς ἐν τῇ παρουσίᾳ — ἀπουσίᾳ μου. The words may be regarded as a *blending of two clauses into one.* And thus the sentence, if written at length, would stand as follows: καθὼς πάντοτε ὑπηκούσατε, μὴ ἐν τῇ ἀπουσίᾳ μου μόνον, ἀλλὰ ἐν τῇ παρουσίᾳ μου· ἀλλὰ νῦν, πολλῷ μᾶλλον, ὡς ἐν τῇ ἀπουσίᾳ μου ὑπακούετε, καὶ κατεργ., &c. The πολλῷ μᾶλλον is by the Pesch. Syr. Translator rightly united with μᾶλλον. In ἀλλὰ νῦν there is an *hortative* force. By this it is not necessary to understand, that they had been more obedient in his presence than in his absence; but that circumstances had occurred, which enabled them to especially *evince* that obedience. They are exhorted to be especially obedient, inasmuch as he is absent from them. "Nam si adesset (to use the words of Calvin) coram, assiduis monitionibus stimulare ipsos et urgere posset; nunc opus est, dum procul abest monitor, ut ipsi sibi insistant."

The words following μετὰ φόβου καὶ τρόμου must certainly be construed, not (as they are done by Pierce and Mackn.) with ἐν τῇ ἀπουσίᾳ μου, but with κατεργ.; and the best Expositors understand the sense to be, "labor with all diligence, earnestness, and anxiety, to effect your salvation;" where the κατα is *intensive;* and this use of φόβος καὶ τρόμος is frequent in the Scriptural and the Classical writers. See Eph. vi. 5. and my Note on Thucyd. ii. 37, 3. διὰ δέος οὐ παρανομοῦμεν, "we are fearfully cautious of doing any wrong." Calvin, indeed, explains as if the expression were merely meant to inculcate *humility;* whereas it, I think, plainly marks *anxiety*, with reference to the arduousness of the work, and the awful consequences of failure in it. At the same time there seems no objection to *engrafting* that idea; and thus the full sense seems to be, "with *anxious diligence, and yet humble diffidence.*" See Hamm., Doddr., and Scott. In κατεργ. there is a metaphor taken from *agriculture*, or other hand-labor. So S. Barnabas, Epist. p. 251. (Edit. Wess.) says (in imitation of this, διὰ τῶν χειρῶν σου ἐργ. εἰς λύτρωσιν τῶν ἁμαρτιῶν σου. The ἑαυτῶν is justly supposed to advert to the part taken by the persons themselves in working out their salvation.

The next words ὁ Θεὸς γὰρ — εὐδοκίας assign a reason why they may do this with the more alacrity: and the sense should, I think, be thus expressed, "for there is *God*, of his good pleasure, producing in you both to will, and to carry into effect [that will];" i. e. both the will and the faculty to perform. So the Pesch. Syr.: "Deus enim efficit in vobis, tum velle tum agere id quod vultis." Ὑπὲρ τῆς εὐδ. signifies, "according to his own gratuitous benevolence," as Eph. i. 5. κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ. Thus the sovereign freedom of God in these operations, as apart from all claims of human merit, is here inculcated, in order to promote *humility* and *diffidence* as well as diligence. And when it is said, "there is God working," &c., the Apostle, I apprehend, refers to the ἐν τῇ ἀπουσίᾳ μου of the preceding verse; q. d. "though *I* be absent, yet you have the continual aid of *God*, not only to *stimulate your wills*, but both in will and deed." "To work in us, (says Hamm,) the τὸ θέλειν and the τὸ ἐνεργεῖν, is the giving us that strength, working in us those *abilities* which are required for our willing or working, as necessary to prepare, and assist us to do, either." Of course this working of God on the disposition and will of *man* must be so understood as not to be inconsistent with the foregoing exhortation to labor earnestly and diligently to work out their own salvation. We are not to understand that God *over-rules* our wills; for that would be *working* in *our stead*, and thus we could not be said to "work out our salvation." See the annotations of Beza, Hamm., and Whitby, and two able discourses on this text by Bp. Sherlock, vol. ii. So Dr. Cudworth, in his admirable Sermon on 1 Cor. xv. 10. shows that we must not fancy that our own *active coöperation* in this work is not necessarily required thereto. For as there is a spirit of God in nature, which produceth vegetables and minerals, which human art and industry could never be able to effect, namely, that *spiritus intus alens*, which the Poet speaks of), which

γάρ ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς
14 εὐδοκίας. [p] Πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν, [q] ἵνα
15 γένησθε ἄμεμπτοι καὶ ἀκέραιοι, τέκνα Θεοῦ ἀμώμητα ἐν μέσῳ γενεᾶς
σκολιᾶς καὶ διεστραμμένης· ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ,
16 [r] λόγον ζωῆς ἐπέχοντες· εἰς καύχημα ἐμοὶ εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ
17 εἰς κενὸν ἔδραμον, οὐδὲ εἰς κενὸν ἐκοπίασα. [s] Ἀλλ' εἰ καὶ σπένδομαι
ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω
18 πᾶσιν ὑμῖν. τὸ δ' αὐτὸ καὶ ὑμεῖς χαίρετε καὶ συγχαίρετέ μοι.

p Rom. 12. 17. 1 Pet. 2. 12. & 4. 9.
q Prov. 4. 18. Matt. 5. 14, 45.
r 2 Cor. 1. 14. Gal. 2. 2. 1 Thess. 2. 19. & 3. 5.
s 2 Cor. 7. 4. 2 Tim. 4. 6.

yet notwithstanding doth not work absolutely, unconditionally, and omnipotently, but requireth certain preparations, conditions, and dispositions in the matter, which it works upon (for unless the husbandman plough the ground and sow the seed, the spirit of God in nature will not give any increase); in like manner the Scripture tells us, that the Divine Spirit of grace doth not work absolutely, unconditionally, and irresistibly in the souls of men, but requireth certain preparations, conditions, and coöperations in us." Thus we are to suppose (as Chrys., Theophyl., and Theodoret suggest), that when God finds a disposition to do good, He augments it by the coöperating energy of His grace; and the ἐνεργεῖν, as regards our *actions*, must (as Chrys. remarks) denote the carrying them into effect (ἐνεργεῖν being here for ἐπὶ τέλος ἄγειν, as in Eph. i. 11.), of course in some such way as is consistent with man's free agency. Much to the purpose, I would observe, of the present passage is that of 1 Cor. xv. 10., "and His grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me." In short, to sum up the doctrine contained in this most important passage, it is said of *God*, that of his good pleasure He worketh in us both to will and to do; and it is said of *man*, that *he* is to work out his salvation, i. e. to do *his part*, whatever that be, in effecting it. Nothing can be more marked than the distinction which is here made between the agency of God, and the agency of man. Nothing is more certain on the one hand, than that, without the assistance of God, man cannot be saved at all; nothing can be more certain, on the other hand, than that by his own voluntary coöperation, with such aid from above, man *ultimately is saved*. *How far*, indeed, our faculty to work extends, is, I am ready to admit, with Calvin, a question which the Apostle does not here mean to discuss; but simply to teach us that God so acts in us, as, nevertheless, not to suffer us to be idle; but, by his secret impulses, excites us to strenuous exertion. In short, to use the words of Mr. Scott (whose annotation has much of good sense and moderation), "He worketh in us effectually, that we may effectually work."

14. πάντα ποιεῖτε — διαλ.] Having given this earnest exhortation to Christian diligence, the Apostle now reverts to the subject of *concord* and *unanimity*, *modesty*, and *humility*, treated of at vv. 2, 3, 4. By the words γογγ. and διαλ. seem designated the *effects* of the ἐριθεία and κενοδοξία, against which he had there cautioned them; the former of the two terms denoting a murmuring and insubordinate spirit, and the latter a disposition which seeks to excuse itself from performing what is enjoined, by raising doubts, based on some flimsy reasonings, and by magnifying difficulties. The πάντα ποιεῖτε must, of course, be understood of the direction of their spiritual pastors and masters.

15. ἵνα γέν. ἄμ.] Ἀκέραιος is derived from *a* privative and κιρόω, *to mix;* and is equivalent to the *integer* vitæ scelerisque *purus* of Horace. On διεστρ. see Note on Matt. xvii. 17. Acts ii. 40. There is the same metaphor in the Heb. עקש, *wicked*, which comes, I suspect, from an old root עקש, "to make hooked, or crooked, to distort," &c. In fact, not only עקש, but עקב, עקד, עקל, and עקר, are, I think, only variations, of one general idea; and, though regarded as separate roots, are, in fact, derivatives from the *primitive biliteral* עק, which, it is strange the Lexicographers should not have seen, signifies, literally, "*to hook*." Indeed, our *hook* is evidently derived from it. It may also be observed that our *wicked* (which has so perplexed the Etymologists) seems to have come from the Heb. עק, through the medium of the Northern *vicka*, or *wickan*, which literally signifies, "to turn from a straight line, at an angle (עק), and figuratively to *err*, to *sin*," &c.

— ὡς φωστῆρες ἐν κόσμ.] In this there *may* be an allusion, as Saurin and Doddr. suppose, to *lighthouses;* but rather, I think, to the *heavenly luminaries*, which give light to the world, and are so called in Gen. i. 14. 16. and elsewhere. The metaphor is frequent both in the Scriptural (as Matt. v. 11. 16. Eph. v. 8. 1 Thess. xv. 5.) and the Classical writers. By "ye" is, I think, meant ye *Christians*, not ye *Philippians*, as most Expositors suppose; which occasioned others to take φαίν. as an *Imperative*. But their duty to be such is rather *implied* than expressed.

16. ἐπέχ.] "holding forth," as persons do a lantern to light others, or rather, as the heavenly luminaries give light to the world; i. e. "the light of Divine knowledge and good example to others." There is, as Grot. observes, an intermixture of the comparison with the thing compared. In εἰς καύχ., &c., the εἰς denotes *end*, or *result*, and is for ὥστε καύχημά μοι ὑμᾶς γενέσθαι· "so that your conversion to the faith, and your constancy therein, may be a matter for my rejoicing in the day of Christ;" i. e. the day of judgment. On καύχ. in this sense, see Note on 1 Cor. xv. 31. Ὅτι, "namely, that," "as a proof that." In εἰς κενὸν — ἐκοπίασα there is an agonistic allusion, as at 1 Cor. ix. 26. and Gal. ii. 2. The ἐκοπ. is well illustrated by the ἐν κόποις, &c. of 1 Cor. vi. 5. There is here an elegant *litotes*, with which I would compare Solon, v. 29. ἅμα γὰρ ἄελπτα σὺν θεοῖσιν ἤνυσα, Ἅμα δ' οὐ μάτην ἔρδον.

17. ἀλλ' εἰ καὶ σπένδομαι — καὶ λειτ.] Here there

t Acts 16. 1. Rom. 16. 21. 1 Thess. 3. 2.
u 1 Cor. 10. 24. & 13. 5. 2 Tim. 4. 10, 16.
x Supra 1. 25. Philem. 22.
y Infra 4. 18. Philem. 2.

19 [t] Ἐλπίζω δὲ ἐν Κυρίῳ Ἰησοῦ Τιμόθεον ταχέως πέμψαι ὑμῖν, ἵνα
καὶ ἐγὼ εὐψυχῶ, γνοὺς τὰ περὶ ὑμῶν. 20 Οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις
γνησίως τὰ περὶ ὑμῶν μεριμνήσει· 21 [u] οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦ-
σιν, οὐ τὰ [τοῦ] Χριστοῦ Ἰησοῦ. 22 Τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε,
ὅτι, ὡς πατρὶ τέκνον, σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον. 23 Τοῦτον
μὲν οὖν ἐλπίζω πέμψαι, ὡς ἂν ἀπίδω τὰ περὶ ἐμέ, ἐξαυτῆς. 24 [x] Πέποιθα
δὲ ἐν Κυρίῳ, ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι. 25 [y] Ἀναγκαῖον δὲ ἡγησά-
μην Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ συνεργὸν καὶ συστρατιώτην μου,
ὑμῶν δὲ ἀπόστολον, καὶ λειτουργὸν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς·
26 ἐπειδὴ ἐπιποθῶν ἦν πάντας ὑμᾶς, καὶ ἀδημονῶν, διότι ἠκούσατε ὅτι
ἠσθένησε. 27 Καὶ γὰρ ἠσθένησε παραπλήσιον θανάτῳ· ἀλλ' ὁ Θεὸς
αὐτὸν ἠλέησεν· οὐκ αὐτὸν δὲ μόνον, ἀλλὰ καὶ ἐμέ, ἵνα μὴ λύπην ἐπὶ
λύπῃ σχῶ. 28 Σπουδαιοτέρως οὖν ἔπεμψα αὐτόν, ἵνα ἰδόντες αὐτὸν πάλιν

is a fine *sacrificial* allusion, probably suggested by the association of ideas with the preceding notice of the labours and *sacrifices* he had made for the Gospel's sake; and it is meant, that for the same glorious cause he is ready to sacrifice *life itself*. The nature of the metaphorical allusions is fully discussed in Rec. Syn. Suffice it here to observe, that the faith of the Philippians is supposed to be a *sacrifice offered* to God; and that his own life is compared to a *drink-offering* of oil and wine poured upon the sacrifice (Exod. xxix. 40. sq.). Thus the meaning is, that "if his very life's blood should be poured forth, by martyrdom, in promoting so acceptable an *offering* to God as their faith, he should rejoice, as they would have reason to do, in the consolations of the Gospel."

19. ἐν Κυρ. Ἰ.] to whom St. Paul refers his *hopes*, as well as every thing else. The κἀγὼ is used elliptically, and the full sense of the words Τιμόθεον — περὶ ὑμῶν is, "to send Timothy; that not only you may be fully assured of my fate, but I also, being assured of your condition, may be easy in my mind."

20. ἰσόψυχον] as it were, "one endued with the same soul and disposition," a *second self*. The word is very rare, but occurs in Ps. lv. 14. Γνησίως seems to signify 'with the same *sincerely* faithful feelings as *he* did.' Compare 1 Tim. i. 2. So, in a funeral Inscription cited by Wets. on iv. 3. Μόριος Ποῦδης τῇ ἰδίᾳ συμβίῳ ἀρετῇ ζησάσῃ γνησίως καὶ σωφρόνως μετ' αὐτοῦ, faithfully and virtuously.

21. οἱ πάντες] for οἱ πολλοί, the great bulk, supposed to be those of the Judaizing party. And the οὐ may be taken with limitation, for *non tam — quam*.

22. τὴν δοκ. αὐτοῦ γιν.] The sense is, "the proof of him (i. e. his fidelity and constancy) ye have had and known." So 2 Cor. ii. 9. ἵνα γνῶ τὴν δοκιμὴν ἡμῶν. and ix. 22.

23. μὲν οὖν.] The force of this particle is *resumptive*: "Him, then," &c. Ὡς ἄν, "as soon as." So 1 Cor. xi. 34. ὡς ἂν ἔλθω. The sense is, "as soon as I shall have seen the state of my affairs [so as to be enabled to say something positively]."

25. συστρατ.] "colleague," literally, "comrade [in the warfare of the Gospel]." It is not agreed whether ἀπόστ. signifies *messenger*, or *Bishop*, or *teacher*, i. e. minister. The first mentioned sense (occurring in John xiii. 16.) which is adopted by Theodoret and some eminent modern Expositors, seems to deserve the preference, for of the other significations there is very slender proof. Λειτουργ. τῆς χρ. is, I conceive, intended to *complete* the designation of Epaphroditus's office; — namely, that of *legate* from the Philippians to Paul on the affairs of the Church, and *bearer* of the contribution which they had sent for his relief and support. See 2 Cor. ix. 12.

26. ἐπιποθῶν ἦν] "he has been longing [to see] you all." See Note at i. 8. Καὶ ἀδημ., &c. Render, "and was much troubled on [learning that] ye had heard he had been sick." So Hippocr. cited by Wets. ἀλέων καὶ ἀδημονέων ὁ θυμός.

27. παραπλ. θαν.] Heinrichs thinks that propriety of language would require ἕως θανάτου, as in Isaiah xxxviii. 1. This, however, is *hypercritical*. The Greek Versions and MSS. there differ; and, probably in the time of St. Paul, some Copies might have παραπλ. τῷ θανάτῳ. That St. Paul had that passage in view, is very probable, since he has nowhere else used the word. To the adverbial use of παραπλήσιον for παραπλησίως, no reasonable objection can be made, since it occurs in Thucyd., Herodot., Polyb., and Lucian; and sometimes with a Dative, as Polyb. iii. 33, 17. That it should be used with θανάτῳ is not strange, since Xen. Cyrop. v. 1. 11 (Ed. Thiem.) has παραπλησίως διακεῖσθαι· and Aristotle ap. Steph. Thes. speaks of a disorder μανίᾳ παραπλήσιον. But what decides this point is, that Hippocr. Epid. I. (cited by Wets.) has καὶ οὗτός γε πλησίον ἦκε τοῦ θανάτου κατ' ἐκείνην τὴν ἡμέραν — πλησίον ἀφίκετο θανάτου, where πλησίον is, in like manner, an adverb. Ἠλέησεν α. is used agreeably to the Scriptural doctrine, that recovery from dangerous diseases is to be regarded as proceeding from the interposition of the Deity, and as a mark of his mercy. The words οὐκ αὐτὸν — ἐμέ contain a delicate turn, and attest the affectionate tenderness of the Apostle's heart; as the words ἀδημονῶν — ἠσθ. in the verse preceding do that of Epaphroditus.

28. σπουδ.] This is well rendered by the Vulg. *festinantius*, and by Theophyl. ἀνυπερθετῶς, "more hastily [than I otherwise should]," namely, for the reason mentioned at v. 25. The words ἵνα ἰδόντες — ὦ contain another instance like those noticed at the preceding verse. Κἀγὼ ἄλυπ. ὦ, viz. by

29 χαρῆτε, κἀγὼ ἀλυπότερος ὦ. [z] Προσδέχεσθε οὖν αὐτὸν ἐν Κυρίῳ μετὰ
30 πάσης χαρᾶς, καὶ τοὺς τοιούτους ἐντίμους ἔχετε· [a] ὅτι διὰ τὸ ἔργον
τοῦ Χριστοῦ μέχρι θανάτου ἤγγισε, ‡ παραβουλευσάμενος τῇ ψυχῇ,
ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρός με λειτουργίας.
1 III. [b] Τὸ λοιπὸν, ἀδελφοί μου, χαίρετε ἐν Κυρίῳ· τὰ αὐτὰ γρά-
2 φειν ὑμῖν, ἐμοὶ μὲν οὐκ ὀκνηρὸν, ὑμῖν δὲ ἀσφαλές. [c] Βλέπετε τοὺς
3 κύνας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν· [d] ἡμεῖς

[z] 1 Cor. 9. 14. & 16. 18. Gal. 6. 6. 1 Thess. 5. 12. 1 Tim. 5. 17. Heb. 13. 17.
[a] 1 Cor. 16. 17. b 2 Cor. 13. 11. infra 4. 4. 1 Thess. 5. 16. James 1. 2. 1 Pet. 4. 13.
[c] Isa. 56. 10. 2 Cor. 11. 13.
[d] Deut. 10. 16. & 30. 6. Jer. 4. 4. John 4. 24. Rom. 2. 29. & 4. 11, 12. Col. 2. 11.

knowing that the person so much beloved by us all is restored to health again.

30. παραβουλ. τῇ ψυχῇ] "not regarding his life;" literally, "consulting ill for his life;" if, at least, παραβουλ. be the true reading: but some of the most ancient MSS., a few Versions, and some Fathers have παραβολ., which is preferred by Salmas., Scaliger, Casaub., Grot., Newc., Wakef., Winer, Wahl., and most Critics; and has been edited by Griesb. and Tittm. The common reading has, however, been ably defended by Hamm., Wolf, Heum., Beng., Elsn., Matth., Mich., Knapp, Schleusn., Storr, Heinr., Nolan, and Rinck; who urge, that though παραβουλεύεσθαι does not elsewhere occur, yet no authority is *required* for so ordinary a compound. I would add, that as to the authority of MSS. and Versions for the other reading, the MSS. are but *six* in number; and though very ancient, are such as have been everywhere altered by the early Critics; who changed the popular expressions into Classical ones. And with respect to the *Versions*, they are worded so ambiguously, that it cannot be pronounced with certainty what the Translators read; though the *sense* "not regarding his life," or "despising his life," seems more to favour the *old* than the new reading. As to the authority of celebrated Greek Scholars, it cannot *decide* a question of this kind; for we may account for *their* predilection, in the same way as for the *correction* of those Critics who emended the MS. A. B., &c.; namely, from the perpetual occurrence of παράβολος and παραβαλέσθαι in a sense not unsuitable to the present passage; and the very great rarity of παραβουλεύεσθαι, which has been found nowhere else, except in the Greek Fathers. But that is no valid argument against the *existence* of it, since it is *formed analogically*. Thus it seems derived from παράβουλος, synonymous with κακόβουλος; and, though that word be rare, it is found in Du Cange's Gloss. Græc. accompanied with two authorities, and ὑυσπαράβουλος in the sense here required occurs in Æschyl. Suppl. 113. Also κακοβουλεύεσθαι in Eurp. Ion. 877. ψυχὰ δ' ἀλγεῖ κακοβουλευθεῖσ' ἐ. ἀ. Finally, the new reading is weak in that very point where the old one is strong, being, it should seem, contrary to analogy; for *compound* verbs have frequently the termination —λεω, but never —λευω.

From the nature of the expressions following, the best Commentators are inclined to think that the *danger of life* above adverted to was brought on by Epaphroditus's hastening forward to reach Rome, in order to fulfil his commission from the Philippians, in spite of a *severe fit of illness* which seized him; and with which he struggled so as to *reach his destination*, and fulfil his commission, though almost at the expense of his life; since the disorder was so aggravated, as to become nearly fatal.

III. 1. τὸ λοιπόν.] This may be rendered *henceforth*, or *as to what remains;* but the sense (as also that of χαίρετε), depends upon whether this verse be connected with the *preceding*, or with the *following;* on which see Recens. Syn. Χαίρ. denotes such a cordial profession of the Gospel, as results from an adequate conception of the love of Christ. By τὰ αὐτὰ are meant the same things which we have urged to you before; viz. by word of mouth; for it is not necessary to take γράφειν as here put for λέγειν, as some do. Ἀσφαλὲς ὑ., "makes you safe;" since, in the words of the adage, "litera scripta manet."

1. The Apostle now subjoins an exhortation to depend on the Gospel alone for salvation, without regarding the Law; and warns them of the evil arts of deceivers. Βλέπ., "look to," i. e. beware of. The more usual syntax is with ἀπὸ and a Genit., as in Mark viii. 15. and elsewhere. The persons designated by the term *dogs* (a word of reproach common to both the East and the West, and expressive of impudence and rapacity) are supposed to have been Jews and Judaizers, who had privily crept in, and were sowing the seeds of Judaism. As the persons in question had probably called the Gentile Christians of Philippi by this name, Paul retorts it on *them*. Τοὺς κύνας should be rendered "the (i. e. these) dogs;" and τοὺς κακοὺς ἐργ. "the evil workers;" i. e. those who are performing an evil work, viz. the introducing of the law. Indeed it might mean "evil *teachers*" (for that sense of the word is frequent in the N. T.) like ἐργάσαι δόλιοι at 2 Cor. xi. 13. So Theodoret, who explains: οὐ γὰρ οἰκοδομοῦσιν, ἀλλὰ τὴν οἰκοδομίαν κατασκάπτειν ἐπιχειροῦσι.

To the *reproachful* appellation τοὺς κύνας the Apostle subjoins a *sarcastic* one in τὴν κατατομὴν, which the recent Expositors in general regard as denoting the *action itself*, and as opposed to περιτομή; q. d. "beware of this mangling of the flesh, [for it is no more] which they call *circumcision*." But that would perhaps require π α ύ τ η ν τὴν κατ. At any rate on account of τοὺς κακοὺς ἐργ. preceding, to which this corresponds, τὴν κατ. must refer to *persons*, as indeed is plain from the next verse ἡμεῖς γάο ἐσμεν ἡ περιτομή. The expression seems rightly regarded by Vorst., Gatak., Grot., Rosenm., and Wahl as abstract for concrete, to denote those who maintained the necessity of circumcision; which is styled *concision* (or mangling) by way of contempt.

3. ἡμεῖς γάο ἐσμεν ἡ περιτ.] Render, "for *we* are the *Circumcision;* i. e. we *Christians* are alone the professors of *true* circumcision. "It was, Heinr. observes, then customary with Christians to claim to themselves those appellations on which the Jews prided themselves." Οἱ πνεύμ. Θεῷ λατρ. Render, "[we are those] who worship God spiritually," i. e. pay that *spiritual* service

γάρ ἐσμεν ἡ περιτομή, οἱ πνεύματι ‡ Θεῷ λατρεύοντες καὶ καυχώμενοι
ἐν Χριστῷ Ἰησοῦ, καὶ οὐκ ἐν σαρκὶ πεποιθότες, [e] καίπερ ἐγὼ ἔχων 4
πεποίθησιν καὶ ἐν σαρκί. Εἴτις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκὶ, ἐγὼ
μᾶλλον· [f] ‡ περιτομῇ ὀκταήμερος, ἐκ γένους Ἰσραὴλ, φυλῆς Βενιαμὶν, 5
Ἑβραῖος ἐξ Ἑβραίων, κατὰ νόμον Φαρισαῖος, [g] κατὰ ζῆλον διώκων 6
τὴν ἐκκλησίαν, κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος.
[h] Ἀλλ' ἅτινα ἦν μοι κέρδη, ταῦτα ἥγημαι διὰ τὸν Χριστὸν ζημίαν. 7
[i] ἀλλὰ μενοῦν[γε] καὶ ἡγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον τῆς 8
γνώσεως Χριστοῦ Ἰησοῦ τοῦ Κυρίου μου· δι' ὃν τὰ πάντα ἐζημιώ-

e Gen. 49. 27. Acts 23. 6. & 26. 4, 5. Rom. 11. 1. 2 Cor. 11. 18, 21, 22.
f Gen. 17. 12. g Acts 8. 3. & 9. 1. & 22. 4. Gal. 1. 13. 1 Tim. 1. 13.
h Matt. 13. 44.
i Isa. 53. 11. Jer. 9. 23. John 17. 3. Col. 2. 2.

enjoined by Christ, John iv. 23, or the *reasonable* service mentioned in Rom xii. 1, and which (observes Bp. Middl.) "made the essence, as distinguished from the barren ceremonial observances, on which principally the Jewish opponents of Christianity appeared to set a value." Compare Rom. ii. 25. to the end of the Chapter. Instead of Θεῷ, very many MSS., early Editions, and Fathers, have Θεοῦ, which is adopted by Wets., Matth, and Griesb., but without sufficient reason; since (as Bp. Middl. has shown) "the propriety of the Article, as well as the context, exclude Θεοῦ, and require Θεῷ." Καὶ καυχ. ἐν Χ. Ἰ., "and who make our boast [not in Jewish rites and privileges, but] in Christ Jesus [only]." Σαρκὶ, i. e. carnal and external, as opposed to internal and spiritual religion.

4. καίπερ ἐγὼ ἔχων, &c.] Supply εἰμὶ, and render: "Although *I* am one having (i. e. one who has) confidence." The Apostle does not mean that he *feels* this confidence, but that he has or should have this ground of confidence, *if such existed;* and that he *does not* recognise such grounds, appears by the δοκεῖ of the following sentence; which, therefore, is *not*, as it is by some Commentators supposed, pleonastic. He means to hint, that he does not depreciate such grounds of confidence because he *possesses* them not. Nay he goes still further, — declaring that he has *more* grounds of such confidence than any other: for that is undoubtedly the sense of the words εἴτις — μᾶλλον, which are considered by most Commentators as a mere Hebraism. Yet I have remarked something similar in a passage bearing strong resemblance to the present in Diog. Laert. iii. 43, where he gives us the Inscription on the tomb of Plato: Εἰ δέ τις ἐκ πάντων σοφίης μέγαν ἔσχεν ἔπαινον, Τοῦτον (scil. τὸν ἔπαινον) ἔχει πλεῖστον. The brevity at ἐγὼ μᾶλλον appears to have arisen from the writer's wish to avoid seeming to recognise such grounds.

5. In proof of the assertion in ἐγὼ μᾶλλον, the Apostle here states the principal *grounds* of confidence on which the Jews trusted.

— περιτ. ὀκταήμ.] The sense of this idiomatical clause is, as Bp. Middl. remarks, "being, in respect of circumcision, [circumcised] on the eighth day." On the *reading* here, however, there has been some doubt. The Edit. Princ. has περιτομῇ; while the Editions of Erasm., Steph., Beza, and Elz. have περιτομή. Yet περιτομῇ was afterwards introduced into the textus receptus; and the MSS. would seem to be decidedly in favour of it. It is moreover preferable; since (as Bp. Middl. observes) περιτομὴ would require the Article, ("*my* circumcision was an eighth-day one") and thus the usus loquendi, by which adjectives of time in —ημερος and —αιος are applied to *persons*, not *things*, would be violated. The Jews regarded circumcision *before* the eighth day as no circumcision, and *after* that time as of little avail.

— ἐκ γέν. Ἰσρ. φυλ. Βενιαμίν.] Render: "by nature an Israelite, by tribe a Benjaminite." I would compare what Josephus says of himself in his Preface to Bell. Jud. § 1. γένει Ἑβραῖος. This he mentions in order to show the genuineness of his Judaism, viz. as being a Jew by *birth* (not one become so by proselytism); and that birth of a tribe not contaminated by foreign admixture. Ἑβρ. ἐξ Ἑβρ., scil. πεφυκώς, "a Hebrew descended from parents who were *both* Hebrews." The idiom is found also in the Classical writers. Carpz. observes, that the appellation is not properly synonymous with Ἰσραηλίτης, which is a *religious*, as that is a *political* designation. By νόμον must (as the best Commentators are agreed) mean the ἔθη peculiar to Pharisaism: a very rare signification, but of which I have myself adduced two examples in Rec. Syn., Aristoph. Av. 1343, and Thucyd. vi. 16.

6. κατὰ ζῆλον διώκων τὴν ἐκκλ.] The sense is: "As to *zeal*, that was attested by persecution of Christians." Κατὰ δικαιοσύνην — ἄμεμπτος. It is commonly supposed that δικ. here denotes a diligent observance of the law; q. d. "as far as regards an exact observance of the law, I was irreprehensible." But the sense seems to be: "As far as regards the justification to be obtained by the Law, I was irreprehensible."

7. ἅτινα] i. e. the things just mentioned and such like. Ἥγημαι — ζημίαν, "regarded them as no more than occasions of loss;" i. e. not only as useless, but injurious. So, in the next verse, he says he accounts them as not merely valueless, but contemptible.

8. ἀλλὰ μενοῦνγε — Κυρίου μου.] This is partly *explanatory* of the preceding, and partly said *per epanorthosin*. The full force of the words (where much meaning is contained in the elliptical form ἀλλὰ μενοῦνγε) is, "And not these things only, — but all other things of the flesh, which are thought honourable and profitable, did I despise. Nay, to the present time I continue to think all things but loss," &c. The διὰ signifies "on account of," which implies *comparison* with. Τὸ ὑπερέχον τῆς γν. is for τὴν γνῶσιν τὴν ὑπερέχουσαν. It was the *excellency* of that knowledge, (meaning the Gospel of Christ,) which induced the Apostle to make the sacrifice of whatever came in competition with it. This may be popularly meant to imply, that he wholly relinquished his means of livelihood. Σκύβαλα is by some eminent Commentators interpreted, not dung, but *dross, dregs, refuse*. But of that signification there is no good proof. Χριστὸν κερδ., "ob-

9 θην, καὶ ἡγοῦμαι σκύβαλα εἶναι, ἵνα Χριστὸν κερδήσω, [k] καὶ εὑρεθῶ
ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου, ἀλλὰ τὴν διὰ πί-
10 στεως Χριστοῦ, τὴν ἐκ Θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει· [l] τοῦ γνῶναι
αὐτὸν, καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ, καὶ τὴν κοινωνίαν τῶν
11 παθημάτων αὐτοῦ, συμμορφούμενος τῷ θανάτῳ αὐτοῦ, εἴπως καταντή-
12 σω εἰς τὴν ἐξανάστασιν τῶν νεκρῶν. [m] Οὐχ ὅτι ἤδη ἔλαβον, ἢ ἤδη
τετελείωμαι· διώκω δὲ εἰ καὶ καταλάβω, ἐφ᾽ ᾧ καὶ κατελήφθην ὑπὸ
13 τοῦ Χριστοῦ Ἰησοῦ. [n] Ἀδελφοὶ, ἐγὼ ἐμαυτὸν οὐ λογίζομαι κατειληφέ-
14 ναι· [o] ἓν δέ· τὰ μὲν ὀπίσω ἐπιλανθανόμενος, τοῖς δὲ ἔμπροσθεν
ἐπεκτεινόμενος, κατὰ σκοπὸν διώκω ἐπὶ τὸ βραβεῖον τῆς ἄνω κλήσεως

k Rom. 1. 17. & 3. 21, 22. & 9. 30. & 10. 3, &c.
l Rom. 6. 3, 4, 5. & 8. 17. 2 Cor. 4. 10, 11. 2 Tim. 2. 11, 12. 1 Pet. 4. 13.
m 1 Tim. 6. 12. Heb. 12. 23.
n Luke 9. 62.
o Ps. 45. 11. Luke 9. 62. 1 Cor. 9. 24. 2 Tim. 4. 7. Heb. 3. 1.

tain the benefits purchased by the sacrifice of Christ."

9. καὶ εὑρεθῶ ἐν αὐτῷ, &c.] This is explanatory of the *nature* of the benefit from Christ, and has an allusion to the *mode* by which it is effected. Εὑρ. is *not* (as most recent Commentators suppose) put for ὦ, but there seems to be an allusion to the judgment of the great day. Thus the sense is; "and be [at the last] found united to him in faith and obedience." The ἐν αὐτῷ denotes the spiritual union mentioned by our Lord in John vi. 56. ἐν ἐμοὶ μένει κἀγὼ ἐν αὐτῷ. The next words hint at the *means* by which this union is to be effected. Μὴ ἔχων, &c.; i. e. not having as a dependence the righteousness obtainable by the law. See Rom. iii. 20. Ἀλλὰ τὴν διὰ πίστεως Χρ., "but the justification [obtained through faith in Christ]." The next words τὴν ἐκ Θεοῦ δικ. ἐπὶ τῇ πίστει, are exegetical of the preceding; where at ἐκ Θεοῦ sub. διδομένην. The ἐπὶ τῇ πίστ. signifies "on condition of faith." See Whitby.

10. τοῦ γνῶναι αὐτόν.] Sub. ἕνεκα. It is put for ἵνα γνῶ, "so that I may but know Him," &c. This must be connected with the first clause of v. 8, the words δι᾽ ὃν — ἐπὶ τῇ πίστει being in some measure parenthetical. The knowing *Christ* denotes the knowledge of the *Gospel*, by which salvation is offered. See John xvii. 3. Τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ, "and its efficacy in confirming my faith in Him, and hope of salvation through Him." See 1 Pet. i. 3 & 4. Τὴν κοινωνίαν τῶν παθ. α. is expressed *populariter* for τοῦ κοινωνεῖν, &c.; i. e. ἵνα κοινωνῶ, &c. The next clause is explanatory of the preceding, and the sense is, "being conformed or likened unto Him in his death."

11. εἴπως] for ἵνα, *ut*, as often in the N. T.; or rather, "in order that by any means, by any sacrifice;" as it is taken by Theodoret. The whole passage is well explained by Mr. Scott. That no *doubt* is intended, was long ago ably proved by Crell. Indeed, it is strange that any doubt of the resurrection should ever have been thought to be imported; for by ἐξανάστ. is denoted not *simply* resurrection, but the resurrection of *the just*, in order to be received into celestial glory. At the same time, in this and many similar expressions we are to bear in mind the characteristic modesty of the Apostle; who often, as in the next verse, speaks per κοίνωσιν. See 1 Cor. ix. 27.

12. οὐχ ὅτι ἤδη ἔλαβον.] The full sense of this elliptical expression is, "Not that I mean to say that I have already attained [the certainty of salvation]." See 1 Cor. ix. 27. Τετελ. is usually rendered, "were made perfect." But the best Expositors are agreed that in this (as well as in διώκω, καταλάβω, and other terms occurring in this and the next verse), there is an *agonistic* metaphor, as in Luke xiii. 32. Loesn. aptly compares Philo p. 74. ὅταν τελειωθῇς καὶ βραβείων καὶ στεφάνων ἀξιωθῇς. From which, and other passages, it is clear that this was a word denoting to reach the goal as victor, and receive the prize. At εἰ καὶ καταλ. there is (as at Acts viii. 22. and often) the ellipsis of some verb of *striving*; i. e. "striving that I may reach;" for εἰ is equivalent to ὅτι, intimating, however, a modest doubt of success.

The words ἐφ᾽ ᾧ καὶ κατελ. are obscure, and variously interpreted. The ancient Commentators and Grot. were, I think, right in recognising an allusion to the extraordinary manner in which Paul was, as it were, *pressed* into the Christian stadium. Thus the sense appears to be, "in order that I might obtain which, I was laid hold of by Christ [at my conversion]." So the Pesch. Syr. and Vulg. well render *comprehensus sum*. There seems to be an allusion to the impressment of soldiers, sailors, or labourers, for the public service; of which we occasionally read in the Classical writers. Thus Thucyd. vi. 22. ἄγειν σιτοποιοὺς ἐκ τῶν μυλώνων ἠναγκασμένους ἐμμίσθους, where see my Note. The word is wrongly rendered by our English Translators "am," or, "have been apprehended."

14. ἓν δέ.] Supply σκοπῶ, or διώκω from what follows. Ἐπιλανθανόμενος, "unheedful of," as in Heb. vi. 16. and elsewhere. Τὰ ὀπίσω must at least *include* all his past attainments and services for the Gospel. The term ἐπεκτεινόμενος is highly appropriate to the *racer*, — whether on foot, or on horseback, or in the chariot; since the racer stretches his head and hands forward in anxiety to reach the goal. So, in the passage of Horace cited by the Commentators: "Instat equis auriga suos vincentibus, illum Præteritum temnens extremos inter euntem." In this and other passages here cited, the racer is graphically described as thinking not of the space already run ("nil credens actum, cum quid superesset agendum") but looking solely to what remains; and, regardless of the progress made, stretching forward to traverse that which separates him from the goal. I would compare a similarly metaphorical passage in Diog. Laert. v. 20. ἐρωτηθεὶς πῶς ἂν προκόπτοιεν οἱ μαθηταί; ἔφη, ἐὰν τοὺς προέχοντας διώκοντες, τοὺς δὲ ὑστεροῦντας μὴ ἀναμένωσι.

— βραβεῖον and ἄνω κλ. have allusion to the βραβευταὶ or ἀγωνοθέται, who sat on an elevated seat, and called forward the candidates for the βραβεῖον or prize.

p Rom. 14. 3, 4. 1 Cor. 2. 6. & 14. 20.
q Rom. 12. 16. & 15. 5, 7. 1 Cor. 1. 10. Gal. 6. 16. supra 2. 2.
1 Pet. 3. 8.
r 1 Cor. 4. 16. & 11. 1. 1 Thess. 1. 6. 2 Thess. 3. 9. 1 Pet. 5. 3.
s Rom. 15. 17. Gal. 6. 12.
t Hos. 4. 7.

τοῦ Θεοῦ ἐν Χριστῷ Ἰησοῦ. [p] Ὅσοι οὖν τέλειοι, τοῦτο φρονῶμεν· 15
καὶ εἴ τι ἑτέρως φρονεῖτε, καὶ τοῦτο ὁ Θεὸς ὑμῖν ἀποκαλύψει. [q] πλὴν 16
εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν κανόνι τὸ αὐτὸ φρονεῖν.
[r] Συμμιμηταί μου γίνεσθε, ἀδελφοί, καὶ σκοπεῖτε τοὺς οὕτω περι- 17
πατοῦντας, καθὼς ἔχετε τύπον ἡμᾶς. [s] πολλοὶ γὰρ περιπατοῦσιν, οὓς 18
πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω, τοὺς ἐχθροὺς τοῦ σταυ-
ροῦ τοῦ Χριστοῦ, [t] ὧν τὸ τέλος ἀπώλεια· ὧν ὁ Θεὸς ἡ κοιλία, καὶ 19

Rom. 8. 5. & 16. 18. 2 Cor. 11. 12, 15. Gal. 6. 13.

15. One cannot but observe the address and delicacy with which the Apostle passes from the *indirect admonition* of the preceding verses 8—11. inclusive, to the *direct exhortation* contained in the present; and that first introduced, per κοίνωσιν, with "*we*," but immediately changed to "*ye*." Τέλειοι the best Commentators, rightly, interpret of "full growth in Divine knowledge," "fully instructed in the Christian religion," as in 1 Cor. ii. 6. So also φρεσὶ τέλειοι γίνεσθε, 1 Cor. xiv. 20. Τοῦτο φρ., "let us aim at being thus disposed" as I have already mentioned; namely, to press forward for the prize, &c. The next words καὶ εἴ τι — ἀποκαλ. are obscure; but the best Commentators are agreed, that there is an allusion to the prejudices of weak, but sincere, Jewish converts, and the misconceptions, or inadequate notions, entertained by others. Thus the sense will be, "And if there be aught, wherein ye are of different sentiments or feelings — this prejudice or error, God will, I trust, even remove; and thus open to your minds the truth." We are not to understand by ἀποκαλ. any supernatural revelation, but such an enlightening as would result from the exercise of the understanding, under the ordinary influences of the Spirit. See John i. 17. Ps. xxv. 12.

16. πλὴν εἰς ὃ — φρονεῖν.] Of this passage both the reading and interpretation have been controverted. Some ancient MSS. and Versions omit κανόνι — φρονεῖν; others κανόνι only; others, again, τὸ αὐτὸ φρονεῖν; and in some the words are transposed. Griesb. has *cancelled all* the words. Vater has bracketed them. Tittm. brackets only the τὸ αὐτὸ φρονεῖν. The first mentioned Editor seems to have been induced to cancel them all, from a rule in criticism, — that a passage which is variously read in the MSS., is probably spurious. That rule, however, has many exceptions; and, among others, when a passage is obscure, and there are many alterations, whether by omission, alteration, or transposition, all tending to *remove the difficulty*. Now to *cancel* such a passage would be as uncritical as cancelling a passage merely because it is difficult. Of this kind is the passage before us; and therefore I agree with Wolf, Wets., Matth., and Rinck, that the words must *not* be cancelled; nor even *altered*, since the transposition arose from certain words being first omitted, ob homœoteleuton, and then introduced in the wrong place. Besides, the cancelling would compel us to take τῷ αὐτῷ for τοῦτῳ; which cannot be allowed: not to say that ἐν τούτῳ or ἐν αὐτῷ would have been required, as in Col. ii. 6. And the sense, "that they should use the knowledge they had attained unto, and apply it to practice," though good, seems not to be the *whole* of what was meant. The Apostle intended, I conceive, to engraft on that admonition *another*, viz. to preserve unity of doctrine, and concord in general. The Apostle, I apprehend, intended to include *both* the above mentioned senses, the latter engrafted on the former; τὸ αὐτὸ φρονεῖν, which is equivalent to τὸ ἓν φρονεῖν, being added, to engraft the one upon the other; as in Rom. xii. 16. xv. 5. 2 Cor. xiii. 11. Indeed, as in many other passages of St. Paul, two clauses are here blended into one, and consequently there is a *peculiarity of phraseology* as well as a brevity. If written at length, the passage would have run thus: Πλὴν εἰς ὃ ἔφθ., τουτῷ [δεῖ] στοιχεῖν· τῷ αὐτῷ στοιχεῖν κανόνι. The πλὴν is very elliptical, and may mean, "But [be that progress what it may]." So in a kindred passage of Rev. ii. 25. πλὴν ὃ ἔχετε, κρατήσατε ἄχρις οὗ ἂν ἥξω. The expression τῷ αὐτῷ στοιχεῖν κανόνι is parallel to that at Gal. vi. 16. ὅσοι τῷ κανόνι τούτῳ στοιχήσουσι.

17. συμμιμ. μου γίνεσθε.] "Be joint-imitators of me," i. e. unite in following my example. Σκοπεῖτε — ἡμᾶς. The sense is, "And observe [for imitation] those who so act, as you see us acting, and have us for an example [therein]." On τύπον see Note on Acts vii. 44.

18, 19. These verses are in some measure parenthetical. After περιπ. the Commentators suppose an ellipsis of κακῶς, or ἑτέρως. But there seems rather to be an *aposiopesis*, for delicacy's sake. In the place of a term to characterize their *conduct*, the Apostle chooses to describe the *persons*, — first generally, as enemies of the cross of Christ; then under their principal characteristics. First, then, they are designated generally as the enemies of the cross of Christ; i. e. inimical to the doctrine of a *crucified* Redeemer, through the sacrifice of whose death circumcision was become unnecessary; (see Notes on Gal. v. 11. vi. 12. 14.) and in general utterly averse to the humbling and spiritual doctrines of the Gospel. They are then characterized by their principal traits, — *sensuality*, a *shameless impudence* in glorying in their false doctrines and licentious practices, and a general *worldly-mindedness*. Of these the first is expressed by a comparison used in Rom. xvi. 18. and elsewhere. Several parallel passages are adduced by Grot., Wolf, Alberti, and Wets., the most apposite of which are the following. Eurip. Cyclop. 335. ἃ γώ τινι θύω, πλὴν ἐμοὶ (Οεοῖσι δ' οὔ). Καὶ τῇ μεγίστῃ γαστρὶ τῇδε δαιμόνων· Ὡς τοῦ πιεῖν γε καὶ φαγεῖν τοῦφ' ἡμέραν Ζεὺς οὗτος ἀνθρώποισι τοῖσι σώφρασι. and Fragm. incert. 149 Νικᾷ με χρεία καὶ κακῶς ἀλουμένη Γαστήρ, ἀφ' ἧς τὰ πάντα γίνεται κακά. The trait καὶ ἡ δόξα ἐν τῇ αἰσχ. α. denotes a hardened insensibility to shame. The οἱ τὰ ἐπίγεια φρονοῦντες should be rendered, "whose mind is devoted to earthly things," of course to the neglect of heavenly ones. See Col. iii. 2. Wets. compares Hom. Od. xxi. 35. ἐφημέρια φρονέοντες. To which may be added Æschyl. ap. Stob. p. 98. ὅ τι γὰρ βροτεῖον σπέρμ' ἐφημέρια φρονεῖ.

Of these it is said ὧν τὸ τέλος — ἀπώλ., the

20 ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονοῦντες. [u] Ἡμῶν γὰρ
τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ σωτῆρα ἀπεκδεχόμεθα
21 Κύριον Ἰησοῦν Χριστόν, [x] ὃς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως
ἡμῶν, [εἰς τὸ γενέσθαι αὐτὸ] σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ,
κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι ἑαυτῷ τὰ πάντα.

1 IV. [y] Ὥστε, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ στέφα-
2 νός μου, οὕτω στήκετε ἐν Κυρίῳ, ἀγαπητοί. Εὐοδίαν παρακαλῶ, καὶ
3 Συντύχην παρακαλῶ, τὸ αὐτὸ φρονεῖν ἐν Κυρίῳ. [z] * Ναὶ ἐρωτῶ καὶ σὲ, σύζυγε γνήσιε, συλλαμβάνου αὐταῖς, αἵτινες ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι, μετὰ καὶ Κλήμεντος καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς.

u 1 Cor. 1. 7. Eph. 2. 6. Col. 3. 3. 1 Thess. 1. 10. Titus 2. 13. Heb. 13. 14.
x 1 Cor. 15. 26, 27, 43, 48, 51. Col. 3. 4. 1 John 3. 2.
y 2 Cor. 1. 14. sup. 2. 16. 1 Thess. 2. 19, 20.
z Ex. 32. 32. Ps. 69. 29. Dan. 12. 1. Luke 10. 20. supra 1. 27. Rev. 3. 5. & 13. 8. & 20. 12. & 21. 27.

sense of which is not (as Wakef. and Heinr. suppose), "whose aim is the ruin of others;" for that would require ὧν σκοπός; nay, perhaps that was more than could be said of many, or at least all. Nor need τέλος be rendered, with some eminent Commentators, *pœna*. The sense is, "who must come to a bad end," "whose conduct must terminate in their perdition." See Jude 13. This interpretation is confirmed by several passages of the Rabbinical writers. So Targum. Hieros., "*quorum finis est in destructionem.*"

20. This verse connects with v. 17., to which the γὰρ refers. Πολίτ. may denote either *conduct, manner of living*, ἀναστροφή, as it is commonly interpreted; or *citizenship*, as many modern Commentators explain; or *community*, political society, as Parkh. and Wahl. The two last-mentioned senses are most suitable to the context and the doctrine of the N. T.; and, indeed, they merge into each other.

21. In touching on the redemption to be bestowed on all who make good their title to the heavenly citizenship, the Apostle, with admirable address, adverts to that which is (as we learn from 1 Cor. xv.) to be the *commencement* of the rewards he will bestow, and, as it were, a *pledge* for the rest. On this point he has, with great judgment, taken his stand; since it suggests a strong motive to resist temptations to sensuality, selfishness, and worldly-mindedness; namely, Why should I take so much thought for this wretched and perishable body — this *paltry self* — when by resisting temptations, I may expect that *this very body* will by my Saviour be changed into a body similar to his glorious body, and be made capable of pleasures, "such as eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive"? Ἀπεκδ. denotes anxious expectation. Μετασχημ. signifies to change the σχῆμα or form of any thing, as 2 Cor. xi. 13. 15. 1 Cor. iv. 6. On τὸ σῶμα τῆς ταπ., see Note on Eph. iv. 13. The words εἰς τὸ γενέσθαι αὐτὸ are not found in some MSS., are rejected by most Critics, and are cancelled by Griesb. They are probably an interpolation.

— κατὰ τὴν ἐνέργειαν — πάντα.] "An argument (says Heinr.), a majori ad minus," and, as Theophyl. observes, "adapted to silence all unbelief; the power he hath to subdue *all* things having subdued even *death*." See 1 Cor. xv. John xi. 25. Τοῦ δύνασθαι is for τῆς δυνάμεως: but the verb is used in order to suspend upon it [ὥστε] ὑποτάξαι.

IV. 1. This verse forms the conclusion of the exhortation, (as at 1 Cor. xv. ult.) and should not have been separated from it. The ὥστε is *conclusive*, and may be rendered *So then*. Ἐπιπόθ. is *not* synonymous with ἀγαπ., but a stronger term, also denoting his anxious desire to see them again. See i. 27—30. Χαρὰ καὶ στέφανος; i. e. a cause of rejoicing and of glorying to me. On the expression στ. ἐν Κυρίῳ, see 1 Cor. xv. 1. xvi. 13. Gal. v. 1.

2. τὸ αὐτὸ φρονεῖν ἐν Κυρίῳ.] This expression may denote both unanimity in doctrine, and concord in views and plans. The persons in question were probably deaconesses of the Church.

3. ναὶ ἐρωτῶ.] For καὶ most of the best MSS., Versions, and many Fathers, and all the early Editions have ναὶ, which is approved by almost all the Critics, and adopted by Beng., Wets., Matth., Griesb., Tittm., and Vater. It is on all accounts greatly preferable, being so suitable to ἐρωτῶ, q. d. "*Now*, I beseech you." Indeed, there is reason to think that the καὶ was a mere misprint in the 3d Edition of Stephens. Ναὶ, probably from the Hebr. אנא, has this sense of *quæso* also in Philem. 20. ναὶ, ἀδελφὲ, and Rev. xxii. 20. ναὶ ἔρχου, Κύριε.

— σύζυγε.] On the sense of this word Commentators are not agreed. It seems rightly taken by Heinr. to denote a closer connection than σύνεργοι, supra ii. 25. Otherwise it might be supposed to designate *Epaphroditus*. It should, therefore, seem to mean *colleague*, and to be meant for the Bishop, or principal presbyter, of Philippi (vide supra i. 1.), who was, in some sense, Paul's colleague. And this is confirmed by the use of γνησίως, supra ii. 20. Συνήθλ. denotes cooperation in the furtherance of the Gospel (so at Rom. xvi. 13. he calls Priscilla his σύνεργος), but in what precise way is uncertain. See Rec. Syn.

— Κλήμεντος.] This is said by the ancients to have been Clemens Romanus, one of the Apostolical Fathers: but the tradition has been generally rejected by the moderns.

— ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς.] This expression may, I think, with Heinr., be supposed to be employed in accommodation to the image by which the future life is represented a little before (iii. 20.) as a πολίτευμα; which supposes a *list of the citizens' names*, from which the names of the unworthy are erased. See Rev. iii. 5. Thus the names of the virtuous are often represented as *registered* in heaven. See Matt. iii. 5. and especially Rev. xiii. 8. So also in the Rabbinical writers we read of a *book of eternal life* in which

a 1 Thess. 5. 16. supra 3. 1.
b Heb. 10. 25. 2 Pet. 3. 8, 9.
c Ps. 55. 23. Matt. 6. 25. 1 Tim. 6. 8, 17. 1 Pet. 5. 7.
d John 14. 27. Rom. 5. 1. Eph. 2. 14.

[a] Χαίρετε ἐν Κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε. [b] τὸ ἐπιεικὲς ὑμῶν 4
γνωσθήτω πᾶσιν ἀνθρώποις. ὁ Κύριος ἐγγύς. [c] Μηδὲν μεριμνᾶτε, ἀλλ᾽ ἐν 5
παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν 6
γνωριζέσθω πρὸς τὸν Θεόν. [d] Καὶ ἡ εἰρήνη τοῦ Θεοῦ ἡ ὑπερέχουσα πάν- 7
τα νοῦν φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ.

e Rom. 12. 17. & 13. 13. 1 Thess. 4. 3, 4, 5.
f Rom. 15. 33. 2 Cor. 13. 11.

[e] Τὸ λοιπὸν, ἀδελφοί· ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνὰ, ὅσα δίκαια, ὅσα 8
ἁγνὰ, ὅσα προσφιλῆ, ὅσα εὔφημα, εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα
λογίζεσθε. [f] Ἃ καὶ ἐμάθετε καὶ παρελάβετε καὶ ἠκούσατε καὶ εἴδετε 9
ἐν ἐμοὶ, ταῦτα πράσσετε· καὶ ὁ Θεὸς τῆς εἰρήνης ἔσται μεθ᾽ ὑμῶν.

g 2 Cor. 11. 9.
h 1 Tim. 6. 6, 8.

[g] Ἐχάρην δὲ ἐν Κυρίῳ μεγάλως, ὅτι ἤδη ποτὲ ἀνεθάλετε τὸ ὑπὲρ 10
ἐμοῦ φρονεῖν· ἐφ᾽ ᾧ καὶ ἐφρονεῖτε, ἠκαιρεῖσθε δέ. [h] Οὐχ ὅτι καθ᾽ 11

the names of the just are inscribed. Nay, it is found in Mal. iii. 16.

5. τὸ ἐπιεικὲς] for ἡ ἐπιεικεία. It should be rendered, not *moderation* (a version derived from the Vulg. *modestia*), but *meekness, gentleness*, implying lenity and a forgiving spirit. So the Pesch. Syr. *lenitas*. This signification is frequent both in the N. T. and the Sept. See Note at 2 Cor. x. 1.

— ὁ Κύριος ἐγγύς.] Most recent Expositors take the sense to be, "The Lord, or God, is at hand [for help];" comparing Ps. xxxiv. 19. But it is better taken, with the ancient and earlier modern Expositors, of *Christ;* not, however, so as to understand, with many, the *day of judgment*. Nor need we, with others, interpret it of the *second advent* of Christ to the *destruction of Jerusalem;* though the opinion is ably maintained by Whitby. I agree with Scott in understanding the expression of that advent of our Lord which takes place at *death*, and is to every man the same as the final advent of Christ to judgment. And as death cannot be far from any man, and the final consummation of all things is, when measured with eternity, as it were *at hand;* so the judgment may be said to be near, even *at the door*.

6. μηδὲν μεριμν.] Render, "be not anxiously solicitous about any thing." See Matt. vi. 25. Ἀλλ᾽ ἐν παντὶ, scil. πράγματι. See Notes at Rom. xii. 12. and Eph. vi. 18. Μετὰ εὐχαρ., "with thanksgiving," viz. for what God shall be pleased to grant; implying acquiescence in what he may see fit to withhold.

7. καὶ] "and [then]," viz. by so doing; denoting the high advantages of such a practice, namely, as procuring that peace which God, by the Gospel and the influences of his Spirit, bestows. See Isa. xxvi. 3.

— φρουρ. τὰς καρδίας — Ἰησοῦ.] This is by many eminent Expositors supposed to mean, "will support and preserve you in the faith of Christ," i. e. guard you against all temptations to desert the faith. That sense, however, is frigid, and not agreeable to the context. The interpretation of many good Commentators, "will preserve you in a Christian frame of mind" might be admitted, were it not certain that φρουρ. must be referred to μηδὲν μεριμνᾶτε a little before. The sense seems to be, "will fortify your hearts and minds by Christ and his religion [against such over-anxiety]." Truly, the *experience* of that peace which God imparts by the Gospel is the mind's best safeguard against such a disposition. We feel fulfilled in us the words of the Prophet (Isa. xxvi. 3.) "Thou wilt keep him in perfect peace whose mind is stayed on Thee." By the words of the preceding clause ἐν παντὶ — τὸν Θεὸν the Apostle meant to show *how* that peace could be most surely procured *in* the time of need, and *for* the time of need; namely, by prayer and supplication in the Spirit.

8, 9. τὸ λοιπὸν, &c.] The Apostle here briefly sums up the foregoing practical exhortations, and in a manner the most impressive; giving them to understand that Christian faithfulness cannot rest on the discharge of any *one* virtue, but on the consistent and uniform observance of the *whole* of what is enjoined in the Gospel, and hath been urged upon them by himself: and that then "the God of peace would be continually with them. Ἀληθῆ signifies "truly virtuous," ἐνάρετα, as Theodoret explains. Σεμνὰ, *honourable*, or respectable. Προσφιλῆ, *amiable*, meaning that quality which conciliates love and respect. So Ecclesiasticus xx. 12. ὁ σοφὸς ἐν λόγῳ προσφιλῆ ποιήσει. By this the Apostle seems to advert to that in which religious persons are sometimes deficient; who, by an austere and ascetic demeanor, prejudice the cause of religion. Εἴ τις — ἔπαινος, &c. The sense seems to be, "Whatever else there is of what is virtuous and praiseworthy — think of and study to practise them. See Dr. Barrow's Sermons, vol. i. p. 46. med.

9. Here the Apostle refers them to his own doctrines, precepts, and example, which as they follow, so will they attain the peace of God.

10. ἀνεθάλετε τὸ ὑπὲρ ἐμ. φρ.] Some eminent Commentators take ἀνεθ. in a *Hiphil* sense, "have made your cause to flourish." But for that there is no authority: and it is better, with others, to suppose at τὸ φρον. an ellip. of κατὰ or εἰς. As to ἀνεθ., I have in Rec. Syn. shown at large that there is no reason to abandon the common interpretation, "that ye are revived in your care of me," which, by hypallage, may mean "that your care of me hath revived." Comp. Ezek. xvii. 24. Φρονεῖν is here for φροντίζειν. The next words ἐφ᾽ ᾧ — ἠκαιρεῖσθε are, like the last, rendered obscure by the delicacy and modesty of the writer. He means to suggest the best excuse for them, by *presuming* that they had not before had an *opportunity* of sending, or were destitute of the *means*. Ἠκαιρ. may be understood of either. See Note on Acts xxviii. 14—16.

11. οὐχ ὅτι — εἶναι.] These deeply affecting words show that he had been suffering under a decrease of his usual means of subsistence; yet that he had been endeavouring to reduce his desires to a level with his means, so as to be content. The sense is, "I do not say this with reference to any necessity to which I have been

12 ὑστέρησιν λέγω· ἐγὼ γὰρ ἔμαθον ἐν οἷς εἰμὶ αὐτάρκης εἶναι. [i] οἶδα i 1 Cor. 4. 11. 2 Cor. 11. 27.
[δὲ] ταπεινοῦσθαι, οἶδα καὶ περισσεύειν· ἐν παντὶ καὶ ἐν πᾶσι μεμύ-
13 ημαι καὶ χορτάζεσθαι καὶ πεινᾶν, καὶ περισσεύειν καὶ ὑστερεῖσθαι·
14 πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με Χριστῷ. [k] Πλὴν καλῶς ἐποιήσατε, k Supra 1. 7.
15 συγκοινωνήσαντές μου τῇ θλίψει. [l] Οἴδατε δὲ καὶ ὑμεῖς Φιλιππήσιοι, l 2 Cor. 11. 8, 9.
ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι
ἐκκλησία ἐκοινώνησεν εἰς λόγον δόσεως καὶ λήψεως, εἰ μὴ ὑμεῖς μόνοι·
16 ὅτι καὶ ἐν Θεσσαλονίκῃ καὶ ἅπαξ καὶ δὶς εἰς τὴν χρείαν μοι ἐπέμψατε.
17 [m] Οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλ᾽ ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα m Rom. 15. 28. Titus 3. 14.
18 εἰς λόγον ὑμῶν. [n] Ἀπέχω δὲ πάντα, καὶ περισσεύω· πεπλήρωμαι, n 2 Cor. 9. 12. Heb. 13. 16.
δεξάμενος παρὰ Ἐπαφροδίτου τὰ παρ᾽ ὑμῶν, ὀσμὴν εὐωδίας, θυσίαν
19 δεκτὴν, εὐάρεστον τῷ Θεῷ. [o] Ὁ δὲ Θεός μου πληρώσει πᾶσαν χρείαν o 2 Cor. 9. 8.
20 ὑμῶν κατὰ τὸ πλοῦτον αὐτοῦ ἐν δόξῃ, ἐν Χριστῷ Ἰησοῦ. Τῷ δὲ Θεῷ
καὶ Πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.
21 Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ. ἀσπάζονται ὑμᾶς οἱ
22 σὺν ἐμοὶ ἀδελφοί. ἀσπάζονται ὑμᾶς πάντες οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ
23 τῆς Καίσαρος οἰκίας. Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ
πάντων ὑμῶν. ἀμήν.

Πρὸς Φιλιππησίους ἐγράφη ἀπὸ Ῥώμης δι᾽ Ἐπαφροδίτου.

reduced; for I have learnt in whatever circumstances I am, therein to acquiesce, and accommodate myself thereto." At οἷς supply πράγμασι. Αὐτάρκης is used both of a *thing sufficient for the purpose intended;* and of a *person who feels sufficiency, and is therefore content.* See Ecclus. xi. 18.

12. The δὲ is absent from several Versions and Fathers, and is cancelled by most Editors; perhaps rightly. Internal evidence is certainly against it. Moreover, the *Asyndeton* here has great strength, and is much in the Apostle's manner.

—ταπεινοῦσθαι.] This signifies to be in lowly and necessitous circumstances (see Levit. xxv. 29), as the antithetical term περισσ. signifies to have a superfluity. The sense is rendered plainer by the following καὶ χορτ. καὶ πεινᾶν. Περισσ. καὶ ὑστ. is a more significant expression than ταπ. καὶ περισσ., ὑστ. signifying "to be in utter want of the necessaries of life." In the expression μεμύημαι ("I am initiated"), there *may* be, as many Commentators suppose, an allusion to initiation in the Heathen mysteries. At all events, it is a very energetic term, signifying thorough knowledge by long experience.

13. πάντα] i. e. all things connected with my Christian duties. He then shows the *source* of his ability, even the aids afforded to him by Christ, through the Holy Spirit.

14. πλὴν —θλίψει.] This is added to preclude the idea of his depreciating the gift, or misconceiving the intentions of the donors. Though he had learnt to endure poverty without murmuring, he was not the less entitled to assistance. And they had done a good work, in communicating aid to him in his distress, for that is the sense of the words συγκ. μ. τ. θ., which are for συγκ. μοι ἐν τῇ θλ. μου. The ἐν *is supplied* in Revel. i. 9. συγκ. ἐν τῇ θλίψει.

15. ἐν ἀρχῇ τ. εὐαγγ.] "at the beginning of the Gospel's being preached among them." In εἰς λόγον δόσ. καὶ λήψ. there is an allusion to the *ratio acceptorum et datorum* among the Romans, to intimate a regular reciprocation of giving and of receiving. If any other Church gave, it was something not worth noting down.

16. καὶ ἅπαξ καὶ δίς.] This is by many Commentators supposed to signify "pretty frequently." But the plural must here be taken literally, as is shown by Doddr., and especially by Paley in his Hor. Paul., where he has illustrated vv. 15 & 16.

17. οὐχ ὅτι ἐπιζητῶ.] Sub. λέγω, "I do not say this because I seek a gift." Ἀλλ᾽ ἐπιζητῶ —ὑμῶν; q. d. "I feel pleasure in the gift; not so much on my own account, as yours; considering the fruit that will redound from it, in the praise of men and the recompense of God." In εἰς λόγον ὑ. there is the same allusion as v. 15.

18. Ἀπέχω is for ἔχ., as in Arrian Epict. iii. 24. (cited by Wets.) τὸ γὰρ εὐδαιμονοῦν ἀπέχειν δεῖ πάντα, ἃ θέλῃ, πεπληρωμένῳ τινι ἐοικέναι. Πεπλ. is added to strengthen the sense, and to show that he wants no more. On the expression ὀσμὴ εὐωδ., comp. Eph. v. 1, 2. 2 Cor. ii. 14. And on θυσ. δεκτ., see Rom. xii. 1.

19. πληρώσει.] This seems to be said in allusion to the πεπλήρ. at v. 18. Render, "will [I doubt not] abundantly supply." Κατὰ τὸν πλοῦτον αὐτοῦ, "according to the abundant power and glorious omnipotence whereby, as Lord of heaven and earth, he can bestow what he will."

22. οἱ ἐκ τῆς Καίσ. οἰκ.] i. e. either *relations* of Cæsar, or, rather, his *domestics*. See Joseph. and Philo cited by Krebs. and Loesn. The *domus Cæsaris* often occurs in the Inscriptions, and the οἰκία Καίσαρος in the Greek Historians, as Dio. Cass. The ἀδελφοὶ are distinguished from the οἱ ἅγιοι, Christians; and probably were his fellow labourers in the Gospel mentioned at Col. iv. 10—14. Philem. 23, 24.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΚΟΛΟΣΣΑΕΙΣ ΕΠΙΣΤΟΛΗ.

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p Rom. 1. 7.
Gal. 1. 3.
Eph. 1. 2.
1 Pet. 1. 2.

I. *ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ, καὶ* 1
Τιμόθεος ὁ ἀδελφὸς, p *τοῖς ἐν* ‡ *Κολοσσαῖς ἁγίοις καὶ πιστοῖς ἀδελ-* 2

Colossæ was a large, populous, and wealthy city of Phrygia (whose site has been at length determined beyond all doubt to be the present *Khonæ),* at which there was a flourishing Christian Church; but by whom planted we have no certain information. From some passages in the Epistle, (as i. 21. 25. ii. 5, 6.) and from the probability of the thing (as he had twice visited Phrygia), there are some reasons to think that it was *St. Paul.* While from *other* parts of the Epistle (as, for instance, ii. 1.) the *contrary* would appear. And as there seems to be something like *positive proof* that he was *not* the founder; while there are only *arguments of probability* that he *was,* we seem authorized to decide rather in the *negative.* Yet, though not *literally* the founder, he might, in a qualified sense, be termed such; since the Gospel dispensed to the Colossians (i. 21 — 25.) came *mediately,* though not *immediately* from him. *Who* was the *actual* founder, the learned are not agreed. Some say, *Epaphras;* others, *Timothy.* The *latter* supposition has most probability in its favour. Be that as it may, it seems that the Church at Colossæ had been planted and watered, and brought to a flourishing state by *both* those two active fellow-labourers with Paul in the Gospel. With respect to the *date* of the Epistle, the internal evidence supplied by the Epistle itself, shows that it must have been written at nearly the same time as that to the *Ephesians.* The two are, in fact (as Paley says), "*twin* Epistles, being both written together, insomuch that many expressions in the one were made use of in writing the other." The strong similarity, however, arose, not merely from the train of ideas being still in the writer's mind, but also from the circumstances, in which both the writer and those whom he addresses were placed, being almost the very same. Thus, as in the former case, nothing of expostulation and reproof occurs; but the Apostle, in like manner, commences with expressing his joy at the accounts he had received of their constancy in the faith, and the fervency of their love. The immediate *occasion* of its being written was, that some differences had arisen among the Colossians, in consequence of which they sent Epaphras to Rome, to acquaint Paul with the state of things at their city, and to ask his counsel for their direction. Accordingly, the Apostle replies to them in the present Epistle; which is mainly directed against the tenets and practices of certain *false teachers,* who had crept in, and disseminated erroneous and superstitious notions respecting the worship of angels, self-mortification, and the observance of the Jewish Festivals; and indeed of the Mosaic ritual Law in general, as necessary to salvation. *Who* these persons were is not agreed. See Scott's Intr. and Boehmer's Isagoge. The truth seems to be, that, though the notions of the *Essenes* were most in accordance with the errors here condemned, yet that the false teachers were not of one particular class, but were composed of fanatics and ascetics of various classes, *chiefly Judaizers,* and for the most part such as had taken up the dogmas of the Essenes, — but *also* Platonizers, Gentile converts, who blended Platonic notions with the doctrines of the Gospel. Nor probably were there wanting some who had been professors of what is called the Oriental Philosophy (for asceticism had been ever prevalent in the East), and had, on becoming Christians, retained several of their superstitious and ascetical notions. Hence the *scope* of the Epistle is 1. to lay down the great design of the Gospel, and to show how far it surpasses the law of Moses both in glory, greatness, and comprehension; and especially to point out, that all hope of man's redemption is founded on CHRIST, our Redeemer, in whom alone all fulness, perfection, and sufficiency are contained. 2. To caution the Colossians against the insinuations of the Judaizing or philosophizing teachers, as inconsistent with the grand doctrines of the Gospel; after which follows an interesting description of believers acting uniformly under the influences of the Gospel, and an earnest exhortation to walk in their steps. Having finished which, the Apostle concludes with general admonitions, and affectionate salutations.

From a comparison of this with the Epistle to the Ephesians, it will be obvious that the substance of the former is found in the latter. The two consequently reflect great light upon each other, especially the former upon the latter, of which it is indeed often the best comment. Insomuch that it will, in many instances, be only necessary for the reader to refer to the parallel passage in the Ephesians, and consult the full explanations given in the Notes thereon. In

φοῖς ἐν Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν καὶ
Κυρίου Ἰησοῦ Χριστοῦ.
3 [q] Εὐχαριστοῦμεν τῷ Θεῷ καὶ Πατρὶ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρι-
4 στοῦ, πάντοτε περὶ ὑμῶν προσευχόμενοι· [r] ἀκούσαντες τὴν πίστιν ὑμῶν
5 ἐν Χριστῷ Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους, [s] διὰ
τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς· ἣν προηκούσατε
6 ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου, [t] τοῦ παρόντος εἰς ὑμᾶς,
καθὼς καὶ ἐν παντὶ τῷ κόσμῳ· καὶ ἔστι καρποφορούμενον, καθὼς
καὶ ἐν ὑμῖν, ἀφ᾽ ἧς ἡμέρας ἠκούσατε, καὶ ἐπέγνωτε τὴν χάριν τοῦ
7 Θεοῦ ἐν ἀληθείᾳ· [u] καθὼς καὶ ἐμάθετε ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ
8 συνδούλου ἡμῶν, ὅς ἐστι πιστὸς ὑπὲρ ὑμῶν διάκονος τοῦ Χριστοῦ, ὁ
9 καὶ δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύματι. [x] Διὰ τοῦτο καὶ
ἡμεῖς, ἀφ᾽ ἧς ἡμέρας ἠκούσαμεν, οὐ παυόμεθα ὑπὲρ ὑμῶν προσευχό-

q Eph. 1. 15. Phil. 1. 3. 1 Thess. 1. 2. 2 Thess. 1. 3.
r Eph. 1. 13, 15, 16. Philem. 5.
s 1 Pet. 1. 4.
t Mark 4. 8. John 15. 16. Acts 6. 7. & 12. 24. & 19. 20.
u Infra 4. 12. Philem. 23.
x R m. 12. 2. 1 Cor. 1. 5. Eph. 1. 15. & 5. 10, 17, 21.

order to facilitate such reference by the reader, even when not indicated in the Notes, I have carefully indicated in the margin the corresponding passages of the Epistle to the Ephesians, as in that Epistle I have done to the Colossians.

1. Κολοσσαῖς.] Many MSS. and early Editions, and several Versions and Fathers, read Κολασσ., which is preferred by most Critics, and adopted by Wets. and Matth. Yet there can be little doubt that the common reading is correct, at least according to the orthography of the inhabitants themselves; as we find from the coins, of every age, which may be seen in Eckhel Doctr. Num. Vet. vol. iii. p. 147. sq. And as the *ο* is found in all writers down to the time of Polyænus (in whom we first find the *α*), there is little doubt that, after the time of St. Paul, the spelling was corrupted, from *provincial pronunciation;* and it seems probable that the alteration was introduced by those who lived distant from the place.

4. ἀκούσαντες τὴν πίστιν] since we have heard of your faithfulness, or constancy in the faith. (Compare v. 2.) A sense of πίστις, as is shown by Locke and Pierce, required by the context.

5. διὰ τὴν ἐλπίδα, &c.] Some doubt exists as to the *construction* of these words. By most modern Translators and Expositors, they are connected with εὐχαριστοῦμεν, &c. at v. 3.; v. 4. being regarded as parenthetical. Yet this cannot, I think, well be admitted; not indeed, for the reason assigned, that no example is to be found of εὐχαριστεῖν followed by διὰ with an Accusative (for that were insufficient to prove the point), but because the method in question involves a considerable harshness of construction, and yields a sense somewhat jejune. Hence I prefer (with some of the best Expositors, ancient and modern) to refer the words to the verse immediately *preceding*, especially as the most simple and natural construction is always, *cæteris paribus*, the more probable and likely to be the true one. Yet the reference is, I apprehend, not to ἀγάπην, &c., *only*, as some Expositors (especially the Roman Catholic ones) suppose, but to the πίστιν also; the latter springing out of the former; love being ever the fruit of a true faith, 1 Cor. xiii. 2. Gal. v. 6. And this hope (meaning the thing hoped for, the *object* of this hope), is by the διὰ represented as the *impulsive cause* of their faith and love; q. d. "which faith and charity ye have exercised in consequence of," &c. For, as Dr. South well observes, "Hope and fear are the great handles by which the will of man is to be taken hold of, when we would either draw it *to* duty, or draw it *from* sin." In the expression there is (by way of expressing the *certainty* of the thing) an allusion to money or rewards laid up in a treasury, to be distributed to conquerors in the games; and of which they are so certain, that each one's share may be said to be *laid up ready for him.* So Plut. cited by Heinr. τοῖς εὖ βεβιωκόσιν ἀπόκειται γέρας ἐν ᾅδου. Compare 2 Tim. iv. 8. Ἐν τῷ λόγῳ τῆς ἀλη̃θ. τοῦ εὐαγγ., i. e. in the true doctrine preached to you of the Gospel. See 2 Cor. vi. 7. Eph. i. 13.

6. τοῦ παρ.] for ὅς πάρεστι, "which is come or brought [by preaching] to you." παντὶ τῷ κόσμῳ *may* be regarded as a popular hyperbole (see Note on Matt. xxiv. 14.); though indeed there were very few countries of the civilized world, to which the Gospel had not been carried; thus going far to make good the words of Ps. xix. 4. Καὶ ἔστι καρποφ., "and is bringing forth fruit [everywhere] as also among you." By καρπ. is meant the fruit of reforming and blessing men here, and giving them eternal salvation hereafter. After καρποφ., several MSS., Versions, and Fathers, have καὶ αὐξανόμενον, which is adopted by Griesb. and other Editors; but injudiciously, since it is evidently a marginal gloss, suggested by the αὐξ. at v. 10. See Matth.

7. καθὼς ἐμάθ.] The full sense seems to be, "which [wide spreading and success of the Gospel] ye have [no doubt] learnt from," &c.

8. ἐν πνεύμ.] i. e. either, as Whitby explains, "wrought in you by that Spirit whose fruit is love," or, rather (as Chrys., Theophyl., Beza, Calvin, Casaub., Wolf, and almost all recent Expositors understand) "spiritual;" not meaning, however (as most of them explain), merely *heartfelt* and *sincere*. The love is, I am inclined to agree with Calvin, called spiritual, — inasmuch as "non respicit mundum, sed pietatis auspiciis est consecrata; et interiorem habet radicem; quum amicitiæ carnales ab externis causis pendeant."

9. ἀφ᾽ ἧς ἡμέρας — προσευχ.] Compare Eph. i. 15, 16. iii. 16. The substance of his prayer is, that they may have such an increase of knowledge in Divine things, as shall be accompanied

y Gen. 17. 1. John 15. 16. 1 Cor. 7. 20. Eph. 4. 1. Phil. 1. 27. 1 Thess. 2. 12. z Acts 26. 18. a Matt 3. 17. & 17. 5. Eph. 1. 6, 7. & 2. 4. & 6. 12. 1 Thess. 2. 12. Heb. 2. 11. 1 Pet. 2. 9. 2 Pet. 1. 17. b Acts 20. 28. Eph. 1. 7. Heb. 9. 14. 1 Pet. 1. 19. c John 14. 9. 2 Cor. 4. 4. Phil. 2. 6. Heb. 1. 3. Rev. 3. 14.

μενοι, καὶ αἰτούμενοι ἵνα πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος
αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ· [y] περιπατῆσαι ὑμᾶς 10
ἀξίως τοῦ Κυρίου εἰς πᾶσαν ἀρέσκειαν, ἐν παντὶ ἔργῳ ἀγαθῷ καρπο-
φορροῦντες καὶ αὐξανόμενοι εἰς τὴν ἐπίγνωσιν τοῦ Θεοῦ· ἐν πάσῃ 11
δυνάμει δυναμούμενοι, κατὰ τὸ κράτος τῆς δόξης αὐτοῦ, εἰς πᾶσαν
ὑπομονὴν καὶ μακροθυμίαν μετὰ χαρᾶς· [z] εὐχαριστοῦντες τῷ Πατρὶ 12
τῷ ἱκανώσαντι ἡμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί·
[a] ὃς ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους, καὶ μετέστησεν εἰς 13
τὴν βασιλείαν τοῦ Υἱοῦ τῆς ἀγάπης αὐτοῦ· [b] ἐν ᾧ ἔχομεν τὴν ἀπολύ- 14
τρωσιν [διὰ τοῦ αἵματος αὐτοῦ,] τὴν ἄφεσιν τῶν ἁμαρτιῶν· [c] ὅς 15

with a *conduct* worthy of their high calling. Τὴν ἐπίγν. τοῦ θελ. αὐτοῦ. But the expression may be simply regarded as denoting a knowledge of what God would have men to believe and to do in order to be saved. Compare Acts xvi. 30. xxii. 10. On ἐν πάσῃ σοφίᾳ καὶ συν. πν. Compare Eph. i. 8, 9. and Notes. Πνευματ., i. e. not *any* wisdom, but πνευμ., that suggested by, or proceeding from, the inspiration of the Holy Ghost; as 1 Cor. ii. 13. Eph. v. 19. Col. iii. 16.

10. At περιπ. supply [ἕνεκα] τοῦ for εἰς τό· q. d. "the end of knowledge is practice." Εἰς πᾶσαν ἀρ. Sub. αὐτοῦ, for ὥστε πάντως ἀρέσκεσθαι αὐτῷ. Ἀρέσκειν is generally used in a bad sense, but sometimes, in the later writers, in a *good* one. So Polyb. cited by Raphel.: ἡ τοῦ βασιλέως ἀρεσκεία. and Philo cited by Loesn. (of Adam) εἰς ἀρεσκείαν τοῦ πατρὸς καὶ βασιλέως. Ἐν παντὶ ἔργ. ἀγ. καρποφ., &c. Render, "by being fruitful in [the performance of] every good work, and increasing in the knowledge of God," i. e. of his will, v. 9.; one being closely connected with the other. There is the same allusion to a fruit-tree as in v. 6. In αὐξαν. εἰς we have a blending of two modes of expression. So Eph. iv. 15. αὐξ. εἰς αὐτόν.

11. ἐν πάσῃ δυν. δυναμ.] This adverts to something *more* than *knowledge*, namely, that *power* and mighty energy of the Spirit, whereby they might be enabled not only to know God's will, and act according to it, but to *suffer;* and that not only with fortitude, but cheerfulness. That the strength in question is the strength of the Holy Spirit, is clear from the parallel passage of Eph. iii. 16.

12. εὐχαριστ., &c.] This is meant to show the *grounds* of that joy, and how it should find expression; namely, by thankfully acknowledging in prayer the mercy of God, in enabling them, though Gentiles, to obtain the glorious inheritance destined for all true Christians. In ἱκαν. there is a conjoint notion of *enabling* and *fitting*, as in 2 Cor. iii. 6. ὃς ἱκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης. And the construction in εἰς μερίδα, &c., is adapted to the *latter* sense. Μερίδα τοῦ κλήρου signifies, "the allotted portion." In the use of this figure (frequent in the N. T.) there is, as Heinr. observes, an allusion to a state whose citizens have assigned to each of them a μερὶς, portion, or possession (see Gen. xiv. 24.); and all these are supposed to be assigned by *lot*, κλήρῳ. See also Theophyl. in Recens. Synop. By φωτ. is meant either the light of *heaven*, where God is represented as dwelling in light; or, as Theophylact explains, the light of *Divine knowledge*, as respects both the present and a future state; when the light of the Gospel will be exchanged for a still clearer manifestation of the glory of God. This latter view is strongly confirmed by 1 Cor. xiii. 12.

13. τῆς ἐξουσίας τ. σκ.] i. e. the dominion of ignorance and idolatry, and the tyranny of sin and its author; a sense of ἐξ. occurring in Rom. xiii. 1. Heinr. remarks on the aptness of the term μετέστησε, "since it is not only used of transferring persons from one country to another, but of changing the form of government under which they live, as from despotism to freedom. So here those who had been under the tyranny of ignorance and Satan are represented as being transferred to the kingdom of knowledge, virtue, and Christ."

14. ἔχομεν τὴν ἀπολ. διὰ τοῦ αἵμ. α.] This has been explained at Eph. i. 7. The words placed in brackets are in very many MSS., Versions, and Fathers, not found, and have been cancelled by almost every Editor; and, I think, rightly: for we may better suppose them to have been brought in (from the margin) from the parallel passage of Ephesians, than to have been omitted by accident.

15. ὅς ἐστιν εἰκὼν — κτίσεως.] The best Expositors, ancient and modern, are agreed, that the sense is, "who (i. e. Christ) is [in his human nature] the visible image of the invisible God." In refutation of the Socinian gloss (according to which Christ is here called the image of the invisible God by his having, through his Gospel, made known to us the will of God), see Theoph. and Theodor. cited in Rec. Syn., and Abp. Magee, vol. i. p. 72. ii. 487, 707. "Christ (says Whitby) is the image of God, as making him who is invisible in his essence, conspicuous to us by the Divine works he wrought, they being such as plainly showed, that in him *dwelt the fulness* of the Godhead bodily; for an invisible God can only be seen by his effects of power, wisdom, and goodness. He, therefore, who, in the works both of the Old and New Creation, has given us such clear declarations of the Divine power, wisdom, and goodness, is upon this account as much an image of God as any thing can be; to which sense the image of God here seems necessarily restrained by the connective particle ὅτι, he is the image of God, *for by him all things were created.*" The present passage is manifestly parallel to that of Hebrews i. 3. ὅς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, i. e. a true copy, similitude, or delineation of the Father; as fully representing his substance, essence, and attributes, as the impression answers to the seal. *Also* perhaps (according to Whitby) as having appeared to the Patriarchs, and representing that

16 ἐστιν εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως· [d] ὅτι
ἐν αὐτῷ ἐκτίσθη τὰ πάντα, τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς
τὰ ὁρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι, εἴτε κυριότητες, εἴτε ἀρχαὶ, εἴτε
17 ἐξουσίαι, τὰ πάντα δι᾽ αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται· καὶ αὐτός ἐστι
18 πρὸ πάντων, καὶ τὰ πάντα ἐν αὐτῷ συνέστηκε· [e] καὶ αὐτός ἐστιν ἡ

d John 1. 3. Rom. 8. 38. & 11. 36. 1 Cor. 8. 6. Eph. 1. 21, 22. & 3. 10, 11. infra 2. 15. Heb. 1. 2. 1 Pet. 3. 22.
e Acts 26. 23. 1 Cor. 15. 20, 23. Eph. 1. 22. & 4. 15. & 5. 23. Rev. 1. 5.

God who lives in light inaccessible, to which no mortal eye can approach.

On the interpretation of πρωτότοκος πάσης κτίσεως the opinions of Expositors are very various. But the most natural and best founded view is that of almost all the ancient, and most eminent modern Commentators, who take πρωτότοκος for πρῶτος (as in John i. 15, 30.), and assign as the sense, "begotten before every creature," i. e. before any created being had existence. So also Bp. Pearson on the Creed explains it to mean "begotten by God" (as the Son of his love) antecedently to all other emanations: before any thing proceeded from Him, or was framed and created by Him. "Christ may be so styled (says Dr. Wells) as, in respect of his Divine nature, he was begotten of the Father before all creatures, and as to his human nature, he was the first that was raised from the dead, never to die again." On which subject see the passages from the Fathers adduced in Suicer's Thes. vol. ii. p. 879. and Dr. Burton's Testimonies of the Anti-Nicene Fathers, pp. 12, 106, 130, 262, 269, 277, sq. 296—8, 312. seq. 334. 390. Thus also Michælis observes, that, in the language of the Rabbins, God is called the *first-born of the world*. How far the words are from proving (what the Socinians maintain) that Christ was a *created* being, is obvious; since, as Bp. Horsley observes, we have not πρωτόκτιστος (i. e. πρῶτος κτισθεὶς), but πρωτότοκος. And, moreover (as Dr. Clarke remarks) "had he *been* so called, those who hold such opinions would have gained little, because, according to what they contend, the Apostle is speaking, not of a natural, but a moral or evangelical Creation." For a refutation of which shallow gloss, see the Note on v. 16. Πρωτότ. is not well taken by Whitby and others (including Schleusn.) in a figurative sense, to denote "Lord of all things," as κληρονόμος πάντων, since (as Mr. Slade observes) the word is never so used, except in reference to primogeniture. See Gen. xxvii. 29, 37. 2 Chron. xxx. 3. Jerem. xxxi. 9. And though in Rom. viii. 29. we have τὸν πρ. ἐν πολλοῖς ἀδελφοῖς, yet these his followers are represented not as his *creatures*, but as his *brethren*. On which, and other accounts, the interpretation first mentioned (according to which, we have here a strong testimony to the eternal filiation of our Saviour) is greatly preferable; and it is clear that vv. 15 and 18 are illustrative of the *nature*, as vv. 16 and 17 are an evidence of the *pre-existence* and *Divinity* of Christ.

16. ὅτι ἐν αὐτῷ ἔκτ. τὰ πάντα.] This, I have shown at large in Rec. Syn., must not be taken (as it is done by most of the recent Expositors), after Grot., of a *new and moral*, i. e. evangelical, creation, but of the natural creation of all things by Christ. This has been fully evinced, especially by Bp. Pearson on the Creed, and Dr. Whitby; of whom the former shows that these words supply a *proof* of the *precedency* asserted in the foregoing, namely, "that all *other* emanations or productions come from Him, and whatsoever received its being by creation was by him created." "Which assertion (continues he) is delivered in the most pregnant expressions imaginable: 1. in the plain language of Moses, as most consonant to his description; 2. by a division, which Moses never used, as describing the production of *corporeal* substances only. Lest, therefore, those immaterial beings might seem exempted from the Son's creation, because omitted in Moses's description, he adds 'visible and invisible;' and lest, in that invisible world, among the many degrees of the celestial hierarchy, any order might seem exempted from an essential dependence on him, he names those which are of greatest eminence, 'whether they be thrones, or dominions, or principalities, or powers;' and under them comprehends all the rest. Nor does it yet suffice thus to extend the object of his power by asserting all things to be made by him, except it be so understood as to acknowledge the sovereignty of his person, and the authority of his action. For, lest we should conceive the Son of God framing the world as a mere instrumental cause which worketh by and for another, he shows him as well the final as the efficient cause; for 'all things were created by him and for him.' Lastly, whereas all things first receive their being by creation, and when they have received it, continue in the same by virtue of God's conservation, 'in whom we live, and move, and have our being;' lest in any thing we should be thought not to depend immediately upon the Son of God, he is described as the conserver, as well as the creator; for 'he is before all things, and by him all things consist.'"

Finally, the contrary exposition is ably refuted by Dr. Whitby as follows: "Not one example can be shown, where the creation of all things in heaven and earth is ever used in a *moral* sense, or concerning any other than the natural. Moreover, in the first place, 'all things in earth' and 'things visible' must comprise things without life, the inanimate parts of nature, concerning which it is absurd to speak of a *moral* creation. 2dly, under 'things in heaven, invisible,' &c. must be comprehended the whole celestial hierarchy; ii. 15. Ephes. i. 20. vi. 12. But *good* angels cannot require a spiritual renovation, and Christ came not to convert *fallen* angels, but to destroy their empire. Indeed the words in *this* sense were far from being true when the Apostle spoke them. He *afterwards* enters upon the *moral* creation at vv. 18, 19, 20." In fact, he engrafts it upon the other.

16. δι᾽ αὐτοῦ.] By Him, as the efficient cause. Εἰς αὐτὸν, "for Him, as the final Cause, for the manifestation of his power and wisdom in preserving and governing what he had created." See Phil. ii. 10. sq.

17. πρὸ πάντων.] This evidently denotes, not mere *supereminence*, but *pre-existence*; as is plain from the words preceding; this being a further developement of the thought there. And as little can the words following, καὶ τὰ πάντα ἐν αὐτῷ συν-

f John 1. 16. & 3. 34, 35. infra 2. 9. Eph. 1. 10. g Isa. 9. 5, 6. John 6. 33. Acts 10. 36. Rom. 5. 1, 10. 2 Cor. 5. 18. Eph. 1. 10. & 2. 14, 16. 1 John 4. 10. h Eph. 2. 1, 2, 12. i Luke 1. 79. Eph. 1. 4. & 2. 15. & 5. 26, 27. 2 Tim. 1. 9. Heb. 5. 7. Titus 2. 14. k John 15. 6. l Rom. 12. 5. 1 Cor. 12. 27. 2 Cor. 1. 5, 6. & 4. 10, 11. & 7. 4. Eph. 1. 23. & 3. 1, 13. & 4. 12. & 5. 23. Phil. 2. 17. & 3. 10. 2 Tim. 1. 8. & 2. 10.

κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας· ὅς ἐστιν ἀρχή, πρωτότοκος ἐκ τῶν
νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων. [f] Ὅτι ἐν αὐτῷ εὐδό- 19
κησε πᾶν τὸ πλήρωμα κατοικῆσαι, [g] καὶ δι᾽ αὐτοῦ ἀποκαταλλάξαι τὰ 20
πάντα εἰς αὐτόν, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ,
δι᾽ αὐτοῦ, εἴτε τὰ ἐπὶ τῆς γῆς, εἴτε τὰ ἐν τοῖς οὐρανοῖς· [h] καὶ ὑμᾶς 21
ποτὲ ὄντας ἀπηλλοτριωμένους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις
τοῖς πονηροῖς· νυνὶ δὲ ἀποκατήλλαξεν [i] ἐν τῷ σώματι τῆς σαρκὸς 22
αὐτοῦ, διὰ τοῦ θανάτου, παραστῆσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ
ἀνεγκλήτους κατενώπιον αὐτοῦ· [k] εἴγε ἐπιμένετε τῇ πίστει τεθεμελιω- 23
μένοι καὶ ἑδραῖοι, καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγ-
γελίου οὗ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ τῇ κτίσει τῇ ὑπὸ τὸν
οὐρανόν· οὗ ἐγενόμην ἐγὼ Παῦλος διάκονος. [l] Νῦν χαίρω ἐν τοῖς 24
παθήμασί μου ὑπὲρ ὑμῶν, καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλί-
ψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου, ὑπὲρ τοῦ σώματος αὐτοῦ, ὅ ἐστιν

ἑστηκε, be taken of the *moral* preservation and governance of Christ; for of such a sense there is no example. Whereas of *συνιστ.* in the *physical* sense, *consist* or *subsist*, many examples are adduced from Plato, Philo, Josephus, Diog. Laert., and Aristotle. So Aristotle in a kindred passage; *ἐκ τοῦ Θεοῦ τὰ πάντα, καὶ διὰ Θεοῦ ἡμῖν συνέστηκε.* It is manifest that the first clause of this proves the Deity, the second the omnipotence of Christ.

18. From the *natural* the Apostle now passes to the *moral* or evangelical creation. The sense is, "He is, moreover, the head of the body, namely, the Church." (See Rom. xii. 5. Eph. i. 22. sq.) "[He it is] who is the beginning (or author and first cause) of all things." So Rev. iii. 14. he is called *ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ.* Christ is then said to be *πρωτότ. ἐκ νεκρῶν*, as at 1 Cor. xv. 20. he is called *ἀπαρχὴ τῶν κεκοιμημένων*, the first who was raised from the dead, never to die again. See Note on 1 Cor. xv. 20. *Ἐν πᾶσι* may be referred to both *persons* and *things*, and denote "in all points of comparison." See Eph. i. 10. 22, 23.

19. *ὅτι ἐν αὐτῷ — κατοικ.*] There is here thought to be an uncertainty, as to the nominative to *εὐδόκ.*; which some suppose to be *Χριστός*. But that is neither agreeable to the context, nor to the tenour of Scripture. See Pierce. Others imagine it to be *τὸ πλήρωμα*; q. d. "in Him all the fulness [of the Godhead] was pleased to dwell;" comparing ii. 9. *ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς.* Such a sense, however, of *εὐδ.* would be very harsh, and the sentiment unsuitable to what follows. It should seem that the true nominative is *ὁ Πατήρ*, taken from vv. 12, 13. And indeed vv. 14—18. inclusive, are in some measure parenthetical. The above is, moreover, required by the construction in the next verse

It is not so certain what is meant by *τὸ πλέρωμα.* It may denote either "fulness of the godhead;" or "fulness of power and authority," i. e. to create and redeem the Church. See the long and able Note of Whitby; of which an abstract may be found in Recens. Synop. See Eph. i. 23. The latter sense is more agreeable to what follows. But it may include the plenitude of *Divine perfections.* See Scott.

20. On *ἀποκατ. τὰ πάντα* see Note at Eph. i. 10. *Εἰρην.* is a modification of the sense of *ἀποκαταλλάξαι*, i. e. "having effected mutual peace." *Διὰ τοῦ αἵματος τοῦ στ.*, "by his bloody death on the cross." See Eph. ii. 14. *Εἴτε τὰ ἐπὶ τ. γῆς — τοῖς οὐρ.* must be construed with *τὰ πάντα*, and denote all intelligent creatures on earth and in heaven, men and angels. We are not, however, by *εἰρηνοπ.* to understand any reconciliation of the *angels* to *God*; but only the restoring that amity between angels and *men*, which had been interrupted by the fall of man; and which could only be restored by the reconcilement of man to his offended Maker; so that *both* angels and men might, in virtue of that peace (purchased by the sacrifice of Christ on the cross), worship God as one society under one head. See Eph. i. 10. Heb. xii. 22.

21. *ἀπηλλ.*] aliens from God, and consequently alienated, or separated from, deprived of, the Divine promises and benefits. *Τῇ διανοίᾳ*, "in your hearts and minds," denoting that the evil is deeply seated in the will and affections.

22. *ἐν τῷ σώματι — θανάτου*] i. e. by his fleshly body given up to death; so said as opposed to his *mystical* body. At *παραστ.* supply *ὥστε.* Compare ii. 13—18. Eph. v. 27.

23. *εἴγε*, &c.] There is here an ellipsis, thus to be supplied: "[And so it will be with you], if at least," &c. On the next words *ἐπιμένετε τῇ πίστει τεθ. καὶ ἑδραῖοι*, see Note on Eph. iii. 27. 1 Cor. vii. 37. *Μετακινεῖσθαι* signifies to make a change of sentiment, &c. by taking up some other. So in 1 Sam. ii. 30. it is used of being drawn this way or that by persuasion By *πάσῃ τῇ κτίσει* are meant all intelligent creatures, both Jews and Gentiles; the expression being equivalent to the *ἐν παντὶ τῷ κόσμῳ* supra v. vi. See also v. 16, and Matt. xxiv. 14, and Note.

24. *νῦν χαίρω — σαρκί μου.*] The sense is, "Now I rejoice at my sufferings [undergone] for you [Gentiles]; and [I consider that] I [thereby] fill up in my flesh, what remains of the afflictions to be endured by me for Christ's sake. His sufferings and his rejoicing therein seem mentioned to show that his profession is founded in solid self-conviction. Compare v. 11. The *ἀντὶ* is not, as it is generally considered, *pleonastic*, but may have the sense assigned by Elsn. and Abp. Newc. in the following paraphrase: "I, who formerly persecuted the Church, now in my turn fill up, by my bodily sufferings, what remains behind in the course of my life of the afflictions allotted

25 ἡ ἐκκλησία· [m] ἧς ἐγενόμην ἐγὼ διάκονος κατὰ τὴν οἰκονομίαν τοῦ
26 Θεοῦ, τὴν δοθεῖσάν μοι εἰς ὑμᾶς, πληρῶσαι τὸν λόγον τοῦ Θεοῦ, [n] τὸ
μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν,
27 νυνὶ δὲ ἐφανερώθη τοῖς ἁγίοις αὐτοῦ· [o] οἷς ἠθέλησεν ὁ Θεὸς γνωρί-
σαι, τίς ὁ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὅς
28 ἐστι Χριστὸς ἐν ὑμῖν, ἡ ἐλπὶς τῆς δόξης· [p] ὃν ἡμεῖς καταγγέλλομεν,
νουθετοῦντες πάντα ἄνθρωπον, καὶ διδάσκοντες πάντα ἄνθρωπον ἐν
πάσῃ σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ
29 Ἰησοῦ· εἰς ὃ καὶ κοπιῶ ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν
1 ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει. II. [q] Θέλω γὰρ ὑμᾶς εἰδέναι ἡλίκον
ἀγῶνα ἔχω περὶ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ, καὶ ὅσοι οὐχ ἑωράκασι
2 τὸ πρόσωπόν μου ἐν σαρκί· [r] ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν,
‡ συμβιβασθέντων ἐν ἀγάπῃ, καὶ εἰς πάντα πλοῦτον τῆς πληροφορίας
τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ Θεοῦ καὶ Πατρὸς καὶ
3 τοῦ Χριστοῦ, [s] ἐν ᾧ εἰσὶ πάντες οἱ θησαυροὶ τῆς σοφίας καὶ τῆς

m Eph. 3. 2.
n Matt. f. 13. 11. Rom. 16. 25. Eph. 1. 9. & 3. 9. 2 Tim. 1. 10. Titus 1. 3. 1 Pet. 1. 20.
o Rom. 9. 23. 2 Cor. 2. 14. Eph. 1. 7. & 3. 8. 2 Tim. 1. 1.
p 2 Cor. 11. 2. Eph. 5. 27.
q Phil. 1. 30. 1 Thess. 2. 2.
r Isa. 53. 11. Jer. 9. 23. John 17. 3. 2 Cor. 1. 6. Phil. 3. 3.
s 1 Cor. 1. 24.

to me because of Christ." See, however, Whitby and Doddr.

25. οἰκο.] See Note on Eph. iii. 2. Πληρ. signifies "to *fully promulgate* the Gospel [to you Gentiles]; so as to leave none unevangelized."

26. τὸ μυστ.] "[even] the mystery;" namely, that of admitting the Gentiles into the Christian Church; which, to speak comparatively, had been concealed from preceding ages and generations of men." See notes on Matt. xiii. 35, and Eph. iii. 3—6.

27. οἷς ἠθέλ., &c.] "to whom God was pleased to make known what are the glorious riches and preciousness of this mystery among the Gentiles."

—ὅς ἐστι Χρ. ἐν ὑμῖν.] The ὅς refers in sense to the μυστ. and indeed some MSS. have ὅ; but by emendation; which, however, shows the ancient interpretation. The words may be explained with Newc. and Holden: "Which mystery consists in preaching Christ among you as the author of the hope of eternal glory." Compare Rom. ix. 23.

28. The sense of this verse seems to be, "Which Gospel we preach, admonishing every man [of whatever nation] of its claims to attention, and teaching every man [who attends to the admonition], the duties it enjoins." The πάντα is repeated for emphasis sake. On παραστ., see Note on 2 Cor. iv. 14, and Eph. v. 27. Ἐν πάσῃ σοφίᾳ must chiefly denote *spiritual* wisdom; but it is meant to include, by implication, every sort of knowledge requisite for the purpose.

29. εἰς ὃ] scil. ποῦγμα. Render, "unto which purpose also *I* strenuously labour, according to the energy which operates in me powerfully." See Phil. iv. 13, and compare 1 Cor. xv. 10. In κοπ. ἀγ. is a strong expression, illustrated by what is said at 2 Cor. xi. 28, that he has the care of all the [Gentile] churches.

II. Ceasing to speak of himself, the Apostle now turns to the Colossians, admonishing them to abide constantly by the pure and genuine Christian instructions which they had received from Epaphras, and not to suffer themselves to be led away by any of the devices of false teachers. An admonition, on account of the many errors of doctrine with which they were carried to and fro, especially necessary. (Heinr.)

1. γάρ.] This refers to ἀγωνιζ., "I say, labour earnestly; for," &c. Ἀγῶνα περὶ ὑμ., "anxious solicitude and earnest care on behalf of you." This was natural, on account of the dangers they were in from the arts of wily seducers, both Judaizing and Paganizing Christians, who had corrupted the simplicity of the Gospel. In ἑωρ. τὸ πρόσωπόν μ. ἐ. σ. there is a Hebraism signifying "to have personal knowledge of." It is generally supposed that the words καὶ ὅσοι οὐκ ἑωρ. show that Paul had *not* been to Colosse and Laodicea. But thus we must supply ἄλλοι; which is harsh. And yet it is highly improbable that he should have gone throughout Phrygia (Acts xvi. 6; xviii. 23.) without visiting two of its most considerable cities.

2. παρακλ.] Here there seems an allusion to deprivation of the comforts of the Gospel, arising from the doubts and fears infused by false teachers. For συμβιβασθέντων many MSS., Versions, and Fathers, read συμβιβασθέντες, which is edited by Griesb., Tittm., and Vat. But there is no sufficient reason to prefer that reading. The term refers to the means whereby the schism might be *closed*, and amity restored. See Note on Eph. iv. 16.

—καὶ εἰς πάντα, &c.] "As (remarks Heinr.) the ἐν in ἀγάπῃ shows the *instrument*, so the εἰς here denotes the *scope* and *end*, to which they were to be united,—namely, that their minds might be imbued with knowledge far more elevated than the false teachers knew." In order to heighten the representation, the Apostle, instead of εἰς πάντα or εἰς πλήρη σύνεσιν, says εἰς πληροφορίαν τῆς συνέσεως, and, what is yet *more*, εἰς πάντα πλοῦτον τῆς πληροφορίας τῆς συνέσεως. Then, by apposition, he at εἰς ἐπίγ. τοῦ μυστηρίου adds the *cause* why he ascribes πλοῦτ. and πληροφ. to Christian knowledge,—namely, inasmuch as it leads us to understand the μυστήριον, or divine decree for blessing men by Christ, hitherto hidden.

3. ἐν ᾧ] scil. Χριστῷ; or, according to others, μυστηρίῳ. Either yields a good sense; but much depends upon whether the words preceding, καὶ Πατρὸς καὶ τοῦ Χριστοῦ, are, or are not, genuine.

t Eph. 5. 6. infra v. 18.
u 1 Cor. 5. 3. & 14. 40.
x 1 Thess. 4. 1. Jude 3.
y 1 Cor. 1. 5. Eph. 2. 21, 22. & 2. 3, 18. & 3. 17.
z Matt. 15. 2. Rom. 16. 17. Gal. 4. 3, 9. infra v. 20. Heb. 13. 9.
a John 1. 14. supra 1. 19.

γνώσεως ἀπόκρυφοι. [4] Τοῦτο δὲ λέγω, ἵνα μή τις ὑμᾶς παραλογίζηται
[5] ἐν πιθανολογίᾳ· [u] εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν
ὑμῖν εἰμὶ, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν, καὶ τὸ στερέωμα τῆς
εἰς Χριστὸν πίστεως ὑμῶν. [6] [x] Ὡς οὖν παρελάβετε τὸν Χριστὸν Ἰησοῦν
τὸν Κύριον, ἐν αὐτῷ περιπατεῖτε, [7] [y] ἐρριζωμένοι καὶ ἐποικοδομούμενοι
ἐν αὐτῷ, καὶ βεβαιούμενοι ἐν τῇ πίστει, καθὼς ἐδιδάχθητε, περισσεύ-
οντες ἐν αὐτῇ ἐν εὐχαριστίᾳ.
[8] [z] Βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ
κενῆς ἀπάτης, κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα
τοῦ κόσμου, καὶ οὐ κατὰ Χριστόν· [9] [a] ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ

Now there is, I apprehend, nothing like evidence to authorize *any one* word to be omitted; though Griesb. and others have cancelled them *all*. Render, "of God, even the Father, and of Christ." See i. 26, 27. The ᾧ is better, with most Expositors, ancient and modern, referred to Χριστοῦ. See Whitby in Rec. Syn. But Χρ. may be taken for his *Gospel*. Thus the sense will come to the same as μυστ. Of θησ. τ. σ. καὶ τ. γν. ἀπόκ. the sense is, "in whose Gospel are laid up (as in a treasury) the most precious and boundless doctrines of Divine wisdom and knowledge." I would compare Eurip. Alc. 614. ἐν τοῖς ἀγαθοῖσι δὲ πάντ' ἐνέστι σοφίας (δῶρα) and Julian, Hymn in Solem 2. ἀναλαβόντι σοφίας ἀνοῖξαι θησαυρούς. By σοφ. is meant *divine* wisdom. Compare Eph. i. 8, and 1 Cor. i. 24; ii. 6 & 7. And it is implied that the Gospel alone hath it.

4. τοῦτο δὲ λέγω, &c.] There is a reference to v. 2; v. 3. being parenthetical. The sense is, "This I say, meaning that," &c.; i. e. I mean to say that. Παραλ. signifies 1. to make a wrong account; 2. to cause a person to reckon or judge wrongly, to deceive. Πιθαν. signifies a plausible but false representation. Compare χρηστολογία in Rom. xvi. 18.

5. εἰ γὰρ καὶ τῇ σαρκὶ — εἰμί.] See a kindred passage in 1 Cor. v. 3 & 4. Χαίρων καὶ βλ. By Hendiadys, for χαίρων βλέπειν. So the Pesch. Syr., "gaudeo quod videam;" of which idiom examples are adduced by Wets. The βλ. may be understood of the *certain information* received by Epaphras and others. See 2 Cor. vii. 8. Τάξιν, for εὐταξίαν, (by a military metaphor) denoting subordination to their spiritual pastors and masters. See 1 Cor. xiv. 40.

7. ἐρριζ. καὶ ἐποικ.] See i. 23, and Eph. iii. 18. Βεβαιούμ. is exegetical of ἐρριζ. and ἐποικ. Περισσ. denotes more than the περιπ. just before. So Rom. xv. 13. περ. ἐν ἐλπίδι. 1 Cor. xv. 58. περ. ἐν τῷ ἔργῳ τοῦ Κυρίου.

8. βλέπετε μή τις, &c.] The general sense is, "Beware lest any delude you by means of an empty and deceitful philosophy, which rests merely on what is handed down as wisdom, or what is agreeable only to the imperfect doctrines of the world; and not the Gospel of Christ." Compare Matt. xxiv. 4. Συλαγωγεῖν here signifies to lead off captive, make spoil of your Christian liberty. So 2 Tim. iii. 6. αἰχμαλωτεύοντες τὰ γυναικάρια. In διὰ τῆς φιλοσ. καὶ κεν. ἀπ. many recent Commentators recognize a hendiad. for φιλ. τῆς ἀπατηλῆς; for the Apostle, they think, does not condemn philosophy itself, but out of its proper limits, and exercised upon matters beyond its scope. See Schoettg. and Lord Bacon, Advanc. of Learning, L. ii. 5, p. 5. It should seem, however, that the Apostle *does* mean to condemn and caution them against the Grecian philosophy, as sure to *deceive* them on matters of *religion;* and which was a "*vain* deceit," by professing to be what it was not, and promising what it did not perform. This view I find supported by the authority of Bp. Warburton, Div. Leg. L. iii. § 4, who observes that "the Apostles always speak in terms of contempt or abhorrence of the Grecian philosophy." And he shows at large that they had good reasons for so doing.

On the persons in question see the Introduction. The στοιχεῖα τοῦ κόσμου (on which see Note on Gal. iv. 3.) as well as the παράδ. τῶν ἀνθρώπων may relate to *both* Jews and Gentiles; referring, in the case of the latter, to those systems of religion and philosophy handed down from generation to generation, but resting only on the opinions and authority of men. *How* the Gospel was corrupted by vain philosophy, has been ably pointed out by Bp. Warburton, Works, iii. 196. seqq.

9. ὅτι ἐν αὐτῷ, &c.] q. d. "Beware of any who would draw you away from Christ; for in *Him*," &c. I have in Rec. Syn. shown at large that the sense of the passage (which is disputed) is (as the ancients interpret it) "For in *Him* all the complete perfection essential to the Godhead abides corporally, substantially, and really, [and not in the manner of types and shadows]." Of the *three* significations which have been assigned to σωμ., each has been adopted by one or other of the Expositors; but it has been shown by Wolf, in an able Note, (which see in Rec. Syn.) that they merge into one another. "In Christ (says Whitby) the Deity *dwells in fulness*, as nothing could be added to it; and so in him, *bodily*, that is, as the sun dwells in the firmament, where the body of it is. The whole divine nature is not only in part, but fully, without absence of any part of it, *in* Christ; and that not by *species*, or *image* only, but really and substantially: and consequently the will of God must be supposed to be so revealed in Christ, that there can be no need of any addition from the Heathen philosophy, or from the Jewish Law." "The Apostle (he adds) thus indirectly expresses the Divine nature of Christ, partly to represent to the Jews his divinity, with allusion to the God of Israel dwelling in the temple; partly to oppose him to the πλήρωμα of the Gnostics, which, according to them, was made up of their thirty æones, and to the local and partial deities of the heathens, who of them all made up the plenitude of the Godhead."

10 πλήρωμα τῆς θεότητος σωματικῶς· [b] καί ἐστε ἐν αὐτῷ πεπληρωμένοι,
11 ὅς ἐστιν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας· [c] ἐν ᾧ καὶ περιετμήθητε
περιτομῇ ἀχειροποιήτῳ, ἐν τῇ ἀπεκδύσει τοῦ σώματος [τῶν ἁμαρτιῶν]
12 τῆς σαρκός, ἐν τῇ περιτομῇ τοῦ Χριστοῦ, [d] συνταφέντες αὐτῷ ἐν τῷ
βαπτίσματι· ἐν ᾧ καὶ συνηγέρθητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ
13 Θεοῦ τοῦ ἐγείραντος αὐτὸν ἐκ [τῶν] νεκρῶν, [e] καὶ ὑμᾶς νεκροὺς ὄντας
ἐν τοῖς παραπτώμασι καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν συνεζωο-
14 ποίησε σὺν αὐτῷ· χαρισάμενος ἡμῖν πάντα τὰ παραπτώματα, [f] ἐξαλεί-
ψας τὸ καθ᾽ ἡμῶν χειρόγραφον τοῖς δόγμασιν, ὃ ἦν ὑπεναντίον ἡμῖν,
15 καὶ αὐτὸ ἦρκεν ἐκ τοῦ μέσου, προσηλώσας αὐτὸ τῷ σταυρῷ· [g] ἀπεκ-
δυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας, ἐδειγμάτισεν ἐν παῤῥησίᾳ,
θριαμβεύσας αὐτοὺς ἐν αὐτῷ.
16 [h] Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει ἢ ἐν πόσει, ἢ ἐν μέρει ἑορτῆς,

b John 1. 16. Rom. 8. 38. Eph. 1. 21.
c Deut. 10. 16. & 30. 6. Jer. 4. 4. Rom. 2. 29. & 6. 6.
d Eph. 4. 22. infra. 3. 8, 9. Phil. 3. 3. Rom. 6. 3, 4. Eph. 1. 19. & 2. 1, 5. & 3. 7. Gal. 3. 27.
e Eph. 2. 1, 11.
f Eph. 2. 5, 15.
g Gen. 3. 15. Psal. 68. 18. Isa. 53. 12. Matt. 12. 29. Luke 11. 22. John 12. 31. & 16. 11. Eph. 4. 8. & 6. 12. Heb. 2. 14.
h Lev. 11. 2. & 23. 2, &c. Rom. 14. 2, &c. Gal. 4. 10.

10. πεπλ.] i. e. "amply provided by him, or by his doctrine," with whatever is necessary to salvation; without needing any additions from philosophy, or from the law of Moses. Ἡ κεφαλὴ —ἐξουσίας; i. e. "who is supreme over every order of intelligent beings, that exercise authority and power."

11, 12. The Apostle here encounters those who endeavoured to bring in circumcision. In the expressions περιτομῇ ἀχειρ. and ἐν τῇ ἀπεκδύσει τοῦ σώματος τῶν ἁμαρτιῶν τῆς σαρκὸς, and ἐν τῇ περιτομῇ τοῦ Χρ., we have the principal traits of the true spiritual circumcision required by Christ; on which see Rom. ii. 29. Phil. iii. 3, and compare Deut. xxx. 6. Jer. ix. 26. The second and third of the above clauses are exegetical of the first. Thus the sense is, "By whom ye have been circumcised with a circumcision not corporeal [but spiritual]; namely, that which consists in putting off the body of the sins of the flesh; (i. e. in renouncing the sins to which the body and the flesh are prone) even with the circumcision of Christ (i. e. that spiritual circumcision which he requires) as it is typified by baptism, which corresponds to circumcision." In v. 12. the Apostle illustrates this by a fresh image, though employed at Rom. vi. 2—4. The sense of συνταφέντες αὐτῷ ἐν τῷ βαπ. is, "having engaged at your baptism to renounce sin and walk in newness of life." Of ἐν ᾧ συνηγ. the sense is as in Eph. ii. 5 & 6. where see Note. Διὰ τῆς πίστεως —νεκρῶν. Render, "through faith in and dependence on the power of God, who raised *him* from the dead [and can therefore raise *you*]." The τῶν is wanting in many MSS. and early Editions, and is cancelled by Beng., Matth., and Griesb., agreeably to the general usage of the N. T.

13. καὶ ὑμᾶς νεκροὺς — παραπτ., &c.] This moral reformation is here illustrated by another figure, found in a very similar passage of Eph. ii. 1—5. See ante Rom. vi. 3. Τῇ ἀκροβυστίᾳ. i. e. "your carnal and corrupt state as heathens," as opposed to περιτομῇ ἀχειροπ. at v. 11. Several MSS. and some Versions, Fathers, and early Edd. insert ὑμᾶς after συνεζ., which is received by Griesb., and others, for ὑμῖν, have ἡμῖν, which is edited by Griesb., Tittm., and Vat.; but, I think, injudiciously; for (as Rinck justly observes) this is closely connected with the preceding; q. d. "You who were dead in your sins, are quickened, your trespasses being forgiven. After which, at v. 14, the *general* subject is resumed, with the introduction of the first person pronoun possessive."

14. ἐξαλείψας — σταυρῷ.] Compare the parallel passage at Eph. ii. 14. The Apostle here considers the Law as a *note of hand*, or *bond*, given by a debtor to his creditor; and, by way of explanation, he adds τοῖς δόγμασι, where Bp. Middl. thinks there is an ellip. of σὺν; which is, however, perhaps unexampled in the N. T., and the sense arising, "together with all its covenants," is too feeble for such a writer as St. Paul. It is better to suppose an ellip. of ἐν, which is *supplied* in the parallel passage of Eph. ii. 15. τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι καταργήσας. Thus it is for ὃ ἦν ἐν τ. δ. Render, "consisting of the covenants,—namely, contained in the various expiations prescribed by the Levitical law. These ordinances, it is added, "were in full force against them," for that is undoubtedly the sense of καθ᾽ ἡμῶν, notwithstanding that some render "with respect to us." The words ὃ ἦν ὑπεναντίον ἡμῖν, which are variously interpreted by the recent Commentators (see Rec. Syn.) seem to be simply meant to *explain* the καθ᾽ ἡμῶν, as the ἦκεν ἐκ μέσου (from the Latin *è medio tollere*) is exegetical of ἐξαλείψας, in which there is an allusion to defacing, and thus annulling, a writing. In προσηλώσας αὐτὸ τῷ σταυρῷ there is an allusion to the ancient custom of annulling covenants or bonds, by driving a nail through them. The sense, however, cannot be, "nailing it *to* his cross;" for that would involve too great a confusion of metaphor. Rather, "having driven a nail into it *by* his cross," (i. e. the atonement through his cross) and therefore *annulled* it.

15. ἀπεκδυσάμενος — ἐδειγμ.] Here there is a succession of military metaphors. Ἀπεκδ. alludes to the *stripping* and plundering of vanquished foes: ἐδειγ., to their being exposed to public gaze and derision: and θριαμβ. (on which term see 2 Cor. ii. 14. and Note) is added to complete the idea. Ἐν παῤῥ. is equivalent to δημοσίᾳ. By the ἀρχ. καὶ ἐξ. are meant those so called at Ephes. vi. 12,—namely, the evil spirits and their agents. See John xii. 31.

16. μὴ οὖν, &c.] The sense is, "Wherefore [such being the case with the ceremonial law,] let no one judge you in [respect of any rite connected with] meats." Ἐν μέρει is used as in 2

i Heb. 8. 5. & 10. 1.
k Jer. 29. 8. Ezek. 13. 3. Matt. 24. 4. Eph. 5. 6. 2 Thess. 2. 3. 1 John 4. 1. 1 Eph. 4. 15, 16.
m Rom. 6. 3, 5. & 7. 4, 6. Gal. 2. 19. & 4. 9. supra v. 8.
n Matt. 15. 9. Tit. 1. 14.

ἢ νουμηνίας, ἢ σαββάτων· [i] ἅ ἐστι σκιὰ τῶν μελλόντων, τὸ δὲ 17
σῶμα [τοῦ] Χριστοῦ. [k] Μηδεὶς ὑμᾶς καταβραβευέτω, θέλων ἐν ταπει- 18
νοφροσύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων, ἃ μὴ ἑώρακεν ἐμβατεύων, εἰκῇ
φυσιούμενος, ὑπὸ τοῦ νοὸς τῆς σαρκὸς αὐτοῦ, [l] καὶ οὐ κρατῶν τὴν 19
κεφαλήν, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἁφῶν καὶ συνδέσμων ἐπιχορη-
γούμενον καὶ συμβιβαζόμενον, αὔξει τὴν αὔξησιν τοῦ Θεοῦ. [m] Εἰ 20
[οὖν] ἀπεθάνετε σὺν τῷ Χριστῷ ἀπὸ τῶν στοιχείων τοῦ κόσμου, τί,
ὡς ζῶντες ἐν κόσμῳ, δογματίζεσθε; "Μὴ ἅψῃ, μηδὲ γεύσῃ, μηδὲ 21
θίγῃς·" [n] ἅ ἐστι πάντα εἰς φθορὰν τῇ ἀποχρήσει, κατὰ τὰ ἐντάλ- 22

Cor. iii. 10; ix. 3. On the thing itself, see Rom. xiv. 2—17, and Notes on 1 Pet. iv. 16.

17. *ἅ ἐστι σκιὰ — Χριστοῦ.*] The sense is: "which things [as compared to the future benefits to be obtained by Christ] are a mere shadow; but the substance is what appertains to Christ and his Gospel." The best Commentators are agreed that the Genit. Χρ. is put for the Dative with ἐν; q. d. "the thing (i. e. the *truth* itself) the future blessings themselves subsist in Christ, from whom alone they are to be sought." For it is not to be understood that these and all other of the ritual constitutions of the Law of Moses shadowed forth some Christian mystery; but only (as the best Expositors are generally agreed) that they were as mere shadows compared to that solid and substantial truth which Christ, by his Gospel, hath discovered to us.

18. *καταβραβευέτω.*] This term (which is called by Jerome a Cilicism, but is found in Demosth., Polyb., and Plutarch) has been variously interpreted, for want of a clear notion of the sense of the word, which signifies, 1. to artfully disappoint any one of the prize he seeks; 2. to circumvent, like παραλογίζεσθαι, supra, v. 4. And although some recent Commentators take the sense to be to *condemn*, or *damnify*, or *tyrannize over*, yet it seems to be rather that assigned in the Vulgate and our common Version, "beguile," namely, by drawing you off from the true doctrine to a false one. Of θέλων the sense is not clear. It is by many eminent Expositors taken with ἐν ταπεινοφρ. and explained "delighting in." By others it is interpreted "affecting," viz. by an affected humility and modesty. These two senses merge into each other. After all, however, I am inclined to think it should be taken, as it is by some ancients (as the Peschito Syriac and Theophyl.), with καταβρ.; though not in the *sense* they assign. The meaning seems to be, "Let no one gain his will, or please himself by beguiling you," &c. From the context, ταπεινοφρ. must be taken in sensu deteriori, to denote an affected humility. Θρησκεία τῶν ἀγγ. It is not agreed whether this means "a worshipping of angels," the Genitive being considered as a Genitive of object; or, "a worship of angels;" meaning, such as angels render, a sort of extatic devotion, called at v. 23. ἐθελοθρησκεία. The latter interpretation, however, is founded on no certain proof, and is liable to many objections; and the former, which is adopted universally by the ancient and by most modern Expositors, is preferable. The persons in question (supposed to be Gnostics) adopting the opinion of the Essenes, Pythagoreans, and Platonists, maintained, from a sentiment of affected humility, that *direct* access of prayer to the Deity was presumptuous and impracticable, and that prayers could only be presented and accepted through the mediation of the angels; to whom, of course, *as mediators* at least, worship was to be paid.

The next words, ἃ μὴ ἑώρακεν ἐμβ., seem meant to censure generally that *prying* and speculative spirit, on points not revealed, which had been introduced by the Gentile converts. And the sense seems to be, "stepping out of his bounds, and intruding or prying into matters which he cannot know or understand;" i. e. the state of the invisible world. The words following trace this spirit to its *origin;* namely, in vanity, lightly taken up and engendered by a carnal disposition. So 1 Tim. vi. 4. τετύφωται μηδὲν ἐπιστάμενος.

19. *καὶ οὐ κρατῶν τὴν κεφ.*] These words refer to the whole of the preceding verse, and mean, that by such worship of angels, and such presumptuous intrusion into the secrets of the Lord, they did not hold fast their allegiance to Christ, the *Head* and sole Mediator between God and man, and the Revealer of what was proper to be known. Of ἐξ οὗ πᾶν — συμβιβ. the sense appears from the Note on Eph. iv. 16. Αὔξει τὴν αὔξησιν τοῦ Θεοῦ may either signify, "the greatest increase," τοῦ Θεοῦ being taken as an idiom importing the superlative; or rather, "such an increase as God may grant." See Schleusn. on αὔξησις.

20—23. The general sense contained in these verses seems, from the full discussion of the phraseology, in Recens. Synop., to be this: "If ye *be* [as ye profess yourselves at baptism] dead with Christ from the rudiments of the world (i. e. have renounced both Jewish ordinances, abolished through Christ), (see Eph. ii. 15.) why, as if living in conformity to the world, do ye subject yourselves to carnal ordinances,—such as, 'Touch not this, taste not that kind of meat, (1 Cor. vii. 1. 1 Tim. iv. 3.), Handle not that, as unclean,' all which restrictions tend, in use, only to the detriment of those who employ them; inasmuch as they are only founded on the carnal words and doctrines of *men*, and not of Christ: which [ordinances] have, indeed, a semblance of wisdom (i. e. religion), by an affected devotion, humility, and mortification of the body—but with no regard for the body, so as to satisfy its cravings;" meaning, that these and all such things are but specious emptiness, having no solid or true worship in them, nor any benefit in their use. On the τὰ στοιχεῖα, see Note on Gal. iv. 3. Δογματίζεσθε, "ye suffer ordinances (namely, of the Jewish law) to be imposed on you." In μὴ ἅψῃ, &c., there is a *specimen* of the δόγματα in question. Yet the expressions are *not* (as some consider them) *synonymous*. The ἅψῃ and θίγ. seems to refer to greater or less contact with things ceremonially unclean. Though the former may

23 ματα καὶ διδασκαλίας τῶν ἀνθρώπων. [o] ἅτινά ἐστι λόγον μὲν ἔχοντα σοφίας ἐν ἐθελοθρησκείᾳ καὶ ταπεινοφροσύνῃ καὶ ἀφειδίᾳ σώματος, οὐκ
1 ἐν τιμῇ τινι, πρὸς πλησμονὴν τῆς σαρκός. III. [p] Εἰ οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε, οὗ ὁ Χριστός ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ
2 καθήμενος· τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς. [q] ἀπεθάνετε γάρ,
3 καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ. [r] ὅταν ὁ
4 Χριστὸς φανερωθῇ, ἡ ζωὴ ἡμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.
5 [s] Νεκρώσατε οὖν τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακήν, καὶ τὴν πλεονεξίαν, ἥτις ἐστὶν εἰδωλο-

o Supra ver. 18. 1 Tim. 4. 8. & 5. 23.
p Ps. 110. 1. Rom. 6. 5. Eph. 1. 20. & 2. 6.
supra 2. 12.
q Rom. 6. 2, &c. & 8. 24. 2 Cor. 5. 7. Gal. 2. 20.
r 1 Cor. 15. 43. Phil. 3. 21. 1 John 3. 2.
s Rom. 6. 13. & 7. 5, 23. & 8. 13. Eph. 4. 22. & 5. 3, 5. 1 Thess. 4. 5.

denote the same as γεύση: on which see my Note on Thucyd. ii. 50. The terms are supposed to have reference to certain meats; and indeed, animal food in general; which was forbidden by the Pythagoreans to be eaten. Surely, however, it must chiefly be meant of what was forbidden by the Jewish Law.

Of ἅ ἐστι πάντα εἰς φθ. the sense is not a little disputed. If ἅ πάντα refer to the *meats prohibited* (as is generally supposed), the best sense will be that assigned by the ancient and many eminent modern Expositors, as Grot., Wolf, and Rosenm., "which things are all so far from polluting the user, that they rather themselves perish by using, and tend only to corruption;" and consequently do neither good nor harm (see Rom. xiv. 17.); conformably to the words of our Lord, Matt. xv. 17, 18. Yet this yields a sense not sufficiently apposite; and it should rather seem that the reference is to the *prohibitory* ordinances; and that φθορὰν is to be taken in a *metaphorical sense.* Thus the meaning will be: "All which sort of ordinances tend only, in use, to the destruction of those who adopt them; being [only] according to the commandments and precepts of *men* [not of God]." By this method of exposition (supported. I find, by the authority of Augustin, Vatabl., Est., Wolf, and Wahl), we gain a sense worthy of the Apostle; and also obtain a good construction. For, according to the foregoing interpretation, the next words κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων cannot be referred to what immediately precedes, but to δογματίζεσθε at v. 20.; which is exceedingly harsh." According to the construction I have adopted, the ἔστι must be repeated before κατὰ τὰ ἐντάλματα.

23. ἅτινα] scil. ἐντάλματα. On this use of the relative, by which it serves to connect propositions, instead of the demonstrative pronoun, see Matth. Gr. Gr. § 477. c. compare Eph. v. 6. and Col. iii. 6. Λόγον is by many of the later Expositors, from Kypke to Doddr. explained *pretext, pretence:* but it seems best interpreted by the ancient and most modern ones *show.* So Chrys., who adds οὐ δύναμιν, οὐδὲ ἀλήθειαν. The opposition is suggested by the μὲν, which alludes to a δέ. The above sense, it may be added, is placed beyond doubt by 1 Cor. iv. 20. οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ Θεοῦ, ἀλλ' ἐν δυνάμει. The ἐν ἐθελ. may be rendered, "as evinced in a pretended or affected sanctity;" for on that sense of the term the best Expositors, ancient and modern, are agreed; and Heinr. shows *how* it arose. So Theophyl. explains it τὴν ὑποκοινομένην εὐλάβειαν ἐν τῇ θρησκείᾳ, "scrupulosity of worship." And so the word is used by the early Ecclesiastical writers. Ἐθελοπεριτσοθρησκεία occurs in Epiphan. cited by Heinr. Ταπεινοφρ. must, from the context, denote that kind of humility under which lurks spiritual pride. For "pride (says the Poet) may be pamper'd while the flesh grows lean." With respect to ἀφειδ. σώμ., it denotes harshly treating (see 2 Cor. xiii. 2.) by the neglecting the comfort of the body as to *other* things besides food; namely, clothing, warmth, rest, &c. And the words οὐκ ἐν τιμῇ — σαρκός are, I conceive, meant to be explanatory of the ἀφειδία. Πλησμ. may only denote the fully satisfying the wants of the body so as to fit it for the service of the mind.

III. 1. The general sense contained in the first four verses seems to be as follows: "If, then, ye have really died with Christ unto the observance of Jewish rites (see ii. 20.), and have risen with him to better hopes, and, by his example, profess to pursue better aims; no longer grovel in worldly and fleshly superstition, but seek after and embrace those observances which are spiritual and heavenly; set your affections on heavenly, not on earthly objects; aiming at those blessings which are seated, where your Redeemer will dispense them, — who sitteth at the right hand of God now and for ever, to bless and reward all his faithful servants." Φρονεῖν is a stronger term than ζητεῖν, and is so used at Rom. viii. 5. Phil. iii. 10.

3. ἀπεθάνετε, &c.] The sense is well expressed by Abp. Newc., in the following paraphrase: "I say mind not earthly things. For ye have died to the things of this world (ii. 12.): and as Christ is invisibly with God, so your life (i. e. as Mr. Holden explains, your fruition of God, in which your future life will consist) is with God, concealed, deposited, or treasured up, with him, to be bestowed on you in his good time." See i. 5. 1 John iii. 2.

5. νεκρώσατε — γῆς.] The sense, I conceive, is: "obtain a complete mastery over the earthly and carnal lusts, which war in your members." To make his meaning clearer, the Apostle subjoins some *examples* of the lusts and vices which ought to be mortified. Πορνείαν, however, may include *adultery.* By ἀκαθ. and πάθος are denoted those enormities mentioned in Rom. i. And that such is the sense is clear from the only two other passages where St. Paul uses the words, Rom. i. 26. παρέδωκεν αὐτοὺς εἰς πάθη ἀτιμίας. and 1 Thess. iv. 5. μὴ ἐν πάθει ἐπιθυμίας, καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδότα τὸν Θεόν. Hence the Latin *Pathicus.* And as in those two passages πάθος is so connected with other words as to show that it must be taken in a *bad* sense, so *here* the words following ἐπιθυμίαν κακὴν are used for that purpose alone.

t 1 Cor. 6. 10. Eph. 5. 6. Rev. 22. 15.
u Rom. 6. 19, 20. & 7. 5.
1 Cor. 6. 11. Eph. 2. 1. & 5. 7, 8. Tit. 3. 3.
x Rom. 6. 4. Eph. 4. 17, 21, 22. 1 Pet. 2. 1. James 1. 21.
y Eph. 1. 22, 23, 29. & 5. 4.
z Gen. 1. 26. Eph. 2. 10. & 4. 24.
a Rom. 10. 12. 1 Cor. 7. 21, 22. & 12. 13. Gal. 3. 28. & 5. 6. & 6. 15.
b Eph. 4. 32. & 6. 11. Gal. 5. 22.
c Matt. 6. 14. Mark 11. 25. Eph. 4. 32

λατρεία· [t] *δι᾽ ἃ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπει-* 6
θείας· [u] *ἐν οἷς καὶ ὑμεῖς περιεπατήσατέ ποτε, ὅτε ἐζῆτε ἐν αὐτοῖς·* 7
[x] *νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργήν, θυμόν, κακίαν, βλα-* 8
σφημίαν, αἰσχρολογίαν, ἐκ τοῦ στόματος ὑμῶν. [y] *Μὴ ψεύδεσθε εἰς* 9
ἀλλήλους, ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν
αὐτοῦ· [x] *καὶ ἐνδυσάμενοι τὸν νέον, τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν* 10
κατ᾽ εἰκόνα τοῦ κτίσαντος αὐτόν· [a] *ὅπου οὐκ ἔνι Ἕλλην καὶ Ἰουδαῖος,* 11
περιτομὴ καὶ ἀκροβυστία· βάρβαρος, Σκύθης· δοῦλος, ἐλεύθερος·
ἀλλὰ τὰ πάντα καὶ ἐν πᾶσι Χριστός. [b] *Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ* 12
*τοῦ Θεοῦ ἅγιοι καὶ ἠγαπημένοι, σπλάγχνα * οἰκτιρμοῦ, χρηστότητα,*
ταπεινοφροσύνην, πραότητα, μακροθυμίαν· [c] *ἀνεχόμενοι ἀλλήλων, καὶ* 13
χαριζόμενοι ἑαυτοῖς, ἐάν τις πρός τινα ἔχῃ μομφήν· καθὼς καὶ ὁ

Τὴν *πλεονεξίαν* is by most Expositors, ancient and modern, interpreted *covetousness*. As, however, that cannot well be reckoned among the lusts in the *members*, it should seem better, with some ancients (as Hilary) and moderns, as Est., Hamm., Doddr., Wakef., and others, to understand it of an insatiable desire of lawful sensual gratification. So Wakef. not ill renders, "inordinate desire." See Note on Eph. iv. 22. & v. 3, 5.

6. *τοὺς υἱοὺς τῆς ἀπειθ.*] i. e. the heathens; as Eph. v. 6.

7. *ἐν οἷς.*] This refers to the ἃ., "which sins," at v. 6; and the *ἐν αὐτοῖς* has the same reference. On this and the next three verses, see Eph. iv. 22—29. and compar 1 Cor. vi. 11.

8. On *ὀργὴν, θυμὸν*, see Rom. ii. 8. And on *κακίαν*, see Note on Eph. iv. 11.

11. *ὅπου οὐκ ἔνι — ἐλεύθερος*] q. d. "in which new creation, or regeneration, it matters not whether any one be Jew or Gentile," &c. See a similar passage in Gal. iii. 28. and compare Acts x. 30. The omission here of *καὶ βάρβαρος* and *Σκύθης*, and between *δοῦλος* and *ἐλεύθερος* is remarkable, and has not a little perplexed Interpreters. One thing is certain, that what is said in the second clause *βάρβαρος — ἐλεύθερος* is, as Calvin says, *per amplificationem*, or *crescit oratio*, as Dav. remarks; and thus the copula was omitted, not for *brevity* so much as for *spirit*, to which the asyndeton so much contributes. The ancient Versions, indeed, and also the most ancient *MSS.* *supply* the copula. And in a modern Version this is probably the best course; for *our* language, at least, will not admit of this asyndeton. The *nor*, however, of our common Version spoils the meaning; which, as Prof. Scholefield observes, is, "In which new creation none of these distinctions have any existence." Of the *βάρβαρος, Σκύθης*, it is remarked by Heinr. that they are *not* opposites, like the former (otherwise we should have had *βάρβ. καὶ Ῥωμαῖος*); but that there is a kind of *climax*; q. d. "barbarians, nay, the most barbarous of them, Scythians." As to the former, however, the *βάρβαρος, καὶ Ῥωμαῖος*, I can by no means agree with him. The Apostle would surely rather have written *Ἕλλην καὶ βάρβαρος*; certainly not *Ῥωμαῖος*. See Note on Acts xxviii. 2. Rom. i. 14. 1 Cor. xiv. 11. And as to the *climax*, we can hardly suppose the Apostle would thus intermingle climax with antithesis, and so spoil the whole. It should rather seem that there is an opposition; and, if so, it is probably that pointed out by Prof. Scholefield, that the "Scythians are opposed to other barbarians, as *more barbarous*, just as barbarians in general are opposed to Greeks." Yet thus the comparison is obviously one not a little irregular. Though, indeed, it is an anomaly not unprecedented; since I can myself instance *one* example, in a writer not the least polished of the later Grecism. I allude to Max. Tyrius, who at Diss. xvii. 4. has *Ἀλλ᾽ οὐδὲ τὸν Σκύθην οὐδὲ τὸν Ἕλληνα, οὐδὲ τὸν Πέρσην ἢ τὸν Ὑπερβόρειον.* For certainly there was not that difference between the Persians and the Hyperboreans as between the Greeks and Scythians. The above view, moreover, seems required by the scope of the Apostle; which is to show that, under the new Covenant, all human *distinctions*, whether of *nation*, or of *religion*, of *state* (civilized or uncivilized), or of *condition* in life, would be of no avail, either to help or to exclude any one from the benefits of that dispensation. But distinction surely *implies* something like opposition; or, at least, *comparison*. And, after all, the ellipsis may be not of *καὶ*, but of *ἢ*, which is *expressed* in the passage of Maximus Tyrius above quoted. That the terms *βάρβαρος καὶ Σκύθης* have reference to *knowledge* and *civilization*, is plain from Rom. i. 14. *Ἕλλησί τε καὶ βαρβ. σοφοῖς τε καὶ ἀνοήτοις.* On the sense of *ἀλλὰ τὰ πάντα καὶ ἐν πᾶσι Χριστὸς*, see 1 Cor. xv 28. and Eph. i. 23. and Notes.

12. *ὡς ἐκλεκτοὶ τοῦ Θεοῦ.*] Whitby shows that, "as the exhortation is addressed to the Colossians in general as a Church, the Apostle cannot be understood to speak of any absolute election of particular persons to eternal life; but must mean the election of them, as a *Church* to the privileges and blessings of the Gospel, as Matt. xxiv. 22. 1 Pet. i. 2. compared with Rom. viii. 28—30. and Eph. i. 3—5." Indeed, the absence of the *Article*, and the close connexion of *ἐκλ.* with the words following, exclude any such application. On the metaphor in *ἐνδ.* and *σπλ.*, see Rom. xiii. 12. Eph. vi. 11. and the Notes. Instead of the common reading *οἰκτιρμῶν*, many good MSS. and all the early Editions except the Erasmian have *οἰκτιρμοῦ*, which has been adopted by almost every Editor from Beng. to Vat.; and, I think, rightly: the *οἰκτιρμῶν*, it should seem, arose from those who wished to accommodate this to the usage of the Apostle elsewhere.

13. On this verse see Note on Eph. iv. 2, 32. and comp. Gal. v. 22. and Phil. ii. 1.

14 Χριστὸς ἐχαρίσατο ὑμῖν, οὕτω καὶ ὑμεῖς· [d] ἐπὶ πᾶσι δὲ τούτοις τὴν
15 ἀγάπην, ἥτις ἐστὶ σύνδεσμος τῆς τελειότητος. [e] Καὶ ἡ εἰρήνη τοῦ
Θεοῦ βραβευέτω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἑνὶ
16 σώματι· καὶ εὐχάριστοι γίνεσθε. [f] Ὁ λόγος τοῦ Χριστοῦ ἐνοικείτω
ἐν ὑμῖν πλουσίως ἐν πάσῃ σοφίᾳ, διδάσκοντες καὶ νουθετοῦντες ἑαυτοὺς,
ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς ἐν χάριτι ᾄδοντες ἐν τῇ
17 καρδίᾳ ὑμῶν τῷ Κυρίῳ. [g] Καὶ πᾶν ὅ τι ἂν ποιῆτε ἐν λόγῳ ἢ ἐν
ἔργῳ, πάντα ἐν ὀνόματι Κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ Θεῷ καὶ
Πατρὶ δι᾽ αὐτοῦ.
18 [h] Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς [ἰδίοις] ἀνδράσιν, ὡς ἀνῆκεν ἐν
19 Κυρίῳ. [i] Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας, καὶ μὴ πικραίνεσθε πρὸς
20 αὐτάς. [k] Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσι κατὰ πάντα· τοῦτο γάρ
21 ἐστιν εὐάρεστον * ἐν Κυρίῳ. [l] Οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα
22 ὑμῶν, ἵνα μὴ ἀθυμῶσιν. [m] Οἱ δοῦλοι, ὑπακούετε κατὰ πάντα τοῖς
κατὰ σάρκα κυρίοις, μὴ ἐν * ὀφθαλμοδουλείᾳ ὡς ἀνθρωπάρεσκοι,
23 ἀλλ᾽ ἐν ἁπλότητι καρδίας, φοβούμενοι τὸν Θεόν. Καὶ πᾶν ὅ τι ἐὰν

d Eph. 4. 3. & 5. 2.
e supra 2. 2. 1 Thess. 4. 9. 1 John 3. 23. & 4. 21.
f Eph. 4. 4. Phil. 4. 7. 1 Cor. 14. 26. Eph. 5. 19.
g Rom. 1. 8. 1 Cor. 10. 31. Eph. 5. 20. 1 Thess. 5. 18. Heb. 13. 15.
h Gen. 3. 16. 1 Cor. 14. 34. Eph. 5. 22.
i 1 Pet. 3. 1.
k Eph. 5. 25. 1 Pet. 3. 7.
l Eph. 6. 1.
m Eph. 6. 4. 1 Tim. 6. 1. Tit. 2. 9. 1 Pet. 2. 18.

14. On this verse see Note on Eph. iv. 3. Σύνδ. τῆς τελ., i. e. the most perfect bond, namely, of union, concord, and harmony; so called, because (as Newc. says) "it unites Christians together, and makes them perfect, being the fulfilment and perfection of the commandments. See Rom. xiii. 8—10. Eph. iv. 3. and 1 Tim. i. 5."

15. βραβευέτω ἐν ταῖς καρδ.] The sense *may* be, what some assign, "Let that peaceable disposition, enjoined by God for all Christians, be, as it were, an umpire to compose all differences between you. Since, however, Elsn. and Raphel have shown that βραβεύειν sometimes signifies "to rule," so the sense perhaps is, "let it be the director of your feelings." Εἰς ἣν καὶ ἐκλ., i. e. unto which [peace] also ye were called, i. e. in becoming Christians, and being initiated into his religion who preached peace on earth. Ἐν ἑνὶ σώματι, for εἰς ἓν σῶμα, scil. εἶναι, i. e. "that you should be *one body;*" for without peace and concord, unity is out of the question. See Eph. iv. 3. Εὐχάριστοι is by some ancient and many modern Expositors, including most recent ones, interpreted *gentle, courteous, amiable.* And, indeed, there is much to countenance this sense. See Schleus. Lex. But more natural is the sense assigned by the Greek Commentators and most modern ones, including Grotius, Casaub., and Hein., "be ye thankful," i. e. feel and express thankfulness to God, viz. for having called you to such privileges and blessings. So supra ii. 7. περισσεύοντες ἐν αὐτῇ (scil. πίστει) ἐν εὐχαριστίᾳ.

16. ὁ λόγος τοῦ Χριστοῦ, &c.] I have in Rec. Syn. shown at large that the sense is, "Let the doctrine of Christ and the truth of the Gospel be deeply impressed on your hearts, accompanied with all spiritual wisdom." See Col. i. 9. and Eph. i. 8. The ἐν is for σὺν. Διδάσκ. is, by anacoluthon, for διδάσκουσι. Render, "by teaching." The sense of the whole passage will appear from the Note on Eph. v. 18. Compare also Eph. iv. 29.

17. Ἀν πᾶν supply κατὰ, "quod attinet ad." Ἐν ὀνόμ. Κ. Ἰ. signifies, "agreeably to his will and suitably to his Gospel." Compare 1 Cor. x. 31. Δι᾽ αὐτοῦ is variously, but in general wrongly explained by the recent Commentators. The sense seems to be that assigned by the ancient Expositors, "by his mediation."

18—25. From general the Apostle proceeds to particular precepts. Compare Eph. v. 22—33. vi. 1—9. Ὡς ἀνῆκε is equivalent to the δίκαιον of Eph. vi. 1. The literal sense is, "is right and just, as being agreeable to the commandment of the Lord." Πικρ. (corresponding to the παροργ. of Ephesians) signifies to indulge in a spirit of irritability and exacerbation. In this sense the word occurs in Philo, but rarely in the Classical writers, though one example, from Demosthenes, is adduced by Schleus. Instead of the common reading τῷ Κυρίῳ, many MSS., Versions, Fathers, and early Edd. have ἐν Κυρίῳ, which is adopted by almost every Editor from Beng. to Vat.; and, it should seem, rightly, since this is the more difficult reading. For ὀφθαλμοδουλείαις, I have ventured to edit, from many of the most ancient MSS., and Chrys. and Theoph., as also the parallel passage of Ephesians, ὀφθαλμοδουλεία, which was preferred by Beng. and approved by Griesb. It is probable that ς was subjoined from the word following. At v. 24. εἰδότες—κλη. the argument is pointed at a possible objection; viz. What shall we get by such fidelity? The answer to which is, "Perhaps from your *master* nothing: but from the Lord ye will receive," &c. In ἀντ. τῆς κληρ. the Genit. is exegetical, and signifies "the reward which consists in the inheritance of heaven in return [for your obedience]." See Eph. vi. 8. Ὁ ἀδικῶν must be referred, not, with some, to the *master*, but to the *servant:* though, by the words καὶ οὐκ ἔστι προσωποληψία, it is hinted, that if the master do wrong, he shall be punished. See Theophyl. and Theodoret. To prevent, however, misapprehension, this is fortified with a strong injunction to the *masters*, in the words following, which ought not to have been made the commencement of a new Chapter. Τὸ δίκαιον καὶ τὴν ἰσότητα may be rendered "the just and the right thing." So Thucyd. ii. 44. οὐ γὰρ οἷόν τε ἴσόν τι ἢ δίκαιον βουλεύεσθαι, οἵ. Compare also 2 Cor. viii. 13.

23. πᾶν ὅ τι ἐὰν ποιῆτε. See a Sermon on this

ποιῆτε, ἐκ ψυχῆς ἐργάζεσθε, ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις· εἰδό- 24
τες ὅτι ἀπὸ Κυρίου ἀπολήψεσθε τὴν ἀνταπόδοσιν τῆς κληρονομίας·
n Acts 10. 31. Rom. 2. 11. 1 Pet. 1. 17. o Eph. 6. 9.
τῷ γὰρ Κυρίῳ Χριστῷ δουλεύετε. [n] Ὁ δὲ ἀδικῶν κομιεῖται ὃ ἠδίκησε, 25
καὶ οὐκ ἔστι προσωποληψία. IV. [o] Οἱ κύριοι, τὸ δίκαιον καὶ τὴν 1
ἰσότητα τοῖς δούλοις παρέχεσθε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε Κύριον ἐν
οὐρανοῖς.

p Luke 18. 1. Rom. 12. 12. Eph. 6. 18, 20. 1 Thess. 5. 17. q Matt. 13. 11. 1 Cor. 4. 1. & 16. 9. 2 Cor. 2. 12. Eph. 6. 19. 2 Thess. 3. 1. supra 1. 26. & 2. 2. r Eph. 5. 15, 16. 1 Thess. 4. 12. s Mark 9. 50. supra 3. 16. Eph. 4. 29. t Acts 20. 4. Eph. 6. 21, 22. 2 Tim. 4. 12.
[p] Τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ· 2
[q] προσευχόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα ὁ Θεὸς ἀνοίξῃ ἡμῖν θύραν 3
τοῦ λόγου, λαλῆσαι τὸ μυστήριον τοῦ Χριστοῦ, δι᾽ ὃ καὶ δέδεμαι· ἵνα 4
φανερώσω αὐτό, ὡς δεῖ με λαλῆσαι. [r] Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς 5
ἔξω, τὸν καιρὸν ἐξαγοραζόμενοι. [s] Ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, 6
ἅλατι ἠρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἑνὶ ἑκάστῳ ἀποκρίνεσθαι.
[t] Τὰ κατ᾽ ἐμὲ πάντα γνωρίσει ὑμῖν Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς 7
καὶ πιστὸς διάκονος καὶ σύνδουλος ἐν Κυρίῳ· ὃν ἔπεμψα πρὸς ὑμᾶς 8
εἰς αὐτὸ τοῦτο, ἵνα γνῷ τὰ περὶ ὑμῶν, καὶ παρακαλέσῃ τὰς καρδίας
u Philem. 10.
ὑμῶν· [u] σὺν Ὀνησίμῳ τῷ πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὅς ἐστιν ἐξ 9
ὑμῶν· πάντα ὑμῖν γνωριοῦσι τὰ ὧδε. [x] Ἀσπάζεται ὑμᾶς Ἀρίσταρχος 10
x Acts 15. 37. & 19. 29. & 27. 2. 2 Tim. 4. 11. Philem. 24.
ὁ συναιχμάλωτός μου, καὶ Μάρκος ὁ ἀνεψιὸς Βαρνάβα, περὶ οὗ ἐλά-
βετε ἐντολάς, (ἐὰν ἔλθῃ πρὸς ὑμᾶς, δέξασθε αὐτόν) καὶ Ἰησοῦς ὁ 11

text by Dr. Parr, Vol. II. xxxii. & xxxiii., where he considers, 1. the mingled rashness and meanness of permitting the love of worldly praise to constitute an exclusive principle of action. 2. The danger of that love, when it becomes excessive, and obstructs the discharge of our most important duties towards God. 3. The exact influence which a regard to the opinion of the world may in some circumstances very properly and meritoriously be allowed to have on our conduct. He then concludes as follows: "Singleness of heart, united with earnestness, activity mingled with patience, good will to our neighbour, animated by the love of God,—these are the duties which the Apostle enjoins on us as moral and redeemed creatures. And then only shall we perform them effectually, when disdaining to act as *men-pleasers*, with mere eye-service; and striving heartily to do what the Deity has commanded to be done, we aspire to immortality, as the precious inheritance of approved sons, and the glorious inheritance of servants faithful to their Lord."

IV. 2. τῇ προσ. προσκαρτ.] The same sentiment, more fully expressed, occurs in Eph. vi. 18. See Note supra iii. 15.

3. προσευχ. ἅμα καὶ π. ἡ.] See Eph. vi. 19. The Apostle, it should seem, desires their prayers, partly to suggest the duty of praying for each other. Θύραν. See Note on Acts xiv. 27.

4. ὡς δεῖ με λαλ.] There need have been no doubt as to the sense of this passage, of which the best comment is the parallel one of Eph. vi. 19. 20. By ὡς δεῖ is meant boldly and authoritatively, as one empowered to do so from being Apostle of the Gentiles.

5. ἐν σοφίᾳ περ.] "conduct yourselves with prudence," namely, to avoid giving unnecessary offence. Τοῖς ἔξω, i. e. those who are without the fold of Christ, whether Heathens or Jews. See 1 Cor. xii. 13. Of τὸν καιρὸν ἐξαγ. the sense will fully appear from the Note on Eph. v. 15. 16.

6. ἐν χάριτι.] The best Expositors are agreed that this is for ἐπίχαρις, *courteous, agreeable*, as opposed to ascetic austerity, and therefore likely to make them esteemed. Comp. ii. 5. ἐπιχάριστοι. This will tend to fix the sense of the disputed phrase ἅλατι ἠρτ., which must not, with many, be interpreted of Divine wisdom, but have the sense "seasoned with the flavour of, made agreeable by being blended with, wisdom or good sense, (of which *salt* was the symbol) and thus made more palatable to the hearers." The Apostle means, I conceive, that kind of talent, which shows itself in terseness of thought and smartness of expression. Thus they would be enabled, as the Apostle adds, to give an answer to any one, who asked them a reason of the hope that was in them; and would make it more effectual, by being skilfully pointed, and adapted to circumstances.

7—fin.] This portion corresponds to Ephes. vi. 21. On ἀγαπ. ἀδ., see Note on Phil. ii. 25. and Eph. vi. 21.

8. ἵνα γνῷ, &c.] That he may obtain a knowledge of your affairs, and make report to me. This anxiety of the Apostle to have that knowledge appears from ii. 1. At τὰ sub. πράγματα; as Thucyd. vii. 25. πρέσβεις ἄγουσα οἵπερ τὰ σφέτερα φράσωσι.

9. ὅς ἐστιν ἐξ ὑμῶν.] This is generally rendered "who is of you;" though some assign the sense "from you." It should seem to mean, "who is your countryman." See supra v. 12. We learn from Theodor. that this Onesimus was the runaway slave of Philemon, converted by Paul, and concerning whom he wrote his Epistle to Philemon. Τὰ ὧδε, "the present state of his affairs," including whatever would be interesting to them as Christians.

10. ἐντολάς] "instructions, whether by letter, or verbal."

λεγόμενος Ἰοῦστος, οἱ ὄντες ἐκ περιτομῆς, οὗτοι μόνοι συνεργοὶ εἰς τὴν
12 βασιλείαν τοῦ Θεοῦ, οἵτινες ἐγενήθησάν μοι παρηγορία. [y] Ἀσπάζεται y Rom. 15. 30. supra 1. 7. Philem. 23.
ὑμᾶς Ἐπαφρᾶς ὁ ἐξ ὑμῶν, δοῦλος Χριστοῦ, πάντοτε ἀγωνιζόμενος ὑπὲρ
ὑμῶν ἐν ταῖς προσευχαῖς, ἵνα στῆτε τέλειοι καὶ πεπληρωμένοι ἐν παντὶ
13 θελήματι τοῦ Θεοῦ. μαρτυρῶ γὰρ αὐτῷ, ὅτι ἔχει ζῆλον πολὺν ὑπὲρ
14 ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ τῶν ἐν Ἱεραπόλει. [z] ἀσπάζεται ὑμᾶς z 2 Tim. 4. 10, 11. Philem. 24.
15 Λουκᾶς ὁ ἰατρὸς, ὁ ἀγαπητὸς, καὶ Δημᾶς. [a] ἀσπάσασθε τοὺς ἐν Λαο- a Rom. 16. 5. 1 Cor. 16. 19.
δικείᾳ ἀδελφοὺς, καὶ Νυμφᾶν καὶ τὴν κατ᾽ οἶκον αὐτοῦ ἐκκλησίαν.
16 [b] Καὶ ὅταν ἀναγνωσθῇ παρ᾽ ὑμῖν ἡ ἐπιστολὴ, ποιήσατε ἵνα καὶ ἐν τῇ b 1 Thess. 5. 27.
Λαοδικέων ἐκκλησίᾳ ἀναγνωσθῇ, καὶ τὴν ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς
17 ἀναγνῶτε. [c] καὶ εἴπατε Ἀρχίππῳ· "Βλέπε τὴν διακονίαν ἣν παρέλαβες c Philem. 2.
18 ἐν Κυρίῳ, ἵνα αὐτὴν πληροῖς." [d] Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. d 1 Cor. 16. 21. 2 Thess. 3. 17. Heb. 13. 3.
μνημονεύετέ μου τῶν δεσμῶν. ἡ χάρις μεθ᾽ ὑμῶν. ἀμήν.

Πρὸς Κολοσσαεῖς ἐγράφη ἀπὸ Ῥώμης διὰ Τυχικοῦ καὶ Ὀνησίμου.

11. οἱ ὄντες ἐκ περ.] i. e. who are Jewish Christians. The οἵτινες must be resolved into καὶ οὗτοι, as is done by the Pesch. Syr. Translator. Παρηγορία is used, according to the popular idiom, (found also in our own language) for παρήγοροι, or for οἵπερ μοι παρηγόρουν.

12. ἀγωνιζόμενος ὑ. ὑμῶν] "praying fervently for you." Ἐν ταῖς προσευχ. seems to signify "in his prayers." Στῆτε is not, as Heinr. imagines, for ἦτε. Its force is the same as at Eph. vi. 13. καὶ πάντα κατεργασάμενοι στῆναι, and Phil. i. 27. and Galat. v. 1. On τέλειοι see 1 Cor. ii. 6. and Eph. iv. 13. Πεπλ. means thoroughly endued with all spiritual gifts and graces." Ἐν παντὶ θελ., for εἰς τὸ πᾶν θέλημα. So Eph. iii. 19. ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ. There is, however, a blending of the two modes of expression, and "complete in all the will of God" sufficiently well represents the sense.

14. Λ. ὁ ἰατρὸς, ὁ ἀγαπ.] So I point, with the Pesch. Syr. and a few good Edd. Render, "Luke the physician, our beloved brother." See Note on Eph. vi. 21.

16. ἡ ἐπιστ.] "*this* Epistle." See Notes on 2 Cor. x. 10. and Eph. i. 1. 2.

—τὴν ἐκ Λαοδ.] These words have been thought to refer to a lost Epistle of St. Paul to the Laodiceans. But as no *other* instance is on record of a lost Epistle of the Apostles, we may hesitate to admit that to have been the case here. We have only to suppose, with almost all the best Commentators, that the Epistle in question was another copy of that to the Ephesians, that being in some measure a circular one.

17. Ἀρχίππῳ.] He is supposed to have been discharging the office of ruling Presbyter, i. e. Bishop at Colossæ. From the words of the address βλέπε, &c., it has been generally supposed, that he had been inattentive to the duties of his station, and that it is intended to convey a reproof. This, however, is so inconsistent with the commendatory manner in which he is mentioned by the Apostle to Philemon, that it surely cannot be admitted. Nor is such a conclusion at all necessary. We might as well suppose the admonition to Timothy, 2 Tim. i. 6. to "stir up the gift of God in him" implies reproof for negligence. Such language as this is only to be understood as exciting *to renewed activity;* for which, considering the then state of the Colossian Church, (beset with false teachers) there would be especial need.

18. τῇ ἐμῇ χειρὶ Π.] See Note on Rom. xvi. 21—23. Μνημ. μου τῶν δ., "Be mindful of my bonds [so as to imitate my courage and constancy in the faith]."

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΘΕΣΣΑΛΟΝΙΚΕΙΣ

ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

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e Rom. 1. 7. 2 Cor. 1. 19. Eph. 1. 2. 1 Pet. 1. 2. & 5. 12.

[e] ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος, τῇ ἐκκλησίᾳ Θεσσαλονι- 1
κέων ἐν Θεῷ Πατρὶ καὶ Κυρίῳ Ἰησοῦ Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη
ἀπὸ Θεοῦ Πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

f Rom. 1. 9, 9. Eph. 1. 16. 2 Thess. 1. 3. Phil. 1. 3.

[f] Εὐχαριστοῦμεν τῷ Θεῷ πάντοτε περὶ πάντων ὑμῶν, μνείαν ὑμῶν 2
ποιούμενοι ἐπὶ τῶν προσευχῶν ἡμῶν ἀδιαλείπτως, μνημονεύοντες ὑμῶν 3
τοῦ ἔργου τῆς πίστεως, καὶ τοῦ κόπου τῆς ἀγάπης, καὶ τῆς ὑπομονῆς
τῆς ἐλπίδος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἔμπροσθεν τοῦ Θεοῦ

Christianity was first planted at Thessalonica (about A. D. 50) by St. Paul, who formed a Church, partly of Jews, but chiefly of Gentiles. The unbelieving Jews, however, having, as usual, excited a persecution against him, he was forced to leave the newly planted Church, under great trials and many disadvantages, and to flee to Berœa, and from thence to Athens and to Corinth. From which latter place this Epistle was written. The immediate *occasion* of its writing was, the favorable report which Timothy, whom he had sent to visit them in his stead (1 Tim. iii. 6.) had given of the steadfastness of the Thessalonians in the faith. But though the Apostle found in the state of things, as reported to him, much to commend, and scarcely any thing to censure; yet he thought proper, on account of the temptations to which the converts were exposed, from the evil communications of Jews and Heathens, to intermix *cautions* and *warnings* with his commendations and exhortations. In short, the leading design of the Apostle, in writing it, was to *confirm them in the faith*, to exhort them to *courageous profession* of it (notwithstanding the persecutions of the unbelieving Jews); and, above all, to excite them to such a *practice of its duties* as was becoming their high and holy calling.

The *genuineness* of this Epistle has never been doubted, being attested by citations from, or references to it in the Fathers, from the time of Polycarp downwards. It is almost universally admitted to have been written *first* of St. Paul's Epistles; though on the precise date the learned, as usual, differ. It could not well be written earlier than 52, nor later than 54. But the exactly intermediate date may most safely be left *in medio*. The style of the Epistle is more simple and perspicuous than any other of St. Paul's, and is characterized by deep earnestness and an affectionate spirit. He first reminds them of the formidable difficulties he had to encounter in their conversion; and warns them against those heathen impurities which they had so lately abandoned. Then, after inculcating brotherly love, he settles some points with regard to the resurrection (on which sundry erroneous notions were entertained), and enjoins them to a due preparation for the advent of Christ to judgment, and concludes with various practical counsels and instructions.

1. Σιλουανός.] Silvanus, or Silas, is first mentioned in Acts xv. 22. Τιμόθεος. See Note on Acts xvi. 1. At ἐν Θεῷ supply οὔσῃ. At Θεσσαλ. the Article τῇ would, strictly speaking, be necessary; but it might very well be omitted.

2. εὐχαρ., &c.] Comp. similar sentiment at Rom. i. 8—10. Eph. i. 16. 2 Tim. i. 3. 2 Thess. i. 3. ii. 13. where see Notes.

3. ἀδιαλείπτως] for πολλάκις. See Note on Rom. i. 9. Τοῦ ἔργου — ἐλπίδος. This is by Koppe and many of the more recent Commentators thought a periphrasis equivalent to πίστεως, καὶ ἀγαπῆς. καὶ ἐλπίδος. The proofs, however, adduced are insufficient. The ἔργου and κόπου must have an intensive effect, and denote, in the former case, *zeal* and *constancy;* and in the latter, *alacrity* and *diligence*. But to advert to particulars: "As (observes Professor Schott) in the words following, κόπου τῆς ἀγάπης and ὑπομονῆς τῆς are so used, that the former substantive indicates the thing as *arising from* the latter, so ἔργον τῆς πιστ. (opus quod ex fide proficiscitur) denotes sentiendi agendique ratio ex persuasione Christiana oriunda; nearly equivalent in *sense* to πίστις ἐνεργουμένη in Gal. v. 6." A view of the sense supported by the most eminent Expositors, ancient and modern. By τοῦ κόπου τῆς ἀγάπης is meant that diligence of exertion which springs

4 καὶ Πατρὸς ἡμῶν· [h] εἰδότες, ἀδελφοὶ ἠγαπημένοι ὑπὸ Θεοῦ, τὴν h 2 Thess. 2. 13.
5 ἐκλογὴν ὑμῶν, [i] ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ i 1 Cor. 2. 4. & 4. 20. 2 Cor. 6. 6.
μόνον, ἀλλὰ καὶ ἐν δυνάμει καὶ ἐν Πνεύματι ἁγίῳ, καὶ ἐν πληροφορίᾳ infra 2. 1.
6 πολλῇ· καθὼς οἴδατε οἷοι ἐγενήθημεν ἐν ὑμῖν δι' ὑμᾶς. [k] Καὶ ὑμεῖς k Acts 5. 41. 1 Cor. 4. 16. & 11. 1.
μιμηταὶ ἡμῶν ἐγενήθητε, καὶ τοῦ Κυρίου, δεξάμενοι τὸν λόγον, ἐν Phil. 3. 17. 2 Thess. 3. 9.

from love, nearly equivalent to ἀγάπης κοπιώσης. Thus, again, τῆς ὑπομονῆς τῆς ἐλπ. means that *constancy of endurance*, which springs from hope [in Christ or salvation.] See Œcum. Thus it is nearly equivalent to ἐλπίδος ὑπομενούσης. Τοῦ Κυρίου is a *Genit. of object*, for εἰς τὸν Κύριον, "hope reposed in the Lord, as the only bestower of salvation." Ἔμπροσθεν τοῦ Θεοῦ, &c. This form is by some Expositors, ancient and modern, referred to the three nouns πίστ., ἀγ., and ἐλπ., and supposed to denote (by a Hebraism derived from לפני יהוה) the purity and sincerity of those virtues. Others, however, connect the words with μνημ., and understand them of prayers to God. This latter view is confirmed by the Pesch. Syr., and is, not without reason, preferred by the best Expositors, from Benson to Schott.

4. εἰδότες, &c.] It is well shown by Pelt and Schott, that εἰδότες here, as well as μνημ. at v. 3, depends on the words of v. 3. εὐχαριστοῦμεν — προσευχῶν ἡμῶν. Ὑπὸ Θεοῦ (as Wolf, Pelt, and Schott show) must be construed with ἠγαπ., not with τὴν ἐκλ.; as propriety of language almost requires, and the usage of the Apostle elsewhere (as 2 Thess. ii. 15. and Col. iii. 12.) confirms. So also the Peschito Syr. and Vulg. Versions. With ἠγαπ. ὑπὸ Θεοῦ. we may compare the Hebrew phrase ידידי יהוה.

The ἐκλογ. is by some (especially the *Calvinistic* Commentators) understood of the absolute election of the persons, as individuals, to eternal life. But from iii. 5. 14. and 2 Thess. iii. 11. it appears that some were disobedient, and in danger of falling away. We may, therefore (with the best Commentators, from Chrys. down to Pelt and Schott), interpret it of their election to external privileges as a Church. I entirely agree with Dr. A. Clarke, that "the election here spoken of is that treated of by the Apostle at large in the Epistles to the Romans, Galatians, and Ephesians; and that it is no irrespective, unconditional, eternal, and personal election to everlasting glory, that is meant by the Apostle; but temporal election, the being called and chosen, as a body out of the world by the Word and Spirit (see John xv. 19): that all was specifically conditional as far as their final salvation was concerned; so that without any merit on their side, they were chosen and called to those blessings which, if used aright, would lead them to eternal glory." See more in Zanch, Grotius, Whitby, Hamm., Benson, Mackn., and Tomline.

5. The scope of this verse seems to be, to intimate their full persuasion that this conversion of the Thessalonians to the Christian faith was marked by the efficiency of Divine power, as attested by the most indubitable signs. See Koppe, Pelt, and Schott. Here, Pelt observes, are subjoined the *signs* by which that election to the Christian religion might be known. Τὸ εὐαγγ. ἡμῶν (the best Commentators are agreed) signifies, "our preaching of the Gospel," or the Gospel as preached by us; as in ii. 4. Rom. xvi. 25. Gal. ii. 7. 2 Thess. ii. 13. 2 Tim. ii. 8. With ἐγενήθη εἰς ὑμᾶς, ad vos pervenit, Pelt compares Gal. iii. 14. ἵνα εἰς τὰ ἔθνη ἡ εὐλογία γένηται. The words ἐν δυνάμει καὶ ἐν Πν. ἁγ. (put for ἐν δυν. τοῦ Πν. ἁγ.) are by many eminent Expositors understood of the miracles worked, and the supernatural gifts imparted by St. Paul. See Rom. xv. 19. 1 Cor. ii. 4. The sense, however, must not be *confined* to these; but (as the context requires) the words are to be understood, *also*, nay chiefly (with Calvin, Beza, and others, down to Scott and Pelt) of the internal power of the Gospel on the heart, effected by the Holy Spirit, and attested by the fruits of the Spirit. This, too, is plain from the ἐν πληροφορίᾳ πολλῇ, which, according to the first-mentioned sense, would have to be taken (unless a harsh transposition were supposed) of the *Apostle*, namely, his παῤῥησία. The expression is well rendered by the Pesch. Syr. "cum firmissima persuasione," a full persuasion and complete conviction. Thus it is equivalent to ἐν πληροφορίᾳ πίστεως (i. e. ἐν π. πεπληροφορουμένῃ) at Heb. x. 22. and πεποίθησις πολλὴ at 2 Cor. viii. 22. Compare 1 Cor. ii. 4.

The scope of the next words καθὼς — δι' ὑμᾶς seems to be, as Chrys. points out, to propose himself as their example. The comparison, however, is left imperfect, and there is in οἴδατε a reference to the εἰδότες at v. 4. The full sense of the briefly worded καθὼς οἴδατε οἷοι ἐγενήθημεν seems to be that expressed by Schott: "inasmuch as ye well know [and can testify] what sort of persons we have been among you; i. e. with what Divine power and πληροφορία we have taught you, and with what confidence, alacrity, and patient endurance we have borne the sufferings we had to undergo for yours and the Gospel's sake."

6. καὶ ὑμεῖς μιμ. ἡμῶν ἐγεινηθ.] Here it is not necessary to suppose so long an ellipsis as is done by Benson and Mackn. It is sufficient to supply οὕτω, taken from the words left to be understood in the preceding clause. Thus the words will be equivalent to ὥστε γενέσθαι ὑμᾶς μιμητάς, &c., which the Apostle perhaps would have written, but that the next clause commences with ὥστε γενέσθαι. The imitation here enjoined is *not*, I conceive, what most Commentators make it, an imitation of Christ and the Apostles *in bearing afflictions*, but (as Zanch, Grot., Doddr., Scott, and Pelt explain) in a *general* way. Indeed, the words ἐν θλίψει πολλῇ form an intermediate clause, thrown in, to note a *circumstance attendant on* the principal subject of the sentence, their imitation of the Lord; namely, that it was "amidst much tribulation:" for so I would render, with Abp. Newc., Goesch., and Schott. See Acts xiv. 22. compared with Rom. v. 3. When the Apostle says that they were imitators of him *and* the Lord. he, I think, means imitators of him, and *thereby* of the Lord, whom *he* imitated. This is confirmed by a kindred passage of 1 Cor. xi. 1. μιμηταί μου γίνεσθε, καθὼς κἀγὼ Χριστοῦ. By μετὰ χαρᾶς Πνεύμ. ἁγ. is meant a joy inspired by the Holy Spirit, which accompanied and rewarded their alacrity in receiving the word, and their firmness in adhering to it; and "which was (as

θλίψει πολλῇ, μετὰ χαρᾶς Πνεύματος ἁγίου· ὥστε γενέσθαι ὑμᾶς 7
l Rom. 1. 8. τύπους πᾶσι τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ τῇ Ἀχαΐᾳ. [l] Ἀφ' 8
ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ Κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ
καὶ Ἀχαΐᾳ, ἀλλὰ [καὶ] ἐν παντὶ τόπῳ ἡ πίστις ὑμῶν ἡ πρὸς τὸν
m 1 Cor. 12. 2. Θεὸν ἐξεληλύθεν. Ὥστε μὴ χρείαν ἔχειν λαλεῖν τι. [m] αὐτοὶ γὰρ 9
περὶ ἡμῶν ἀπαγγέλλουσιν ὁποίαν εἴσοδον ἔσχομεν πρὸς ὑμᾶς, καὶ πῶς
n Matt. 3. 7. Acts 1. 11. & 2. 24. Phil. 3. 20. 2 Thess. 1. 10. Rev. 1. 7. ἐπεστρέψατε πρὸς τὸν Θεὸν ἀπὸ τῶν εἰδώλων, δουλεύειν Θεῷ ζῶντι καὶ
ἀληθινῷ, [n] καὶ ἀναμένειν τὸν Υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν ἤγειρεν 10
ἐκ νεκρῶν, Ἰησοῦν, τὸν ῥυόμενον ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης.

Benson and Mackn. observe) an evidence of their election, and a pledge of their title to a happy immortality." Comp. Rom. xiv. 17. and Acts xv. 41. The Genit. here denotes *author*, or *efficient cause*.

7. *ὥστε γεν.*] "insomuch that ye became exemplars," &c. On the term *τύπ.* see 1 Cor. x. 6. 11. Phil. iii. 17. and Notes.

8. *ἀφ' ὑμῶν.*] The Apostle now dilates on the excellent effects of this good example of the Thessalonians, whose fame had spread far and wide. (Schott.) This is explained by most of the modern Commentators "by your instrumentality." The literal sense (of place), however, adopted by the earlier Expositors, must not be excluded. In fact, both senses seem meant. "From you the sound of the Gospel first issued, and by your means was spread abroad in all Macedonia." With the *construction*, indeed, of the sentence, owing to the *οὐ μόνον — ἀλλὰ καὶ* the Commentators are not a little perplexed. They are generally agreed in supposing a transposition of *οὐ μόνον*, which must be taken, they think, with *ἐξήχηται*. See Koppe, Pelt, and Schott. But it should rather seem that the true notion of the construction can alone be attained by considering the passage as blending two modes of expression, thus: "For from you sounded the word of the Lord, over all Macedonia and Achaia; and not only has your faith in God been well known there, but the report of it has been disseminated everywhere else," — namely, in most of the countries of the civilized world; with which Macedonia and Achaia had constant commercial communication. In *ἐξήχ.* there is an allusion to the *κήρυγμα* of the Gospel, and to that sonorous voice, as it were of a trumpet (see Is. lviii. 1. Rev. i. 10.), with which *κήρυκες* (like our *cryers*) were accustomed to speak. How honourable it was for the Gospel to issue forth from any place *first* of all the places of a country, we may infer from 1 Cor. xiv. 36. *ἢ ἀφ' ὑμῶν ὁ λόγος τοῦ Θεοῦ ἐξῆλθε*; By *λαλεῖν τι*, "to say any thing," is meant either in commendation, or congratulation.

9, 10. *αὐτοὶ γάρ.*] i. e. as Grot. observes (by the construction per *τὸ σημαινόμενον*, like that at Acts viii. 5.) *οἱ ἐν παντὶ τόπῳ* scil. *πᾶσι τόποις*, those to whom the tidings of your conversion were brought.

— *ὁποίαν εἴσοδον ἔσχομεν.*] Of this phrase the sense has been debated; but it seems to be: "What a successful entrance we had unto you," i. e. what a favourable reception we experienced at your hands. For that is implied by *ὁποῖος, qualis*. The words *καὶ πῶς — ἐρχ.* are *explanatory* of the *ὁποίαν εἴσ. ἔσχ.*; where *ἐπεστρ. πρὸς τὸν Θ.* is a formula occurring also in Acts xi. 21. xiv. 15. 2 Cor. iii. 16., and which denotes by a Hebraic and figurative phrase, *conversion* from idolatry and paganism, or Judaism, to Christianity. The *contrary* is spoken of in 2 Cor. xii. 2., namely, a going *πρὸς τὰ εἴδωλα τὰ ἄφωνα*. The words following show the *purpose* of this turning; [*ὥστε*, or *εἰς τὸ*] *δουλεύειν*, to worship and serve. On *Θεῷ ζῶντι καὶ ἀληθ.*, see John xvii. 1 — 5.

10. *καὶ ἀναμένειν*, &c.] "Here," Pelt remarks, "we have those points adverted to, which distinguish the Christian religion from Judaism; and this and the preceding verse contain a brief summary of the most important doctrines of Christianity, theoretical and practical." I would add, that "waiting for Jesus Christ's second advent," is a beautiful expression for receiving him as their Redeemer; implying obedience to his precepts, and faithful profession of his religion. The same metaphor occurs in Rom. viii. 19. 25. 1 Cor. i. 7. Gal. v. 5. 1 Cor. i. 7. 2 Thess. iii. 5. This I find confirmed by Calvin; who points out, that the expression, *waiting for* the advent of Christ to judgment, implies the extreme difficulty of this turning unto the Lord, and the deep anxiety [expressed in the above passages of the N. T.] by which alone it can, humanly speaking, be effected. *Here* the expression has much propriety, being meant, as Pelt suggests, to lead to the principal purpose of the Epistle; which was to correct the errors that had arisen as to Christ's return from heaven. With the whole passage compare a kindred one of Phil. iii. 20.

— *τὸν ῥυόμενον.*] Render, who delivereth, as in the Pesch. Syr. ("qui liberat"), Calvin, and Abp. Newc. The present has been thought to be put for the future, to denote certainty. But it is not necessary to resort to that principle here; since, according to the usual force, the Present has, as Schott acknowledges, great propriety and suitableness to the context; as denoting, says Piscator, "certainty of action," or rather what is done at all times, as when we say, The sun shines. For this deliverance, which commenced at our Lord's death and sacrifice, may be said to be continually carrying forward (so 2 Cor. i. 10. *ὃς ἐκ τηλικούτου θανάτου ἐῤῥύσατο ἡμᾶς, καὶ ῥύεται· εἰς ὃν ἠλπίκαμεν, ὅτι καὶ ἔτι ῥύσεται.* Heb. vii. 25. "He ever liveth to make intercession for us") by Himself our advocate with the Father, and by the aid of the Holy Spirit, the Paraclete: and this He will himself complete at the last day, when death *spiritual* as well as temporal shall be swallowed up in victory; a victory achieved over Sin, Death, and the Law, by "Him who loved us and washed us from our sins by his own blood."

1 II. [o] Αὐτοὶ γὰρ οἴδατε, ἀδελφοί, τὴν εἴσοδον ἡμῶν τὴν πρὸς ὑμᾶς, o Supra 1. 5, 9.
2 ὅτι οὐ κενὴ γέγονεν· [p] ἀλλὰ [καὶ] προπαθόντες καὶ ὑβρισθέντες, p Acts 16. 22, &c. & 17. 2. Phil. 1. 30.
καθὼς οἴδατε, ἐν Φιλίπποις, ἐπαῤῥησιασάμεθα ἐν τῷ Θεῷ ἡμῶν λαλῆ-
3 σαι πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ ἐν πολλῷ ἀγῶνι. [q] Ἡ γὰρ q 2 Cor. 7. 2.
παράκλησις ἡμῶν οὐκ ἐκ πλάνης, οὐδὲ ἐξ ἀκαθαρσίας, οὔτε ἐν δόλῳ· r Gal. 1. 10. & 2. 7.
4 [r] ἀλλὰ, καθὼς δεδοκιμάσμεθα ὑπὸ τοῦ Θεοῦ πιστευθῆναι τὸ εὐαγγέ- 1 Tim. 1. 11, 12. Tit. 1. 3.
λιον, οὕτω λαλοῦμεν· οὐχ ὡς ἀνθρώποις ἀρέσκοντες, ἀλλὰ τῷ Θεῷ s Acts 20. 33. 2 Cor. 1. 23.
5 τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν. [s] Οὔτε γὰρ ποτε ἐν λόγῳ κολα- & 2. 17. & 4. 2. & 7. 2.
κείας ἐγενήθημεν, καθὼς οἴδατε, οὔτε ἐν προφάσει πλεονεξίας· (Θεὸς & 11. 31. & 12. 17. Gal. 1. 10.

II. Having, C. i. 4, 5. briefly touched on the subject of his *coming to* the Thessalonians, the Apostle here pursues it more at large, both to indulge the high feeling of satisfaction, which he experiences at the *success* with which he had, under the Divine blessing, preached the Gospel to them; and to confirm the minds of the Thessalonians in that sound doctrine, which they had received from the Apostle and his colleagues, so that they might hold it fast in spite of all the artifices of the false teachers; and to excite them to imitate the fidelity, diligence, and truly Christian spirit of their teacher. (Schott.)

1. The *γὰρ* here refers, I conceive, to the *ὁποίαν εἴσοδον ἔσχ.* at i. 5. 9. q. d. "I need scarcely have said what I did; for ye yourselves know."

2. Here, as Pelt remarks, *e contrario idem probat.* Ἀλλὰ imo. Καὶ after *ἀλλὰ* is not found in very many MSS., Versions, Fathers, and all the early Editions, except the Erasmian, and is cancelled by almost every Editor from Beng. and Wets. to Vater. It might, indeed, be justified from internal evidence; but it is so weak in external authority, that that is unnecessary. It arose, I suspect, from the *imo etiam* of the *Latin glossographers.* The *προ* in *προπαθόντες* need not be regarded, as it is by most recent Commentators, as pleonastic. See Acts xvi. 22. xvii. 4. The *ὑβρισθέντες* refers to his being *scourged;* a great insult to a Roman citizen. Ἐπαῤῥ. *ἐν τῷ Θεῷ*, &c. i. e. (as in Acts xiv. 3.) we took courage, in dependence on the aid of our God, to speak, &c. Ἐν *ἀγῶνι* may be rendered, with many Commentators, "with earnestness and solicitude," as Col. ii. 1. And in this sense the word occurs in Thucyd. vii. 71. *ὁ δὲ πεζὸς πολὺν τὸν ἀγῶνα καὶ ξύστασιν τῆς γνώμης εἶχε.* i. e. with earnest and anxious intentness. Or it may mean, "amidst a great struggle," i. e. danger. So Thucyd. ii. 45. *δοῦ μέγαν τὸν ἀγῶνα.* also Arrian cited by Wolf: *ὅτι ἐν ἀγῶνι ξυνέχεται τὰ κατὰ σφᾶς, καὶ βοηθεῖν δεῖ.* But the former interpretation seems preferable.

3, 4. The *οὐκ* is here emphatic; what is here said being meant as a reply to those who accused him of doing what he did under *the* influence of error (*πλάνης*), or acting through imposture (*ἐν δόλῳ*), or at least of being swayed by interested motives, *ἐξ ἀκαθαρσίας.* So Calvin thus defines and distinguishes the charges: 1. *imposture* as regarded the *substance* of the doctrine; 2. *impurity*, as regarded the *affections of mind and motives;* 3. *guile*, as regarded the mode of action. These charges, then, the Apostle simply and gravely denies; and then shows how ungrounded they were; since his conduct could not be accounted for on the supposition of *fanaticism*, or of *imposture*, or of interested motives in general. Παράκλησις, in this context, denotes not exhortation only, but all other branches of pastoral instruction. So Chrys. interprets it *διδαχή.* Ἀκαθ. denotes, in general, the being swayed by corrupt motives, whether of wealth, fame, &c. See Tittm. de Synon. N. T. p. 150. So Arrian Epict. iv. 11. cited by Koppe, *ψυχῆς ἀκαθαρσία, δογματα πονηρά.* Δόλῳ means the knowingly beguiling men into error, by misstating, or adulterating the truth; or at least undertaking and carrying on the work of evangelizing with fraudulent views, or to answer sinister ends. In short, he means to say, that they are neither themselves deceived nor do they wilfully deceive others; they are neither fanatics, nor impostors or cheats. Moreover, the Apostle might here not only intend an answer to his accusers, but mean this as a retort upon *them;* the *ἡμῶν* being *emphatic;* for the false teachers of the Jews, or Judaizers, and the heathen Philosophers and Sophists were, as Dr. Chandler has shown, themselves notoriously guilty of that very conduct which they imputed to the Apostles, being the veriest impostors and cheats, *γοῆτες καὶ τερατείας μεστοὶ*, says Lucian; who adds that the impudence of their hypocrisy was intolerable: *οὐκ ἤνεγκα τὴν αἰσχύνην τῆς ὑποκρίσεως.*

4. Here the Apostle declares what was *really* the origin of his instruction, and the disposition suitable to such an origin. (Schott.)

— *καθὼς δεδοκιμάσμεθα ὑπὸ τοῦ Θεοῦ π. τ. ε.*] The best Commentators are of opinion that this is an irregular construction, to be resolved into *καθὼς ἐδοκίμασε ἡμᾶς ὁ Θεὸς, ὥστε πιστεύειν ἡμῖν τὸ εὐαγγ.* See Win. Gr. Gr. § 38. 1. Note 2. Perhaps, however, there is a blending of two constructions, "as we were approved by God," and, "as we were put in trust with the Gospel." Ἀρέσκοντες, "endeavouring to please." I would compare Ignat. ad Rom. C. 2. *οὐ γὰρ θέλω ὑμῖν* (I conjecture *ὑμᾶς*) *ἀνθρωπαρεσκῆσαι, ἀλλὰ Θεῷ ἀρέσαι.* This use of *ἀρέσκω* is thought Hellenistic; but I have noted an example of it in Soph. Antig. 74. *ἐπεὶ πλείων χρόνος, Ὃν δεῖ μ' ἀρέσκειν τοῖς κάτω* (scil. *θεοῖς*), *τῶν ἐνθάδε.* The *ὁ δοκιμάζων τὰς καρδίας* is equivalent to the *ὁ ἐρευνῶν τὰς καρδίας*, Rom. viii. 27. or *ὁ καρδιογνώστης*, Acts i. 24.

5, 6. The Apostle now proves this integrity and purity of intention, by adverting to two things which usually sway men; *vanity* or ambition, and *avarice.* But before he notices those points, he briefly preoccupies the charge of *flattery* (of which his adversaries were notoriously guilty), and he proves himself *not* to be a *men-pleaser;* and that by simply appealing to *themselves* as his witnesses, who, had he been guilty of base adulation (the surest mark of a sordid mind and corrupt motives) must surely have known it.

To advert to a few points of phraseology, in *ἐν*

t John 5. 41, 44. & 12. 43. u 1 Cor. 2. 3. & 9. 1, &c. 2 Cor. 10. 1, 2, 10, 11. & 13. 4. 2 Thess. 3. 9. x 2 Cor. 12. 15.

μάρτυς !) [t] οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν, οὔτε ἀφ' ὑμῶν οὔτε 6
[u] ἀπ' ἄλλων· δυνάμενοι ἐν βάρει εἶναι, ὡς Χριστοῦ ἀπόστολοι· [u] ἀλλ' 7
ἐγενήθημεν ἤπιοι ἐν μέσῳ ὑμῶν. Ὡς ἂν τροφὸς θάλπῃ τὰ ἑαυτῆς
τέκνα, [x] οὕτως, ‡ ἱμειρόμενοι ὑμῶν, εὐδοκοῦμεν μεταδοῦναι ὑμῖν οὐ 8

λόγῳ κολακείας we have a peculiar idiom, which we need not (with some) regard as a mere Hebraism, for ἐν κολακείᾳ; or, with others, as put for in *accusatione* adulationis (which would weaken the sense, and perhaps be scarcely true in sentiment); but, with Koppe and Schott, we may take ἐν λόγῳ εἶναι for γίνεσθαι ἐν λόγῳ, to be conversant in words, &c., and consider the Genitive κολακείας as put for the adjective κολακευτικῇ; the sense being, "nunquam versati sumus in sermonis genere adulatorio," were not conversant in the words of flattery, used not flattering speeches. With respect to οὔτε ἐν προφάσει πλεονεξίας, these words are variously explained. Some *sink* the sense of προφ.; others think it serves to *qualify* the πλεον.; and others assign senses more or less objectionable. It is, I think, best (with the Pesch. Syr., Beza, Grot., Benson, Chandler, Flatt, and Schott) to take ἐν προφάσει πλεονεξίας (sub. ἐγενήθημεν) to mean *uti prætextu avaritiæ;* this being a popular way of expressing the carrying on any plan of avarice under a fair pretence, as the false teachers did. For the truth of which protestation, Paul appeals to the only Judge, who cannot err, even the *Searcher of all hearts.*

—οὔτε ζητοῦντες ἐξ ἀνθρ. δόξαν.] The Apostle here adverts to *another* kind of avarice, *ambition* or the *thirst of fame.* At ζητοῦντες supply ἦμεν, from the ἐγενήθημεν of the preceding verse: both being for ἐζητήσαμεν, on which δυνάμενοι ("though we might") is suspended. It may seem strange that the Apostle should write ἐξ ἀνθρώπων and ἀπ' ἄλλων, not ἐξ ἀνθρ. and ἐξ ἄλλων, nor ἀπ' ἀνθρ. and ἀπ' ἄλλων. But the reason will appear by considering the *distinction* of signification in ἐξ and ἀπὸ, which is well pointed out (after Herm. on Soph. Elect. 65.) by Schott,—namely, that ἀπὸ always has reference to the *mediate* origin (or *second* cause) (for examples to the thing or person that gave *occasion* to any thing said or done) but ἐκ (as also παρὰ) to the *immediate*, or *first cause.* In the present passage this distinction is very discernible: and the sense is well expressed by Schott as follows: "non expetii laudem, quæ ex ore hominum, labores meos, doctrinam, discipulorum multitudinem admirantium et prædicantium (immediate) mihi contingeret (idem q. παρὰ ἀνθρώπων, Joh. v. 41.) sive vobis, seu aliis cætibus, quos doctrina evangelica imbuissem, huic laudi et admirationi occasionem præbentibus." With respect to the expression ἐν βάρει εἶναι, Expositors are not agreed whether it signifies "to be *burdensome* to you," or "to use authority over you." The latter interpretation is adopted by the most ancient and many modern Expositors, as being more agreeable to the words preceding and following. But it should seem that the sentiment, in the clause οὔτε ζητοῦντες — ἄλλων is *subordinate* to that in οὔτε ἐγενήθημεν ἐν προφ. πλεονεξίας, and that the words δυνάμενοι ἐν βάρει εἶναι, &c. (which are parenthetical) refer to the *principal* one. This view is confirmed by the language of the Apostle elsewhere. So at verse 9. πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν, also 2 Thess. iii. 8. ἐπιβαρῆσαι. 2 Cor. xi. 9. ἐν παντὶ ἀβαρῆ ὑμῖν ἐμαυτὸν ἐτήρησα. Whereas the other signification of βάρος is nowhere found in the N. T. Perhaps, however, the Apostle may here have intended *both* senses: meaning that he might, in virtue of his authority and privileges as an Apostle, have ruled them authoritatively and imperiously, and been chargeable to them, by taking pay for his services.

7. ἤπιοι] i. e. as it were a mild parent. So the Homeric πατὴρ δ' ὡς ἤπιος ἦεν. To avoid a confusion of metaphor, it is proper (as the best Expositors suggest) to take the next words with what *follows*, not with what precedes. First the Apostle compares himself to an indulgent *father;* then to a tender *nursing-mother.* In the expression θάλπῃ there is an allusion to the manner in which birds cherish their young, by placing them under their wings (Deut xxii. 6. Matt. xxiii. 37.), or nursing-mothers warm them in their bosoms; implying, indeed, every necessary sustentation.

8. οὕτως ἱμειρόμενοι ὑ.] "thus having a strong affection for you." Instead of ἱμειρ., many MSS. and Fathers, and some early Editions have δμειρ., which has been edited by Matth., Griesb., Koppe, Tittm., Vater, and Schott; but perhaps without sufficient reason. External authority, indeed, is much in its favour; but *internal*, I apprehend, is against it. Ὁμειρ. is a word destitute of any authority, being found only in a few MSS. (not the *text*) of Job iii. 21. οἱ ἱμείρονται τοῦ θανάτου. And, notwithstanding what Matthæi urges, it is, as Rinck says, *contrary to analogy.* Indeed, Schott, who adopts δμ., has not *proved* that the word *ever existed.* He appeals, indeed, to Hesych., Phot., and Phavor. But they, copying from the Scholiasts, manifestly had the present passage in view; and, therefore, to infer from *them* the existence of the word, would be reasoning in a circle. The same objection, also, applies to his argument, that "δμ. is entitled to the preference, as being the *rarer* word:" for that Canon surely cannot hold good of words so rare *as nowhere to be found*, especially if they would be formed *contrary to analogy;* indeed, δμ. can easily be accounted for as a mere error of the scribes. See Rinck. It should seem that the ο arose from the ρ preceding. In the passage of Job it arose evidently from the οι preceding, as the testimony of the text (almost all the MSS. having ἱμειρ.) shows. Matthæi, indeed, says the word occurs in Symmachus's Version of Ps. lxii. 2. But the Editions there have ἱμειρ. And if even δμειρ. *were* found in some MSS., δμ. might be easily accounted for from the ω preceding. The scribes, I suspect, fell into the error, because ἱμειρ. never came into the *common* dialect, and is rarely found in any but good writers. Thus when an ο or ω preceded, the scribes, thinking of the common word δμηρεύεσθαι, easily manufactured δμείρεσθαι; the ει and η being perpetually confounded. Finally, as to what Schott urges, that δμ. is the *stronger* term, that may be doubted, for ἱμειρ. is surely a very significant term. Not to say that δμειρ. would yield a sense little suitable, for it could only mean closely *connected* with; whereas the sense intended by the Apostle is "warmly attached to." Those who adopt δμ., and suppose the word to come from δμοῦ and εἴρεσθαι, besides being ignorant that οῦ is never cut off at the

μόνον τὸ εὐαγγέλιον τοῦ Θεοῦ, ἀλλὰ καὶ τὰς ἑαυτῶν ψυχάς, διότι ἀγα-
9 πητοὶ ἡμῖν γεγένησθε. [y] Μνημονεύετε γάρ, ἀδελφοί, τὸν κόπον ἡμῶν καὶ τὸν μόχθον· νυκτὸς γὰρ καὶ ἡμέρας ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν, ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ.
10 Ὑμεῖς μάρτυρες καὶ ὁ Θεός, ὡς ὁσίως, καὶ δικαίως, καὶ ἀμέμπτως ὑμῖν
11 τοῖς πιστεύουσιν ἐγενήθημεν· καθάπερ οἴδατε ὡς ἕνα ἕκαστον ὑμῶν, ὡς πατὴρ τέκνα ἑαυτοῦ, παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι,
12 [z] καὶ * μαρτυρόμενοι, εἰς τὸ περιπατῆσαι ὑμᾶς ἀξίως τοῦ Θεοῦ, τοῦ
13 καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν. [a] Διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ Θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν τοῦ Θεοῦ, ἐδέξασθε, οὐ λόγον ἀνθρώπων, ἀλλὰ (καθὼς ἐστιν ἀληθῶς) λόγον Θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν.

[y] Acts 18. 3. & 20. 34. 1 Cor. 4. 12. 2 Cor. 11. 9. & 12. 13. 2 Thess. 3. 8.

[z] Eph. 4. 1. Phil. 1. 27. Col. 1. 10.

[a] Matt. 10. 40. Gal. 4. 14.

junctura, in derivation, fall into the same error with those who derive ἱμείρεσθαι from ἱμὰς and εἴρω; though it is plainly derived from ἵμερος, on which see Hemsterh. on Lennep Etymol. For the above reasons, then, I have thought proper to follow Wets. and Rinck, in retaining the common reading, found in the Ed. Princ., and which was read, I doubt not, by the Pesch. Syr. Translator.

— εὐδοκοῦμεν] "we were ready." Literally, "we should have thought good." A sense found in the N. T. and the later Greek writers. The usual construction with μεταδοῦναι, the *Genitive* and *Dative*, is here altered to the Accusative and Dative, from the *nature of the thing*.

9. μνημονεύετε γὰρ — Θεοῦ.] Compare 2 Thess. iii. 7—9. Μνημ., "ye, no doubt, remember," i. e. ye must remember. Κόπον καὶ μόχθον, by hendiadys, for "my toilsome labour;" namely, of his trade. Νυκτὸς καὶ ἡμέρας is equivalent to ἀδιαλείπτως, *assidue, early and late*.

10. ὁσίως.] Ὅσ. regards duty towards God; δικ., that towards men; and ἀμέμπτως denotes by implication the *repute* of performing both.

11, 12. The construction is here somewhat irregular, and can only be adjusted by repeating ἐγενήθημεν from v. 10, or (which is better) supplying ἤμεν, to be fetched from ἐγενήθημεν.

— παρακ., παραμ., and μαρτυρ.] I would not, with Koppe and Rosenm., regard this as synonymous. Παρακ. and παραμ. differ as our *exhort* and *persuade*. The same sense of παραμ. occurs in Hom. Il. θ. 417. and 680. Xenoph. Venat. vi. 25. Μαρτυρ. is a *stronger* term than the former, signifying to solemnly urge, urgently press, as in a kindred passage of Eph. iv. 17, and also Thucyd. vi. 80, and viii. 53. For μαρτυρούμενοι, I have, with Matth. and Schott, edited μαρτυρόμενοι, from about 30 MSS. of various recensions, and the Ed. Princ. It is well remarked by Schott, that μαρτυρεῖσθαι cannot admit of the sense here required. "And although (continues he) Expositors assert that μαρτυρεῖσθαι is sometimes used for μαρτύρεσθαι, yet they do not *prove* it." The truth is, that though μαρτύρεσθαι, is sometimes used for μαρτυρεῖσθαι in the sense *testari, sanctè affirmare*, yet there is no proof that μαρτυρεῖσθαι was ever used for μαρτύρεσθαι. See Poppo on Thucyd. viii. 53. 2. and Note on Acts xxvi. 22. The common reading, doubtless, arose (as Rinck points out) from *alliteration* with the preceding verse. On the words εἰς τὸ περιπ., &c., which serve to note the *intent* and *effect* of the foregoing admonition, compare Col. i. 16. Βασιλ. καὶ δόξαν may be for βασιλείαν ἔνδοξαν, as almost all the recent Commentators suppose; but I agree with Schott that it is not necessary to resort to that principle here; since the word may retain its proper *substantive* force, so as to further explain and illustrate βασιλείαν: q. d. "et [ad] felicitatem gloriosam regni Div. consortio vobis futuram."

13. Here we have, Pelt observes, a completion of what was begun to be said supra 2. See also i. 6. Διὰ τοῦτο, "wherefore [since we have been thus successful among you]" we, &c. In παραλαβόντες — Θεοῦ there is a transposition usual in St. Paul (and frequently in Thucyd.) by which the Genitive is separated from the noun which governs it, by intervening words. Λόγον ἀκοῆς is *not* (as most recent Commentators imagine) for λόγον, or ἀκοήν. It is well regarded by Theophyl. as equivalent to κήρυγμα, ὡς διὰ τοῦ ἀκουσθῆναι πιστευόμενον. And so Œcum. explains. See Rom. iii. 16. John xvi. 38. The Apostle had in view Is. liii. 1. τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; This I find confirmed by the opinion of Schott. Ἐδέξασθε is well rendered by Newc. "ye *embraced* it." I would compare Thucyd. i. 95. ἐδέξαντο τοὺς λόγους, καὶ προσεῖχον τὴν γνώμην. The term differs from παραλαμβάνειν, as implying more or less of *approbation*. It may be observed, that there is here a brevity of expression for ἐδέξασθε αὐτὸν ὡς οὐ λόγον, &c. In ὃς καὶ ἐνεργεῖται the ὃς is by some, as Theodor., Storr., and Kop., referred to Θεοῦ: but the best Expositors are in general agreed in referring it to the more remote antecedent λόγον τ. Θεοῦ.; which, indeed, is required by the words following. Ἐνεργ. signifies "is made effectual," or, shows itself in its effects, — namely, (as is just afterwards shown) in producing an imitation of the best examples of Christian piety and virtue. This view I find supported by the opinion of Schott, who maintains that ἐνεργεῖσθαι is never in the N. T. used as a *middle* form with an Active sense; but always (especially in St. Paul's writings) as a *Passive*. Indeed, Br. Bull, Exam. p. 9, goes yet further, and asserts that it is scarcely ever so used, even in the *Classical* writers, (I believe he might have said *never*,) but always in a passive sense. And after adducing, as examples of the N. T. use, Rom. vii. 5. 2 Cor. i. 6, he rescues 2 Cor. iv. 12. from the misinterpretation by which an active sense is by many there attributed to ἐνεργεῖται. He also vindicates the same sense to Eph. iii. 20, and Col. i. ult.,

b Acts 17. 5, 13. Heb. 10. 34.

14 b Ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε, ἀδελφοί, τῶν ἐκκλησιῶν τοῦ Θεοῦ
τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ, ὅτι τὰ αὐτὰ ἐπάθετε καὶ
ὑμεῖς ὑπὸ τῶν ἰδίων συμφυλετῶν, καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων·

c Matt. 23. 34, 37. Luke 13. 33. Acts 7. 52.

15 c τῶν καὶ τὸν Κύριον ἀποκτεινάντων Ἰησοῦν καὶ τοὺς [ἰδίους] προφή-
τας, καὶ ἡμᾶς ἐκδιωξάντων, καὶ Θεῷ μὴ ἀρεσκόντων, καὶ πᾶσιν ἀν-

d Matt. 23. 32. Acts 13. 50. & 14. 5, 19. & 17. 5, 13. & 18. 12. & 19. 9. & 22. 21, 22.

16 θρώποις ἐναντίων, d κωλυόντων ἡμᾶς τοῖς ἔθνεσι λαλῆσαι ἵνα σωθῶ-
σιν· εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἁμαρτίας πάντοτε. ἔφθασε δὲ
ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος.

17 Ἡμεῖς δέ, ἀδελφοί, ἀπορφανισθέντες ἀφ' ὑμῶν πρὸς καιρὸν ὥρας,

and finally the present passage, 2 Thess. ii. 7, and James v. 10. And though Bp. Bull in these passages renders ἐνεργ. by *perfici*, while Schott adopts *efficax reddi*, yet both are agreed on the *sense*. The latter explaining it of passing from the mind and understanding into the *life* and actions, and thus bringing forth fruit. 2 Pet. i. 8; while the former ably elicits the full sense by the weighty remark: "Scilicet tum demum in homine Dei Verbum ἐνεργεῖσθαι, sive *perfici*, dicitur, cum finem obtinet, et effectum sibi destinatum, quæ est FIDEI OBEDIENTIA."

14. This verse is meant to illustrate the efficacy of the faith of the Thessalonians by their courageous endurance of persecution, and to suggest a strong reason for their *constancy*, by adverting to their resemblance therein to the primitive Christians of Judæa, and even of the Lord himself.

— ὑμεῖς γὰρ μιμ., &c.] The point of imitation here chiefly intended, seems, from the context, to be bearing the same troubles and persecutions as the persons in question with the same fortitude. So supr. i. 6. μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ Κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ. On ἐκκλησιῶν — Χρ. Ἰ., see i. 1, and Acts viii. 1—4.

15. ἰδίους.] This has been cancelled by Griesb. and others; but rashly. We can hardly suppose that a *marginal gloss* should have crept into nearly all the MSS. It is far more probable that it was cancelled in a *few* copies, from a groundless fear lest it might countenance the dogma of Marcion, that the Jewish Prophets were not the Prophets of the true God; and, as an excuse for the omission, they would be likely to plead a *corruption of the text*; and to cast that on *Marcion himself* would clench the argument. Or perhaps it was thrown out by some over nice Critics of Græcism; this use being not very Classical. Or finally it might, as Schott observes, (who retains the word,) have arisen by *homœoteleuton* with the preceding word. Besides, the expression carries with it great emphasis, as in Tit. i. 12. ἴδιος αὐτῶν προφήτης. See Benson and Chandler. Ἐκδιωκ. is more significant than διωκ., denoting "to chase away and annihilate." In Θεῷ μὴ ἀρεσκόντων we are not, I think, to understand the μὴ ἀρεσκ., as is usually done, in the sense "do not seek to please God;" but the term is to be taken, with the best Commentators, ancient and modern, per meiosin, for "are in disfavour with God," are θεοστυγεῖς, as Josephus himself admits them to have been. In πᾶσιν ἀνθρώποις ἐναντίων there is an allusion to that unsocial, or rather *antisocial*, spirit towards other nations, called by Tacitus the *adversus omnes alios hostile odium*, and of which the later Greek, and the Latin Classical writers, furnish striking proofs; some of them here adduced by the Commentators. The scope of this verse and the next is well pointed out by Chandler.

16. κωλυόντων.] Render, "Not *forbidding*, but *hindering*." So the best Expositors, from Theophyl. downward, interpret. This signification is not uncommon in the N. T.; whereas the other scarcely occurs more than once. By λαλῆσαι must here be meant generally *giving instruction in religion*. Ἵνα σωθ., "in order to *their* being saved, or put into the way of salvation, [as well as the Jews]."

— εἰς τὸ ἀναπληρ.] This is rightly considered by the Greek Commentators, and the earlier modern Expositors, as put for ἵνα ἀναπληρῶσι· q. d. "they act as if they meant to fill up," &c. So our Lord, Matt. xxiii. 30, 31, 32, after showing that they are true sons of their fathers, who slew the prophets, ironically bids them "fill up the measure of the iniquities of their fathers." See Benson and Schott. That passage is, indeed, the best comment on the present, and was probably in the mind of the Apostle. Compare Gen. xv. 16. Some of the more recent Commentators, indeed, would render, "so that they thereby fill up." But, not to say that that *eventual* force of εἰς τὸ is somewhat unusual, the sense yielded is too feeble for the occasion. And of this opinion, I find, is Schott. Πάντοτε, "at all times;" i. e. *now* as well as formerly. It is well remarked by Schott, that the word is put last in the sentence *not without reason*; namely, for the purpose of intimating their perpetual obstinacy, which admitted of no repentance.

— ἔφθασε δὲ — τέλος.] The sense is, "But the punishment [due to their offences, and predetermined by God] is, in a manner, come upon them, and must terminate in their utter destruction." So the best Expositors, ancient and modern, interpret. The signal *fulfilment* of these words, only a few years after, is fully attested by the great Jewish historian.

17—20. Here the Apostle reverts from the Jews to the Thessalonians, and, agreeably to what he had said at v. 8, expresses his great desire to again visit them, and the reason why he has sent Timothy to them. Ἀπορφ. is a very significant term, (and a rare word, though I have myself in Rec. Syn. adduced *one* example from Æschyl. Choeph. 244,) properly denoting separation of children from their parents, but sometimes, as here, of parents from their children. The expression is, in the present case, peculiarly apt,—since, by a continuance of the metaphor at vv. 7 & 11, the Apostle is considered as their spiritual father.

— πρὸς καιρὸν ὥρας.] This is by many eminent Commentators taken for πρὸς καιρόν, or πρὸς ὥραν.

προσώπῳ οὐ καρδίᾳ, περισσοτέρως ἐσπουδάσαμεν τὸ πρόσωπον ὑμῶν
18 ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ. [c] Διὸ ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς, ἐγὼ [e] Rom. 1. 13. & 15. 22.
19 μὲν Παῦλος, καὶ ἅπαξ καὶ δίς· καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς. [f] Τίς [f 2 Cor. 1. 14. Phil. 2. 16. & 4. 1.
γὰρ ἡμῶν ἐλπὶς ἢ χαρὰ ἢ στέφανος καυχήσεως; ἢ οὐχὶ καὶ ὑμεῖς,
ἔμπροσθεν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν τῇ αὐτοῦ παρουσίᾳ;
20 [c] Ὑμεῖς γάρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά. III. Διὸ μηκέτι στέγοντες,
1 εὐδοκήσαμεν καταλειφθῆναι ἐν Ἀθήναις μόνοι, [g] καὶ ἐπέμψαμεν Τιμό- [g Acts 16. 1. Rom. 16. 21. Phil. 2. 19.
2 θεον τὸν ἀδελφὸν ἡμῶν καὶ διάκονον τοῦ Θεοῦ καὶ συνεργὸν ἡμῶν
ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ, εἰς τὸ στηρίξαι ὑμᾶς, καὶ παρακαλέσαι
3 ὑμᾶς περὶ τῆς πίστεως ὑμῶν, [h] τῷ μηδένα σαίνεσθαι ἐν ταῖς θλίψεσι [h Acts 14. 22. Eph. 3. 13. Phil. 1. 14. 2 Tim. 3. 12.
4 ταύταις· αὐτοὶ γὰρ οἴδατε ὅτι εἰς τοῦτο κείμεθα. Καὶ γὰρ ὅτε πρὸς
ὑμᾶς ἦμεν, προελέγομεν ὑμῖν ὅτι μέλλομεν θλίβεσθαι, καθὼς καὶ ἐγέ-
5 νετο καὶ οἴδατε. [i] Διὰ τοῦτο κἀγὼ μηκέτι στέγων, ἔπεμψα εἰς τὸ [i Phil. 2. 16.
γνῶναι τὴν πίστιν ὑμῶν, μή πως ἐπείρασεν ὑμᾶς ὁ πειράζων, καὶ εἰς

But it should rather seem that we have here a blending of two synonymous expressions, in order to give a sense stronger than either separately. So Theophyl. and Theodor. rightly explain it by πρὸς ὀλίγον. In προσώπῳ, οὐ καρδίᾳ there is a delicate turn. And at περισσ. ἐσπουδ. and ἐν πολλῇ ἐπιθυμίᾳ there is a blending of two modes of expression, denoting great desire, and earnest endeavours to satisfy it. Τὸ πρόσωπον ὑμῶν ἰδ. is a Hebrew, or rather *primitive* expression, for "to visit you."

18. ἐγὼ μὲν Παῦλος] "I Paul at least." This insertion was intended to prevent any mistake in the use here of the plural for the singular.

— ἅπαξ καὶ δίς] i. e. not once only, but again a second time. On which sense see Note on Phil. iv. 16. It thus differs from that use found in Nehem. xiii. 20, and 1 Macc. iii. 30, by which the expression merely denotes once or twice out of a small uncertain number. Ἐνέκοψεν ἡ. ὁ Σατ. "Satan thwarted our purpose." See Luke xxii. 3. 1 Cor. vii. 5, and Note on Gal. v. 7.

19. τίς γὰρ — παρουσίᾳ;] The γὰρ refers, I conceive, to a clause omitted; q. d. "[And no wonder we should be thus desirous of seeing you] for what," &c. The sentence following would have been *plainer* if expressed *declaratively;* but instead of this, the Apostle elegantly makes it interrogative; to which is subjoined the same sentiment expressed declaratively, with a γὰρ referring to the *answer* supposed to be given; q. d. "[Are not ye such," &c. I may with truth say that ye are] *for* ye are." In ἐλπ. χαρ. and καυχ. there seems to be a *climax*.

III. 1. μηκέτι στέγοντες.] Here, as the best Commentators are agreed, must be supplied from the subject matter τὸν πόθον ὑμῶν (the desire of seeing you). See Note on 1 Cor. ix. 12. For a reconciliation of a seeming discrepancy between what is here said, from v. 1 — 7. and Acts xvii. 14. sq. xviii. 5. see Paley's Hor. Paul., Pelt in his Proleg., and Curt. cited by him in loc.

2. παρακαλέσαι.] The best Commentators are agreed, that as παρακ. is united with στηρίξαι περὶ τῆς πίστεως, the sense is, "to exhort or admonish," as at Acts xvi. 32, where στηρίζειν and παρακ. are likewise conjoined.

3. τῷ.] This denotes *cause*, like the Hebr. ל put before Infinitives; and thus it is equivalent to the εἰς τὸ at v. 5. As to the reading τοῦ, it is evidently a gloss, or correction. The sense of σαίνεσθαι here is somewhat disputed, especially as the word occurs nowhere else in the N. T. It seems to be best explained by Chrys. and the ancient Commentators by κινεῖσθαι, σαλεύεσθαι, ταράττεσθαι: a signification of the word often found in the Classical writers, especially the Poets. Those Commentators who adopt this view of the sense, tell us it comes to mean this from the primitive signification of the word being "to wag the tail," as a dog does. But that idea is not sufficiently primary, and would rather lead to the sense of *adulari*, which would here be quite out of place. In fact, the *original* signification of σαίνω is (as I have shown in Rec. Syn.) the same as that of the cognate form σείω, to *move* or *stir*, *shake* any thing from its place; and hence, in the figurative sense, to *perturb*, &c. A view, I find, adopted by Pelt and Schott, of whom the former rightly observes that σαίνω comes from the old uncontracted form σεαίνω (with which I would compare λεαίνω and νεαίνω) and that, of course, from the primitive form σέω. With respect to the exact sense here, I should say, that while some explain it, "to be perturbed," others, to be moved [from the faith], it will be best to *unite both* senses, the latter arising from the former.

— ἐν ταῖς θλίψεσι ταύταις] "at these evils [suffered by me and you]." The *reason* for this is assigned in the next words, εἰς τοῦτο κείμεθα, which must not be confined to the Apostle and the Thessalonians, but taken *generally*, referring (as is pointed out by Calvin) to the lot or condition of all Christians. Κείμεθα, "are appointed." See Luke ii. 34. Phil. i. 17, also Job v. 7. Matt. x. 16.

4. καθὼς καὶ — οἴδατε.] A somewhat harsh construction for καθὼς (put for ὅ) καὶ, ὡς οἴδατε, ἐγένετο, "which also, as ye know, came to pass."

5. Here we have a resumption of what was said at vv. 1 & 2; the third and fourth verses being, in some measure, parenthetical. The κἀγὼ is emphatical. "The Apostle (observes Benson) knew all things respecting Christ's doctrine but was not inspired with a knowledge of all other things." That is, not a *perpetual knowledge*, but only imparted as occasion served, like the power of working miracles.

— μή πως ἐπείρ. ὁ πειρ.] Supply φοβούμενος "fearing lest the Tempter may, by some means,

κενὸν γένηται ὁ κόπος ἡμῶν. Ἄρτι δὲ ἐλθόντος Τιμοθέου πρὸς ἡμᾶς 6
ἀφ᾽ ὑμῶν, καὶ εὐαγγελισαμένου ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν,
καὶ ὅτι ἔχετε μνείαν ἡμῶν ἀγαθὴν πάντοτε, ἐπιποθοῦντες ἡμᾶς ἰδεῖν,
καθάπερ καὶ ἡμεῖς ὑμᾶς· διὰ τοῦτο παρεκλήθημεν, ἀδελφοί, ἐφ᾽ 7
ὑμῖν, ἐπὶ πάσῃ τῇ θλίψει καὶ ἀνάγκῃ ἡμῶν, διὰ τῆς ὑμῶν πίστεως·
ὅτι νῦν ζῶμεν, ἐὰν ὑμεῖς στήκητε ἐν Κυρίῳ. Τίνα γὰρ εὐχαριστίαν 8
δυνάμεθα τῷ Θεῷ ἀνταποδοῦναι περὶ ὑμῶν, ἐπὶ πάσῃ τῇ χαρᾷ ᾗ χαί- 9
ρομεν δι᾽ ὑμᾶς ἔμπροσθεν τοῦ Θεοῦ ἡμῶν, [k] νυκτὸς καὶ ἡμέρας ὑπὲρ 10
ἐκπερισσοῦ δεόμενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον, καὶ καταρτίσαι
τὰ ὑστερήματα τῆς πίστεως ὑμῶν; Αὐτὸς δὲ ὁ Θεὸς καὶ Πατὴρ ἡμῶν, 11
καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς
ὑμᾶς. [l] Ὑμᾶς δὲ ὁ Κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς 12
ἀλλήλους καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς. [m] εἰς τὸ στηρίξαι 13
ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἁγιωσύνῃ, ἔμπροσθεν τοῦ Θεοῦ

k Rom. 1. 10, 11. & 15. 23.

l Infra 5. 15.

m 1 Cor. 1. 8. Phil. 1. 10. infra 5. 23. 2 Thess. 2. 17.

have tempted you." So the Commentators generally interpret. The passage, however, is remarkable in its construction, and is rendered by Prof. Scholefield ap. Middl.Gr. Art. as follows: "I sent to know your faith, *whether* the tempter have tempted you by any means, and *lest* (in that case) our labour be in vain." "Exactly similar (adds he) is Eurip. Phœn. 91 — 2. *μή τις πολιτῶν ἐν τρίβῳ φαντάζεται, Κἀμοὶ μὲν ἔλθῃ φαῦλος, ὡς δούλῳ, ψόγος, Σοὶ δ᾽, ὡς ἀνάσσῃ.* In both cases *μὴ* has different senses, according to the different modes with which it is connected." The above view of the import is, I would observe, supported by the authority of Theodoret, who takes the meaning to be, *ἔπεμψα, μαθεῖν ποθῶν μή τις*, &c. And nearly the same view is adopted by Winer and Schott, who observe that the Indicative is used because the Apostle thought the event (their *temptation*) not improbable. Whereas in the next clause he uses the Subjunctive, because he trusted the other event was not probable. Accordingly, they render the passage thus: "ut cognoscerem, quomodo se haberet persuasio vestra, num forte tentator vos tentaverit, adeo ut (quod Deus avertat!) labor meus irritus fieri possit;" which seems to be the exact sense intended by the Apostle.

7, 8. The Apostle here professes the joy he experienced in receiving, while at Corinth, so good an account of them from Timothy. (Schott.) Pelt observes that as at v. 6. there is a *protasis*, so here we have its *apodosis*. The construction is: *ἐπὶ πάσῃ τῇ θλίψει καὶ ἀνάγκῃ ἡμῶν παρεκλήθημεν ἐφ᾽ ὑμῖν, ἐπὶ τῆς ὑμῶν πίστεως.* With *θλ. καὶ ἀνάγκη* compare 2 Cor. vi. 4. *ἐν θλίψεσιν, ἐν ἀνάγκαις.* The *ὅτι* in *ὅτι νῦν ζῶμ.* seems to refer to a clause omitted; q. d. "[We may truly say we were comforted in our distress;] for now, on hearing this good news of you, we do indeed live, i. e. enjoy life;" a frequent sense of *ζῆν*, and *vivere* in Latin. The words following *ἐὰν — Κυρίῳ* do not correspond in *construction;* but, in fact, there is a blending of two clauses, *νῦν ζῶμεν ὅτι ἑστήκατε*, and *ζήσομεν ἐὰν στήκητε.* On *στήκ.* in the sense of being steadfast, see Gal. v. 1, and Phil. iv. 1.

9. This joy, experienced at the faith of the Thessalonians, leads the Apostle to bless Him who was the *author* of so good a work; after which act of thanksgiving, he offers up a prayer to Almighty God that He would graciously favour his purpose of returning to Thessalonica. (Schott.)

— *τίνα εὐχαρ.*] For *τ. ἀξίαν εὐχ.*, or *πῶς δυνάμεθα εὐχαριστεῖν ἀξίως τῷ Θεῷ*, as Chrys., Theophyl., and Theod. explain. There is an allusion to Ps. cxvi. 12. *Ἐπὶ πάσῃ τῇ χαρᾷ*, for *ὑπὲρ π. χαρᾶς*, "on account of the great joy." This use of *πᾶς* seems to be derived from the Hebrew. *Ἔμπρ. τοῦ Θεοῦ* should be joined with *χαρᾷ*: and, as Chrys. observes, the words are meant to refer to *God* as the *Author* of that joy; and to hint that it is his *gift*, and not to be ascribed to their own exertions alone.

10. *ὑπὲρ ἐκπ. δεόμενοι*, &c.] The feeling of devout thankfulness to God for them was naturally accompanied with a desire and prayer to be permitted to revisit them, expressed in prayers to that effect; for in *εἰς τὸ ἰδεῖν* the *εἰς τὸ* denotes *end*. In *καταρτ. τὰ ὑστερήμ. τῆς πίστεως ὑμῶν* the sense of *repairing* (i. e. converting) and *completing* seems to be united; as Gal. vi. 1, and 2 Cor. xiii. 11.

11. *κατευθ. τὴν ὁδόν.*] This does not mean merely (as some recent Commentators imagine) "May God grant us to come unto you." It is, in fact, a sort of *prayer*. And it need not have been debated by Expositors whether there be an allusion to making a straight road, *or* to cutting out and levelling a road (on which see Matt. iii. 3. and Luke i. 79.); for *both* may be understood: the directing one's steps implying a removal of all impediments. The language (that of humble dependence) is founded on those passages of the O. T., where God is said to direct the ways, or steps, of men; (Is. xlv. 13. lxi. 8. Jerem. x. 23. Prov. iii. 6.) and (which the Apostle appears to have had in mind) xvi. 9. And what is so often in the N. T. ascribed to *God*, is here ascribed to *Christ* also; as also in the next verse there is another ascription of what pertains to Deity. On which see Whitby.

12, 13. Having thus expressed his anxious desire to be permitted to again see them, the Apostle subjoins pious wishes and ardent prayers for their spiritual advancement, — especially in charity and love, "the very bond of all perfectness," Col. iii. 14. Comp. 1 Cor. xiii. 13. 1 Tim. i. 5. iv. 12. On the full sense here intended see Chandler.

Here *πλεον.* and *περισσ.* are used in an *active*

καὶ Πατρὸς ἡμῶν, ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
μετὰ πάντων τῶν ἁγίων αὐτοῦ.

1 IV. [n] ΤΟ λοιπὸν οὖν, ἀδελφοὶ, ἐρωτῶμεν ὑμᾶς καὶ παρακαλοῦμεν [n] Phil. 1. 27. supra 2. 12.
ἐν Κυρίῳ Ἰησοῦ, καθὼς παρελάβετε παρ᾽ ἡμῶν τὸ πῶς δεῖ ὑμᾶς περι-
2 πατεῖν καὶ ἀρέσκειν Θεῷ, ἵνα περισσεύητε μᾶλλον. οἴδατε γὰρ τίνας
3 παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ Κυρίου Ἰησοῦ. [o] Τοῦτο γάρ ἐστι [o] Rom. 12. 2. Eph. 5. 17, 27. Phil. 4. 8.
θέλημα τοῦ Θεοῦ, ὁ ἁγιασμὸς ὑμῶν· ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνεί-
4 ας· εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἁγιασμῷ καὶ
5 τιμῇ· [p] μὴ ἐν πάθει ἐπιθυμίας, καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδότα [p] 1 Cor. 15. 34. Eph. 4. 17, 18.

sense (see Note on 2 Cor. ix. 8.), as, indeed, words of this sense often are in all languages.

Τῶν ἁγίων is by some understood of the *holy angels;* by others, of *all true Christians.* The latter sense must be chiefly intended; but the former may be included.

On the remainder of the Chapter comp. 2 Cor. xi. 2. Eph. v. 27. and Notes.

IV. Though the Apostle had seen reason to bestow high commendation on the Thessalonian Church generally, he at the same time judged it proper, by adverting to his *own* course of life, both to confirm those who had hitherto done well, and to admonish certain who might be inclined to follow the evil examples so frequent in this city. After which, he then (Ch. iv.) proceeds to various exhortations, passing from *generals* to *particulars.* (Schott.)

1. τὸ πῶς.] Literally, the [*instruction*] *how.* Περιπατεῖν καὶ ἀρέσκειν may be taken for οὕτως περιπατεῖν ὥστε ἀρ.; or there may be an Hendiadys, for Θεῷ ἀρεσκόντως περιπατεῖν. Ἵνα περισσ. μᾶλλον, "that ye may make greater and greater progress."

2. παραγγελίας.] The term imports the authoritative injunction of a ruler or his ambassador.

3. τοῦτο γάρ, &c.] We may render γάρ by *now* (as it ought to be taken in 2 Tim. ii. 7. νόει ἃ λέγω· δώῃ γὰρ ὁ Κύριος, &c.) or *then,* as the particle often signifies in the Sept., corresponding to the Heb. אך. Or it may mean *nempe, exempli gratiâ,* as introducing a principal instance of the παραγγελίαι. The τοῦτο is not pleonastic, but serves to *strengthen* the expression: and ὁ ἁγιασμὸς is per appositionem exegeticam. This term is put, like ἁγιωσύνη at iii. 13., to denote universal purity both in actions, words, and thoughts. See Scott. The Apostle, however, especially adverts to what, though it be the lowest branch of it, is yet the most required of Christians. In ἀπέχ. there is an exegetical apposition. By πορνείας is here meant all kinds of lewdness, as the πάσης added in many MSS. and the Pesch. Syr. *expresses.*

4. What is said in this verse is evidently meant to be exegetical of what was said in the verse preceding. The exact import, however, will depend upon the sense to be assigned to ἑαυτοῦ σκεῦος which by almost all ancient and most modern Expositors of any eminence from Luther, Calvin, and Beza down to Pelt, is supposed to mean "his body;" a sense of the word extremely suitable to the context (see Chandler), and established, as to the *consuetudo linguæ,* by examples from the Heathen Philosophers and the Christian Fathers of the earliest period, as Barnabas and Hermas, who seem to have had this very passage in mind. Thus the body is considered as the ἀγγεῖον τῆς ψυχῆς (to use the expression of Philo cited by Loesner), i. e. the receptacle of the soul. So Cicero Tusc. Quæst. i. 22. "Corpus quidem quasi vas est, aut aliquod animi receptaculum." And Hermas calls the body simply *the vessel,* without adding any thing to explain it. That the scope of the context requires this verse, is plain. See Benson and Chandler. But whether there be, as they think, any allusion to the *vessels of the Temple,* which were constantly to be kept clean and pure for use, is uncertain. The above interpretation, however, some ancient and several modern Commentators reject, and adopt another, by which σκεῦος is supposed to mean *wife;* a signification which they seek to establish from 1 Pet. iii. 7. and also several passages from Rabbinical writers, where the wife is called the *vas mariti,* i. e. his goods or furniture, as we say *utensil.* But as to the passage of 1 Pet., it is, as Schott admits, not to the purpose. And the same may be said of the passages from Rabbinical writers. For even the one most apposite will not prove that כלי could of itself mean *wife*; the word there simply meaning *utensil* or article, or goods, and only acquiring the other sense from the next words by a sort of *catachresis* and double meaning, which would surely be quite out of place in the present passage, containing a serious and solemn admonition. Indeed, on *that* interpretation it is impossible, without the greatest violence, to extract from the passage any sense suitable to the context. For to suppose, with Schott, the meaning to be, that every one should marry, and thereby live in purity and holiness (as 1 Cor. vii. 7.), that surely cannot be elicited from the words, being forbidden by the expression εἰδέναι (which, as Bengel remarks, denotes not knowledge, but ability, as in Phil. iv. 12. Matt. xxviii. 65. 2 Pet. ii. 9. and sometimes in the Classical writers), and also by the τιμῇ, and, indeed, by the whole air of the context.

The former interpretation, then, is undoubtedly the true one; against which, indeed, no reasonable objection can be made. For as to the remark of Wets. and Schott, that κτᾶσθαι will not admit of that sense, which would rather require κέκτησθαι, the objection is more specious than solid; since it is surely better to suppose that the Apostle was inattentive to this nice propriety of the Greek language, than that he should use σκεῦος in such a sense. Not to say that the purity of the Grecism has been maintained by the learned Pelt, though perhaps unsuccessfully. This use of κτᾶσθαι for κέκτησθαι was perhaps *popular* and *provincial,* and introduced, I suspect, from the Latin use of *possidere,* for κατέχειν (see the Glossaria) which is sometimes employed in the *very sense*

q 1 Cor. 6. 8.
r Lev. 11. 44. & 19. 2. John 17. 19. 1 Cor. 1. 2.
s Luke 10. 16. 1 Cor. 7. 40.

τὸν Θεόν. [q] τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν 6
ἀδελφὸν αὐτοῦ· διότι ἔκδικος ὁ Κύριος περὶ πάντων τούτων, καθὼς
καὶ προείπαμεν ὑμῖν καὶ διεμαρτυράμεθα. [r] οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ 7
Θεὸς ἐπὶ ἀκαθαρσίᾳ, ἀλλ' ἐν ἁγιασμῷ. [s] Τοιγαροῦν ὁ ἀθετῶν, οὐκ 8
ἄνθρωπον ἀθετεῖ, ἀλλὰ τὸν Θεὸν τὸν καὶ δόντα τὸ Πνεῦμα αὐτοῦ τὸ
ἅγιον εἰς ἡμᾶς.

t Lev. 19. 18. Matt. 22. 39. John 6. 45. & 13. 34. Eph. 5. 2. 1 Pet. 1. 8. 1 John 3. 11, 23. & 4. 21.
u Acts 20. 34. Eph. 4. 28. 2 Thess. 3. 7, 12.

[t] Περὶ δὲ τῆς φιλαδελφίας, οὐ χρείαν ἔχετε γράφειν ὑμῖν· αὐτοὶ 9
γὰρ ὑμεῖς θεοδίδακτοί ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους· καὶ γὰρ ποιεῖτε 10
αὐτὸ εἰς πάντας τοὺς ἀδελφοὺς τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ. παρακα-
λοῦμεν δὲ ὑμᾶς, ἀδελφοί, περισσεύειν μᾶλλον· [u] καὶ φιλοτιμεῖσθαι 11
ἡσυχάζειν, καὶ πράσσειν τὰ ἴδια, καὶ ἐργάζεσθαι ταῖς ἰδίαις χερσὶν

here, I conceive, intended by the Apostle, namely, to *hold the mastery over*. So Cicero Verr. 5. C. 68. says, "totum hominem possideret," made himself master of the whole man. And pro Rosc. Com. 6. 6. "qui mediusfidius plus fidei quam artis, plus veritatis quam *disciplinæ possidet in se*," mastery over himself. Such, I repeat, is the very sense of κτᾶσθαι here intended, which is well expressed by Turretin, who remarks: "Qui sese affectibus carnalibus dedunt, non *possident* corpus suum, non sunt ejus domini, sed sunt ejus servi." In τιμῇ there is a reference to *abuse* and consequent *dishonouring* of the body by impurity. With the whole passage compare Rom. i. 21. ult., which is the best comment on the present.

6. τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγ.] There has been much difference of opinion as to the sense of these words. Most modern Expositors understand ὑπερβ. and πλεονεκ. of *covetousness*, or rather *cheating* and *extortion;* and by τῷ πράγμ., *business*, i. e. commercial transactions; or they take the τῷ as put for τινι. That use, however, is *contra linguam:* and τὸ πράγμα in the sense *business* is negatived by the use of the Article (which, as Bp. Middl. observes, "limits the sense to the matter in question, namely, the conduct of the incestuous person"), and is required by the context. See vv. 3, 4, 5, 8. It is therefore better, with almost all the Greek Fathers and Commentators, and some eminent Latin ones, (as Jerome and Hilary, and also, of modern Expositors, Est., De Dieu, Ham., Raphel, Heinr., Whitby, West, Mackn., Wakef., Newc., Rosenm., Schott, and Scholefield,) to take πρᾶγμα to denote the matter in question, that of *seduction*. Of course, ὑπερβ. and πλεον. must thus be understood of the same thing; not, however, I think, with reference to the person whose chastity is violated, but to another, who is grievously injured in the affair; namely, the *husband*, or *father*. Ὑπερβαίνειν, scil. τὸ δίκαιον, signifies to violate the rule of right, being for παραβαίνειν, as in 2 Kings xviii. 12. Jer. xxxiv. 18. and often in the Classical writers. And though πλεονεκτ. *may* be rendered, with most of the above Commentators, *injure*, it is rather, however, meant to denote a kind of injury which is done not by force, but by *circumvention;* whereby any one is *overreached* as well as injured; as the word is used in 1 Cor. vii. 2. οὐδένα ἐπλεονεκτήσαμεν, and xii. 17, 18. So Thucyd. iv. 86. ἀπάτῃ εὐπρεπεῖ πλεονεκτῆσαί τινα. The above view of the sense in this whole passage is supported by the authority of the Pesch. Syr.

The words following διότι — τούτων should be rendered, "for the Lord is the avenger of all such [things]," i. e. the vices just mentioned. I would compare Joseph. p. 169. init. νόμος κολαστὴς γίνεται τῶν τοιούτων. Compare Gal. v. 21. and Rom. vi. 9—11.

8. ὁ ἀθετῶν] scil. τὴν τοῦ ἁγιασμοῦ κλῆσιν, as the Pesch. Syr. supplies. Οὐκ — ἀλλὰ, non tam — quam. On ἀθετ., see Note on Gal. ii. 31. By ἄνθρ. the Apostle means himself; intimating that any such disregard of *him* would be, in fact, disregard of God. Indeed, he seems here to have had in mind Christ's words at Luke x. 16. ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ, &c. For ἡμᾶς, many MSS., some Versions, and several Fathers and early Edd. have ὑμᾶς, which is adopted by Wets., Koppe, Matth., Tittm., and Vat. But I rather agree with Griesb. and Pelt, that the Vulg. (which is found in the Ed. Princ.) should be retained, being far more suitable and natural. And as to the superiority of *MS.* evidence for ὑμᾶς, the words are so perpetually confounded, that such authority is here of little weight. By the Πνεῦμα ἅγιον are not so much meant the extraordinary and *supernatural*, as the *ordinary* aids of the Spirit, given to every man to profit withal.

9. φιλαδ.] From the context it appears, that we are chiefly to understand that sort of love to the brethren (i. e. Christians) which is evinced in what is denoted charity. By θεοδίδ. is meant not merely, or chiefly, the teaching of God by the precepts of the Gospel; but that teaching of God by the Holy Spirit, by which not so much the *intellect* is enlightened, as the *heart* touched, and the affections swayed. Compare Is. liv. 13. John vi. 44.

11. φιλοτ. ἡσυχ.] "that ye earnestly study to be quiet." So φιλ. is used at Rom. xv. 20. Ἡσυχ. is meant to be opposed to that restless and insubordinate spirit, which, we have reason to suppose, was then very prevalent; and such as would be likely to arise from the extreme excitement of a new and deeply interesting religion. The πράσσειν τὰ ἴδια is closely connected with the ἡσυχ. So Hesych.: "ἰδιοπραγεῖν, ἴδια πράττειν, ἡσυχάζειν." for so the words should be pointed; the Lexicographer meaning to say, that ἰδιοπρ. and ἡσυχ. are combined. Sim. Plato p. 630. ἡσυχίαν ἔχων καὶ τὰ ἑαυτοῦ πράττων. And so the Schol. on Thucyd. i. 32. τὸ ἰδιοπραγμονεῖν καὶ ἡσυχάζειν. Instead of ἴδια in this phrase, elegance of Grecism requires ἑαυτῶν. But an example of ἴδια has been adduced from Galen. Be that as it may, the pronoun is very emphatical, and the full force of it is well shown by Dr. Barrow, in two admirable Sermons on this text. On ἐργάζεσθαι

12 ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν· ἵνα περιπατῆτε εὐσχημόνως πρὸς
τοὺς ἔξω, καὶ μηδενὸς χρείαν ἔχητε.
13 Οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν ἀδελφοί, περὶ τῶν κεκοιμημένων, ἵνα μὴ
14 λυπῆσθε, καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα. [y] Εἰ γὰρ πιστεύ- [y 1 Cor. 15. 13, 18.]
ομεν ὅτι Ἰησοῦς ἀπέθανε καὶ ἀνέστη, οὕτω καὶ ὁ Θεὸς τοὺς κοιμηθέν-
15 τας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ. [z] Τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ [z 1 Cor. 15. 22, 51.]

ταῖς ἰδίαις χερσὶ, see Eph. iv. 28. and Note. The ἰδ. is here added to strengthen the sense, and because of the τὰ ἴδια before.

12. ἵνα περιπ. εὐσχ. π. τ. ἔ.] So Col. iv. 5. ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω. Εὐσχ., however, has here a more *special* sense; i. e. "*respectably* or *creditably*;" which must be understood in the general sense, as applicable to all ranks and stations. Τοὺς ἔξω, "those out of the pale of the Church," as often. Of μηδενὸς χρ. ἔχ. the full sense is, "that ye may have sufficient for your sustenance [and not be beholden to others]." The Apostle goes still *further* at Eph. iv. 28. ἵνα ἔχῃ μεταδιδόναι τῷ χρείαν ἔχοντι.

13—18. The Apostle now passes on to correct the errors of those who were altogether doubtful of the state of Christians already dead, or who should die before the solemn return of Christ to judgment (an event which they thought not very remote); namely, whether *they* would, equally with those whose earthly course should reach up to the coming of the Lord, be partakers of the resurrection of the dead; *or*, at least, who supposed they would be in a worse condition in the heavenly kingdom. Although we are not enabled to exactly trace the *origin* of this anxiety, yet from what St. Paul says, we may collect that some such doubt existed among them at that time, as to the matter in question; insomuch that they mourned bitterly over those brother Christians who had already died, as if they were to be deplored, and themselves being ignorant of the fatal day, were in great fear of death; and accordingly were more prying than was proper in searching to know the *time* when Christ should come. (Schott.) To repress these vain doubts and fears, and, as far as he could properly do it, satisfy their curiosity, he *repeats* the doctrine he had already taught them of the resurrection of the pious dead to a happy immortality, as founded on their Lord's own resurrection. He further informs them, that those found alive at the coming of Christ will have no advantage or privilege over those already dead as regarded the happiness of a future state. That they would, indeed, not die at all, but be changed into incorruptible; yet that they would not *anticipate* the dead in being received up into heaven; nay, that the dead must *first* be raised, and then both they and the persons then alive shall be taken up *together*, to meet the Lord in the air, and be received into heaven.

— οὐ θέλω ὑ. ἀγ.] A frequent form of soliciting earnest attention. So 1 Cor. xi. 3. Ἐλπὶς here signifies a *sure* and *well-founded expectation;* for that the heathens had a *hope*, and even a sort of *expectation*, is proved by the Commentators. Though that was, as Bp. Warburton thinks, rather in the *exoteric* than the *esoteric* doctrines. "And (as Benson observes) even their ablest reasoners expressed themselves with so much uncertainty and variation, as only served to confound the common people, who were ready to fear that death *might* prove an utter extinction of the man."

14. εἰ γὰρ πιστεύομεν, &c.] At οὕτω καὶ we must supply πιστεύσωμεν, taken from πιστεύομεν just before. And so, I find, Theodoret and also some *modern* Commentators, as Abp. Newc. (who paraphrases: "If we believe, as we do, the death and resurrection of Christ, we have equal reason to believe, &c.) and Schott. The argument is *popular*, as in 1 Cor. vv. 13. 18. Διὰ τοῦ Ἰησοῦ is by some construed with τοῖς κοιμ.; by others with ἄξει. The former method, in whichever way it be turned, rests on precarious grounds: and the latter is decidely preferable; according to which the ἄξει will have, as Pelt remarks, a *sensus prægnans*, for "will raise them up, and bring them along with Him (i. e. Jesus) into heaven;" so that they may remain with him and partake of his glory. See John xiv. 3. 1 Cor. xv. 18. 23.

15—18. Here the Apostle solemnly assures them that all true Christians shall be partakers not only of the resurrection, but also of the *same* salvation prepared for them in the kingdom of heaven, whether they be dead, or still alive at the coming of the Lord Jesus. (Schott.)

— τοῦτο γὰρ—κοιμ.] Render: "Now this I tell you, on the revelation (or authority) of the Lord, that those who are alive and shall survive at the coming of the Lord, will by no means anticipate those who are already dead," namely, in entering into heavenly bliss. Every one, as the Apostle says at 1 Cor. xv. 23. will enter "in his own order." The words *may* express (what some suppose them to do) the Apostle's belief that he should survive until the last day. But as we have no proof from any other passage that the Apostle did entertain such an opinion, it may be better, with many Expositors, ancient and modern, to take the ἡμεῖς as said per κοίνωσιν·—meaning *we Christians*. (See Chrys., Theodoret, and Benson.) Though, indeed, in thus understanding the words as put *hypothetically*, not a little harshness is involved: and, as Schott observes, "it is difficult to imagine any good reason why the Apostle should have adopted a mode of speaking always ambiguous, and in this context obscure." And the passages here adduced in proof that ἡμεῖς may mean, "we Christians" (as Mark x. 3. John vii. 19. 22. Acts vii. 38.), are perhaps not quite of the same nature: or at least if we should admit that it *may* mean, there is no proof from the context or elsewhere, that it *does* mean, that. It may be best, then, to adopt a *middle* course; i. e. to suppose that, though the ἡμεῖς does not imply that the Apostle *thought certainly he* should live till the last day, yet it may serve to show that he thought it *possible* the last day was so near at hand, that *some* then living *might see it;* and that, having no certain revelation, he expressed himself indefinitely. A view, I find, supported by the opinion of Prof. Schott, who after an elaborate discussion of the

Κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ
a Matt. 24. 31. 1 Cor. 15. 51. 2 Thess. 1. 7. Κυρίου, οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας· [a] ὅτι αὐτὸς ὁ Κύριος ἐν 16
κελεύσματι, ἐν φωνῇ ἀρχαγγέλου, καὶ ἐν σάλπιγγι Θεοῦ καταβήσεται
b John 12. 26. & 14. 3. & 17. 24. Acts 1. 9. Rev. 11. 12. ἀπ᾽ οὐρανοῦ· καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον· [b] ἔπειτα 17
ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι, ἅμα σὺν αὐτοῖς ἁρπαγησόμεθα ἐν
νεφέλαις εἰς ἀπάντησιν τοῦ Κυρίου εἰς ἀέρα· καὶ οὕτω πάντοτε σὺν
c Matt. 24. 3, 26. Κυρίῳ ἐσόμεθα. Ὥστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις. 18
d Matt. 24. 42, 43. Mark 13. 34. Luke 21. 34. 2 Pet. 3. 10. Rev. 3. 3. & 16. 15. V. [c] Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ χρείαν ἔχετε 1
ὑμῖν γράφεσθαι· [d] αὐτοὶ γὰρ ἀκριβῶς οἴδατε, ὅτι ἡ ἡμέρα Κυρίου, 2
ὡς κλέπτης ἐν νυκτὶ, οὕτως ἔρχεται. [e] ὅταν γὰρ λέγωσιν· Εἰρήνη καὶ 3
e Luke 21. 34, 35. ἀσφάλεια· τότε αἰφνίδιος αὐτοῖς ἐφίσταται ὄλεθρος, ὥσπερ ἡ ὠδὶν τῇ

sense, comes to nearly the same conclusion. That the Apostle had reference to those of his own age, involves, he thinks, no difficulty; for our Saviour himself never spoke *definitely* as to the *time when* he should return, whether sooner or later; although some of his sayings seemed to import as much. Thus there was nothing to hinder the Apostle from supposing, with most Christians (who ardently desired the advent of Christ, and the great change it would bring), that the coming of the Lord might take place during the lifetime of some part of the persons then living. That St. Paul was strongly inclined to think so, seems evident from v. 4. Nor is there thus any contrariety with what is said at 2 Cor. iv. 14. vi. 1 Cor. vi. 14; if we do but consider, that the Apostle was unwilling ever to pronounce any *positive* opinion respecting the *time* of Christ's coming. And the ἡμεῖς may very well include both all those who had died before the Apostle wrote this, and also those who should die before the coming of the Lord. By speaking *obscurely* he doubtless meant to express no certain expectation on the subject; for though he was himself inclined to think that some then alive should witness the coming of Christ, or, at least, that it was not far distant; yet he was well aware that it was not permitted to him "to know the times and the seasons, which the Father hath reserved to himself," so we find that he sometimes refutes those who expected the Lord's return to be close at hand, and gladly anticipated it. And as the Apostle, at the time when he wrote this Epistle, was not yet advanced in life, he might very well entertain the opinion that he *should perhaps* live to see that day.

16. Here we have a *description* of the solemn advent of Christ, expressed by images and types derived from the triumphal entry of an earthly king taking possession of a kingdom with an armed force. (Koppe.) Ἐν κελεύσματι — Θεοῦ Koppe and Resenm. take as put for ἐν κελ. διὰ φωνῆς ἀρχαγγέλου καὶ σάλπ. Θ. The word κέλευσμα (as appears from the examples adduced by Wets.), properly signifies the *shout* with which soldiers or sailors rushed to battle, or labourers exerted themselves in any common effort of strength. See my Note on Thucyd. ii. 92, ἀφ᾽ ἑνὸς κελ. ἐμβοήσαντες. How far this may be referred to *figure*, it were difficult to say, and presumptuous to pronounce. See Note on 1 Cor. xvi. 51. Certain it is, that by οἱ νεκροὶ ἐν Χρ. are meant those who have died in the faith and fear of Christ; for the best Commentators are agreed, that nothing is said, either here or at 1 Cor. xv., of the *wicked;* since the time when *they* should rise could be of no moment to their friends, inasmuch as they would rise only *to perdition.* The πρῶτον has reference to the whole clause, not merely to οἱ νεκροί. The sense is, that the resurrection of the dead shall take place first, and then the glorification, by incorruptibility, of the living; who shall be caught up, together with them, into the clouds, to meet the Lord in the air. Ἐν νεφέλαις is for εἰς νεφ., which is better than interpreting with some Commentators, "*on* the clouds," by an ellipsis of ὀχήσαντες. Εἰς ἀπάντ. is for ἀπαντᾶν, as in Matt. xxv. 1. 6. Acts xxviii. 15. 1 Sam. ix. 14. Jerem. xli. 6. and sometimes in the later Classical writers. It denotes, as it were, their being *introduced* to the Lord, preparatory to their being for ever with Him.

18. ὥστε.] "This being the case." Λόγοις τούτ. "these assurances."

V. 1. The Apostle here anticipates the *further* inquiry of curious persons; q. d. "*when* shall these things be?" &c. (see Matt. xxiv. 3.) and endeavours to turn their minds to something of greater importance; — even the *living such a life*, as that they shall always be *prepared* for the advent of the Lord; however sudden and unexpected it might be: which, come when it might, would surprise the wicked world. Καιρῶν is more significant than χρόνων, denoting the *exact* time. Γράφεσθαι, for γράφειν (scil. ἐμὲ), as supra iv. 9. Though the *passive* sense may be retained by supposing an ellip. of τὶ, thus: "There is no need that any thing be written [to you]."

2. οἴδατε, &c.] Alluding to the saying of our Lord, Matt. xxiv. 38. This must certainly not be understood, with Hamm. and Schoettg., of the *destruction of Jerusalem.* It is *better* taken by others of the *day of death;* which is to every one, in all respects, the same as the day of judgment. But the context here will not, I think, permit us to understand it in any other than the literal sense, of *the day of judgment:* though it may (as Chrys. and Bp. Jebb suggest) admit of being transferred, in an under sense, to the period of each Christian's death.

3 — 5. For greater impressiveness, the Apostle now adverts to the *effect* which the resurrection will have on the unprepared and wicked; and *graphically* represents the character of the careless and disobedient, and of the watchful and obedient respectively, under the usual figures of *light* and *darkness:* and then at v. 6. he on this figure founds the *exhortation;* Let us, then,

4 ἐν γαστρὶ ἐχούσῃ· καὶ οὐ μὴ ἐκφύγωσιν. [f] Ὑμεῖς δὲ, ἀδελφοὶ, οὐκ [f] Eph. 5. 8.
5 ἐστὲ ἐν σκότει, ἵνα ἡ ἡμέρα ὑμᾶς, ὡς κλέπτης, καταλάβῃ. [g] πάντες [g] Luke 16. 8. Rom. 13. 12. Eph. 5. 8.
ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας· οὐκ ἐσμὲν νυκτὸς, οὐδὲ σκό-
6 τους. [h] Ἄρα οὖν μὴ καθεύδωμεν ὡς [καὶ] οἱ λοιποὶ, ἀλλὰ γρηγορῶ- [h] Matt. 24. 42. & 25. 13.
7 μεν καὶ νήφωμεν. [i] Οἱ γὰρ καθεύδοντες, νυκτὸς καθεύδουσι· καὶ οἱ [i] Luke 21. 34, 36. Rom. 13. 11, 12. 1 Cor. 15. 34.
8 μεθυσκόμενοι, νυκτὸς μεθύουσιν. [k] Ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν, Eph. 5. 14. 1 Pet. 5. 8.
ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης, καὶ περικεφαλαίαν ἐλπίδα [i] Rom. 13. 13.
9 σωτηρίας. [l] Ὅτι οὐκ ἔθετο ἡμᾶς ὁ Θεὸς εἰς ὀργὴν, ἀλλ᾽ εἰς περιποι- [k] Isa. 59. 17. Rom. 13. 12. Eph. 6. 14. &c.
10 ησιν σωτηρίας, διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, [m] τοῦ ἀποθα- [l] Rom. 9. 22. 1 Pet. 2. 8.
νόντος ὑπὲρ ἡμῶν, ἵνα, εἴτε γρηγορῶμεν εἴτε καθεύδωμεν, ἅμα σὺν [m] Rom. 14. 8, 9. 2 Cor. 5. 15.
11 αὐτῷ ζήσωμεν. Διὸ παρακαλεῖτε ἀλλήλους, καὶ οἰκοδομεῖτε εἷς τὸν ἕνα,
καθὼς καὶ ποιεῖτε.
12 [n] Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοὶ, εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν, καὶ [n] Rom. 15. 27. 1 Cor. 9. 11. & 16. 18.
13 προϊσταμένους ὑμῶν ἐν Κυρίῳ καὶ νουθετοῦντας ὑμᾶς· καὶ ἡγεῖσθαι Gal. 6. 6. Phil. 2. 29.
αὐτοὺς ὑπὲρ ἐκπερισσοῦ ἐν ἀγάπῃ, διὰ τὸ ἔργον αὐτῶν. Εἰρηνεύετε ἐν 1 Tim. 5. 17. Heb. 13. 7, 17.

as children of the day, not act like children of the night and of darkness, by sleeping at our post; much less by engaging in other pursuits usually thought appropriate to the night, as drunkenness. Such is the full sense, which, however, is expressed in an inartificial, but most forcible, manner. With respect to νυκτος μεθουσιν, the Commentators have shown by several passages from the Classical writers (to which may be added Athen. p. 277. & 433. and Hor. Sat. i. 4. 51. Ebrius et, (magnum quod dedecus,) ambulet *ante Noctem* cum facibus, that the being drunk in the *day*-time was thought the greatest disgrace. See also 2 Pet. i. 13.

8. The admonition to *watchfulness* suggested, it seems, to the Apostle a figurative comparison of the *Christian* with the *soldier* at his post *on guard;* and the various virtues and graces, with which he is to work out his salvation, are compared to the various *arms* of a soldier; as at Eph. vi. 13—17., where see the Note.

9. The full sense is well expressed by Benson, as follows: "The design of God in sending his Son into the world, was not to condemn the world, but that the world through him might be saved. He did not reveal the Gospel unto mankind, that they might sin with the greater aggravation, and so be the more severely punished. But the motive was love, and the design was mercy. And he hath appointed none to wrath, but such as wilfully and obstinately refuse his gracious offers, and persist in vice and wickedness." Εἰς περιποίησιν, for εἰς τὸ περιποιεῖσθαι, and *accommodated* to ὀργήν. So also 2 Thess. ii. 14. Heb. x. 39.

10. εἴτε γρηγ. εἴτε καθεύδ.] The best Expositors are agreed that this is put for εἴτε ζῶμεν εἴτε ἀποθάνωμεν. See Benson. The Apostle means to say, that whether we be alive or dead at that day, it matters not; the living with Christ, or enjoying eternal happiness with him (see supra iv. 17.), shall be equally our portion.

11. οἰκοδ.] An architectural metaphor, as at 1 Cor. viii. 1. This *edifying* was either by increasing one another's knowledge, and strengthening their faith and hope, or by promoting their holiness. Εἷς τὸν ἕνα. Literally, "one by the other," for ἀλλήλους. A very rare idiom in the Classical writers; though an example is adduced by Wets. from Dionys. Hal.

— καθὼς καὶ ποιεῖτε.] This praise, mixed with the exhortation, is delicately thrown in, to make the latter more effectual. Of this an example occurs in Aristid. T. i. 232. 11. σχεδὸν δὲ οὐδὲν ἄλλο ἢ ὃ ποιεῖτε παρῆνεσα. See also 2 Thess. iii. 1. καθὼς καὶ πρὸς ὑμᾶς.

12—14. Having exhorted them to comfort and edify one another, the Apostle adds such other exhortations as he found, from Timothy, were necessary. Lest they should imagine they had no occasion for religious teachers, he enjoins them to show all due respect to their spiritual pastors and masters: and to *those* he hints *their* reciprocal duties to their *people*. (Grot. and Bens.) Εἰδέναι seems to include the notions of *respect*, *obedience*, and *gratitude*, shown especially *in* making due provision for their comfortable sustenance. From this passage some learned Commentators have inferred the existence then at Thessalonica of the three distinct orders of the Ministry. Koppe, however, maintains, that the terms νουθετ. and προϊστάμενοι are not meant of *various kinds* of Presbyters (some *Bishops*, and others *Teachers*, see Acts xx. 17. compared with 28. Phil. i. 1. 1 Tim. iii. sqq.) but of the *same* persons comprehended, in this verse, under the more general term κοπιῶντες. Κοπ. is, indeed, a very general term to denote, "labouring in the promulgation of the Gospel;" as Rom. xvi. 6. 12. 1 Cor. xv. 10. xvi. 16. Gal. iv. 11. Phil. ii. 16. Col. i. 29. 1 Tim. iv. 10. v. 17. But, upon the whole, I see not how we can come to any determinate opinion on the nature of the ecclesiastical government of the Thessalonian church, for want of more exact information than we possess. Yet it seems *probable* that by κοπιῶντες are denoted those who occupied the ordinary offices of *teaching;* and by the προϊστάμενοι, the *rulers* of the church; and that νουθετοῦντες is a general term applicable to *both*. See Note on Rom. xii. 7, 8.

13. ἡγεῖσθαι αὐτοὺς ὑπὲρ ἐκπ.] This expression ἡγεῖσθαι ὑπὲρ ἐκπ. answers to the frequent Classical phrase περὶ πλείστου ἡγεῖσθαι or ποιεῖσθαι, "to make very much of, to hold in the highest honour." Ἐν ἀγάπῃ superadds the idea of *loving* to that of honouring. The ἔργον denotes the work

ἑαυτοῖς. [o] Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί· νουθετεῖτε τοὺς ἀτάκτους, 14
παραμυθεῖσθε τοὺς ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε
πρὸς πάντας. [p] Ὁρᾶτε μή τις κακὸν ἀντὶ κακοῦ τινὶ ἀποδῷ· ἀλλὰ 15
πάντοτε τὸ ἀγαθὸν διώκετε καὶ εἰς ἀλλήλους καὶ εἰς πάντας. [q] Πάν- 16
τοτε χαίρετε. [r] ἀδιαλείπτως προσεύχεσθε. [s] Ἐν παντὶ εὐχαριστεῖτε· 17 18
τοῦτο γὰρ θέλημα Θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς. [t] Τὸ Πνεῦμα μὴ 19
σβέννυτε· προφητείας μὴ ἐξουθενεῖτε. [u] Πάντα δοκιμάζετε, τὸ καλὸν 20 21

o Rom. 14. 1. Gal. 6. 1, 2. 2 Thess. 3. 6, 11, 12.
p Lev. 19. 18. Prov. 17. 13. & 20. 22. & 24. 29. Matt. 5. 39. Rom. 12. 17. 1 Cor. 6. 7. Gal. 6. 10. 1 Pet. 3. 9.
q Rom. 12. 12. Phil. 4. 4.
r Eccl. 18. 22. Luke 18. 1.
s Eph. 5. 20.
t Eph. 4. 30. 2 Tim. 1. 6.
u 1 Cor. 2. 11, 15. 1 John 4. 1.

of instruction, or government, or both. Εἰρηνεύετε ἐν ἑαυτοῖς has especial reference to the preservation of peace between the rulers and the people. See Eph. iv. 3.

14. The best Expositors are agreed, that by ὑμᾶς ἀδ. are meant those spiritual rulers just before mentioned, and now apostrophized. To these the terms νουθ. and παραμ. are especially suitable: and ἀντέχ. may very well respect the *Deacons*. Ἄτακτους is properly a military term, but is of general application, and denotes *insubordinate*. Ὀλιγοψύχ., for μικροψ., often occurs in the Sept., and signifies one who is labouring under such trouble, that his heart sinks within him. It may here, however, mean those who are despairing of working out their salvation. Ἀντέχ. τῶν ἀσθ. must, from the context, mean "support the weak [*in faith*];" a sense of ἀσθ. occurring in Rom. xiv. 1. τὸν ἀσθ. ἐν πίστει. It denotes those who are weak in their notions of religious liberty. Μακροθ., "be long-suffering and indulgent." By πάντας, "all persons of your Christian flock," all, of whatever disposition. Need is there of this μακροθυμία in Pastors, since, as Benson observes, "the stupidity of some, and the infirmities of all, call for great patience and indulgence."

15. ὁρᾶτε μή τις κακὸν, &c.] This admonition (manifestly intended for all, both rulers and people) is founded on that of Christ, Matt. v. 39. 44., where see Note. Compare xii. 14. Διώκετε. Not *follow*, but, earnestly endeavour to do; as Rom. ix. 30. xiii. 13. xiv. 19. 1 Cor. xiv. 1. Phil. iii. 12. Τὸ ἀγαθὸν, as being in opposition to κακὸν, must denote benevolence and beneficence. Εἰς ἀλλήλ. is well rendered by Professor Scholefield, "towards one another."

16. πάντ. χαίρετε.] It is strange that some eminent Commentators should have explained this as equivalent to a sort of *valediction*. And Dr. Burton's Version, "be cheerful," is not to be commended; since, connected as this plainly is with the admonition following, it must denote joy *in the Lord*, as most Expositors, ancient and modern, are agreed. Nay, in some MSS. is *added* ἐν Κυρίῳ; though, doubtless, from the margin. Thus it is equivalent to the admonition at Phil. iii. 1.

17. ἀδιαλείπτως.] The full meaning of this expression (which is too much *pressed* on by some, and too much *lowered* by others) seems to be *unintermittingly*, i. e. both at all stated times for public or family prayer, and at all such times as are suitable or required by circumstances, for private devotion. See Note on Luke ii. 37. xviii. 1. Rom. viii. 1. Compare Eph. vi. 18. Col. i. 3. See the able Discourses of Dr. Barrow on Prayer, p. 69. seqq. and 79. vol. i. Ἐν παντί. Supply χρόνῳ, τόπῳ, πράγματι, i. e. at all times, and under all circumstances. See more in Whitby.

18. τοῦτο γὰρ — ὑμᾶς.] The sense is: "For this is the will of God [signified by Jesus Christ] respecting you; this is what God is pleased to order by Jesus Christ to be performed by you."

19. τὸ Πνεῦμα μὴ σβ.] The ancient Expositors in general, and all the most eminent modern ones, regard Πν. as relating solely to the supernatural Spiritual gifts, which that some of the Thessalonians had, is plain from the verse following. They are not, however, agreed whether by that is meant the quenching them in *others*, (by discouraging and disallowing them) or in *themselves*; i. e. by neglect or abuse, or by vice in general. The latter is, I conceive, the sense chiefly intended. But though we may understand chiefly the *extraordinary* influences of the Holy Spirit, surely we must include His *ordinary* influences and graces, given to every one to profit withal; and thus the admonition will be a kindred one to that at Eph. iv. 30. μὴ λυπεῖτε τὸ Πνεῦμα τὸ ἅγιον τοῦ Θεοῦ. In the passage of 2 Tim. i. 6. ἀναζωπυρεῖν τὸ χάρισμα τοῦ Θεοῦ, *both* these senses are found, and perhaps the second is *predominant*.

20. προφ. μὴ ἐξουθ.] As the foregoing admonition was not to quench the Spirit in *themselves*, so this, I apprehend, is not to quench it, by disallowing and discouraging the exhibition of it in *others*. The sense of προφητεία is, I conceive, the very same as in the three Chapters on the Spiritual gifts at 1 Cor. xii. & xiv. See also Note on xii. 10. Indeed, those Chapters are the best comment on the present passage. See also Phil. i. 1—16. Ephes. iv. 1—11. Rom. xii. 3—6. Comp. John iv. 1. By using the *plural*, St. Paul meant χαρίσματα προφητείας.

21. πάντα δοκιμάζετε — κατέχετε.] In δοκιμ. there is a metaphor taken from the *assaying of metals*, or rather the *trying of money*, by ringing or the touch-stone. To this there seems an allusion in the κατέχετε. There are here two remarkable diversities of reading. Several MSS. have πάντα δὲ δοκ.; others, πάντα δοκιμάζοντες. The former of which is edited by Griesbach, Knapp, and Tittman; the latter, by Matthæi. But I see no reason to adopt either reading. *Both* were, I conceive, meant to point out the *connection* of the words with the preceding, and make the sense plainer; and therefore deserve no attention; except as serving to show the *interpretation* of the earliest ages. From the context, and the parallel passage of 1 John, it is plain that the Apostle meant the injunction only of the χαρίσματα προφητείας: and the πάντα seems to refer to χαρίσματα, intending, however, I apprehend, *also* the *doctrines* brought forward by the ὁ πνευματικός; for though only the προφ. be expressed, yet *all* the spiritual gifts which ministered in-

22 κατέχετε. [x] ἀπὸ παντὸς εἴδους πονηροῦ ἀπέχεσθε. [y] Αὐτὸς δὲ ὁ Θεὸς
23 τῆς εἰρήνης ἁγιάσαι ὑμᾶς ὁλοτελεῖς· καὶ ὁλόκληρον ὑμῶν τὸ πνεῦμα,
καὶ ἡ ψυχὴ, καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν
24 Ἰησοῦ Χριστοῦ τηρηθείη. [z] Πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει.
25 Ἀδελφοὶ, προσεύχεσθε περὶ ἡμῶν. [a] Ἀσπάσασθε τοὺς ἀδελφοὺς
26
27 πάντας ἐν φιλήματι ἁγίῳ. [b] Ὁρκίζω ὑμᾶς τὸν Κύριον, ἀναγνωσθῆναι
28 τὴν ἐπιστολὴν πᾶσι τοῖς ἁγίοις ἀδελφοῖς. Ἡ χάρις τοῦ Κυρίου ἡμῶν
Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.

x Phil. 4. 8.
y 1 Cor. 1. 8.
z 1 Cor. 1. 9. & 10. 13.
2 Cor. 1. 18.
2 Thess. 3. 3.
a Rom. 16. 16.
1 Cor. 16. 20.
2 Cor. 13. 12.
1 Pet. 5. 14.
b Col. 4. 16.

struction are to be understood. Some, indeed, have supposed it meant *generally* of *doctrines*, by an ellip. of δόγματα. But that is quite inadmissible. The connection, together with the injunction to the searching of the spirits, διακρίσεις τῶν πνευμάτων at 1 Cor. xii. 10. & xiv. 29., decide the point. At the same time, as the admonition regards the *doctrines* of such scriptural persons, as well as the *reality of their gifts*, it may very well admit of being applied, *mutatis mutandis*, to the endowments and doctrines of the teachers and preachers of the Gospel in every age. This δοκιμασία is shown by Whitby and Benson to be indispensable to those, on whom it is obligatory to "hold fast that which is *good:*" and that the *ancient* Fathers allowed this *trial* to their hearers, is certain from the citations adduced by Whitby. Wets. compares a passage of Aristotle, where, speaking of reason, he says: ᾧ δοκιμάζοντες τὸ καλὸν αἱροῦνται. To which I would add the following one from Marc. Anton. iii. 6. ἁπλῶς καὶ ἐλευθερίως ἑλοῦ τὸ κρεῖττον, καὶ τούτου ἀντέχεσθε.

22. ἀπὸ παντὸς εἴδους πον. ἀπ.] Expositors are not agreed whether εἴδους should be rendered *appearance*, or *kind*. The former interpretation is adopted by most modern Commentators, including Bp. Middl. (on account of the want of the Article); the latter by the ancient ones generally, and some eminent moderns (as Hamm., Le Clerc, Buxtorf, Wets., Benson) and almost all recent Expositors, including Koppe, Schleus., Pelt, and Scott. The former interpretation, indeed, yields a good sense; but this use of the word is nowhere else found in the Scriptural, and rarely in the Classical writers. And, moreover, it has little or no connection with the preceding. Whereas, the latter has a very close one; on which, and other accounts, it is greatly preferable. That the word was so taken by *S. Polycarp*, appears from an imitation of the present passage in his Epistle to the Philippians, C. ix. "Keep yourselves from all evil. For he that in these things cannot govern himself, how shall he be able to prescribe them to another?" On the subject itself, see Dr. Parr's Sermon on this verse, in which he shows that the obedience required from Christians must be *universal*, that no distinctions of *greater* or *less* will justify us in evading *any* commands, or any prohibitions; that the very appearance of evil voluntarily hazarded, is contrary to the purity and dignity of the Christian character, and that no action can be blameless in the sight of God, which gives just offence to the moral sentiments of his creatures."

23. Here the Apostle, I conceive, speaks with reference to *all* the Church of Thessalonica. Ἁγιάσαι should be rendered, "may he sanctify." The expression Θεὸς τῆς εἰρήνης is used with reference to that peace, the cultivation of which was enjoined at v. 13., and the violation of which was contemplated in what was said of the Spiritual gifts. On the full sense of ἁγ. see Notes on John xvii. 17. and 1 Cor. vi. 11. Ὁλοτελεῖς is for ὁλοτελῶς; and ὁλόκρ. is nearly synonymous with ὅλον. Dr. Parr, in a Sermon on this text, remarks that this word, which *primarily* signifies the whole of a thing given by lot, is metaphorically applied, 1. to a *city*, whose buildings are all standing; 2. to an *empire*, which has all its provinces; 3. to an *army*, whose troops are undiminished by accident or calamity. Many eminent Commentators maintain that the Apostle, by distinguishing the τὸ πνεῦμα, the ἡ ψυχὴ, and τὸ σῶμα, meant to advert to the opinion of those Philosophers, who represented man as consisting of three parts, *spirit, soul*, and *body*. See Whitby, Benson, and Vitringa. It is, however, unlikely that the Apostle should advert to such vain speculations. He here speaks *popularly;* meaning to denote the *whole man*, with all his faculties and powers both bodily and mental.

24. ποιήσει.] i. e. will do [what He has promised.] See Whitby. With vv. 24—26. compare 1 Cor. i. 9. Rom. xv. 31. xvi. 16.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΘΕΣΣΑΛΟΝΙΚΕΙΣ

ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

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c 1 Thess. 1. 1.
d 1 Cor. 1. 3. 1 Pet. 1. 2.

I. [c] *ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσα-* 1
λονικέων ἐν Θεῷ Πατρὶ ἡμῶν καὶ Κυρίῳ Ἰησοῦ Χριστῷ· [d] *χάρις ὑμῖν* 2
καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

e Eph. 1. 15. Phil. 1. 3. Col. 1. 3. 1 Thess. 1. 2.
f 2 Cor. 7. 14. & 9. 2. 1 Thess. 2. 19.

[e] *Εὐχαριστεῖν ὀφείλομεν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ, καθὼς* 3
ἄξιόν ἐστιν, ὅτι ὑπερανξάνει ἡ πίστις ὑμῶν, καὶ πλεονάζει ἡ ἀγάπη
ἑνὸς ἑκάστου πάντων ὑμῶν εἰς ἀλλήλους· [f] *ὥστε ἡμᾶς αὐτοὺς ἐν ὑμῖν* 4
καυχᾶσθαι ἐν ταῖς ἐκκλησίαις τοῦ Θεοῦ, ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ
πίστεως, ἐν πᾶσι τοῖς διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν αἷς ἀνέχεσθε·

This second Epistle was evidently written not long after the first; probably as soon after sending the first, as the Apostle had had time to learn the situation of the Church of Thessalonica. It was, no doubt, written principally for the purpose of correcting a mistake, which had arisen from the misunderstanding of certain expressions therein contained; as if *the day of judgment were to be in that age;* an error which, if not corrected, might have proved very dangerous; and which had already occasioned much evil, by leading some persons to neglect the business of life. This the Apostle does by showing that the day of judgment will not so speedily arrive as they imagined; but that before it, an awful apostasy would prevail. The Apostle, moreover, takes the opportunity to reprove the disorderly conduct in some, which had been occasioned by the opinion in question, and to earnestly exhort them to the discharge of their Christian duties.

The Epistle consists of *three* divisions (corresponding to the three Chapters), of which the 1st is *consolatory*, the 2d partly *prophetic* and partly *didactic*, the 3d *hortatory* and *valedictory*.

C. I. 1, 2. On these verses, see 1 Thess. i. sq. ii. 14, 19, 20. and Notes.

3—12. The Apostle commends them for the steadfastness of their faith, and for their patience under persecution; assuring them that when Christ comes to judgment, they should be rewarded, and their persecutors punished. (Benson.) Εὐχαρ., &c. Compare Rom. i. 8. 1 Cor. iv. 5. Phil. i. 3, 4. The *we* here and throughout the Epistle is, as the best Expositors are agreed, to be understood of St. Paul only. The ὀφειλ. εὐχ. is taken by Koppe as expressed *populariter*, for *αἰτίαν ἔχω τοῦ εὐχ.* This, however, is paring down the sense, which cannot be *less* than what Abp. Newc. expresses, "We ought to thank God;" a rendering confirmed by the ancient Versions. Ἄξιόν ἐστι is for καθῆκον or δίκαιον, *par est*, it is fit or proper; of which expression examples are cited by the Commentators. Schott, indeed, objects that thus there will be a *pleonasm*. He is of opinion that καθὼς here points at the high degree required, of their thanksgiving; q. d. *both in words and works*. And he renders: "Oportet nos Deo gratias agere, *quales conveniant præstantiæ* beneficii." Yet though the sentiment is sufficiently true, to introduce it here would be harsh. The exact force of the expression (missed by all the modern Commentators) was long ago pointed out by Theophyl., who observes that καθὼς ἄξιόν ἐστιν is added to prevent us from being too much exalted by the performance of such an act of thanksgiving, since *we are doing no more than our duty;* there being an ellipsis of μόνον. Thus the injunction answers to that at Luke xvii. 10. λέγετε ὅτι δοῦλοι ἀχρεῖοί ἐσμεν· ὅτι ὃ ὠφείλομεν (sub. μόνον) πεποιήκαμεν, "we have done our duty [and no more]." As ὑπεραυξάνει is a stronger term than πλεονάζει, we may infer that their faith had increased in a greater degree than their ἀγάπη, which includes all those kind offices by which Christians might assist Christians; and thereby mutually sweeten the bitterness of that cup of sorrow, which their profession of a new religion, everywhere spoken against, would be sure to expose them to.

4. ὥστε — Θεοῦ.] Render, "Insomuch that we

5 [g] ἔνδειγμα τῆς δικαίας κρίσεως τοῦ Θεοῦ· εἰς τὸ καταξιωθῆναι ὑμᾶς [g] Phil. 1. 28. 1 Thess. 2. 14.
6 τῆς βασιλείας τοῦ Θεοῦ, ὑπὲρ ἧς καὶ πάσχετε. εἴπερ δίκαιον παρὰ
7 Θεῷ ἀνταποδοῦναι τοῖς θλίβουσιν ὑμᾶς θλίψιν· καὶ ὑμῖν τοῖς θλι-
βομένοις ἄνεσιν μεθ᾽ ἡμῶν, ἐν τῇ ἀποκαλύψει τοῦ Κυρίου Ἰησοῦ ἀπ᾽
8 οὐρανοῦ μετ᾽ ἀγγέλων δυνάμεως αὐτοῦ [k] ἐν πυρὶ φλογὸς, διδόντος [k] Rom. 2. 8. 2 Pet. 3. 7.
ἐκδίκησιν τοῖς μὴ εἰδόσι Θεὸν καὶ τοῖς μὴ ὑπακούουσι τῷ εὐαγγελίῳ
9 τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· [l] οἵτινες δίκην τίσουσιν, ὄλεθρον [l] Isa. 2. 19.
αἰώνιον, ἀπὸ προσώπου τοῦ Κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος

ourselves are proud (or, may boast) of you among the churches of God, on account of," &c. See Turretin and Schott. Ἐν ταῖς ἐκκλ. τοῦ Θεοῦ, i. e. inter cæteras. Καυχ. in this sense occurs in 2 Cor. xii. 5. and often. The ἐν is equivalent to the Heb. ב, *de*; as in Gal. iv. 20. ἀποροῦμαι ἐν ὑμῖν, and i. 24. ἐδόξασαν τὸν Θεὸν ἐν ἐμοί· and sometimes in the Classical writers. In ὑπομονῆς καὶ πίστεως there *may* be, as most of the later Commentators say, an Hendiad. for ὑπομονὴ τῆς πίστεως, as ὑπομονὴ τῆς ἐλπίδος. But it is better (with the ancient and earlier modern Expositors), to keep the terms distinct; the latter being considered as productive of the former; since *patience* (as Calvin says) "is the fruit and testimony of faith."

5. ἔνδειγμα — Θεοῦ.] These words evidently refer to the preceding; but the connection is not very clear. If ἔνδειγμα be taken as a *Nominative*, we must supply ὅ ἐστιν: if, with Koppe and Pelt, as an *Accusative*, we may supply εἰς, with the Pesch Syr. and even some *MSS*. The former method, however, deserves the preference. Still the *reference* is the same; though *what* that is, Expositors are not agreed. Some refer it to ὑπομονῆς, &c.; but almost all the best Commentators, to διωγμοῖς καὶ θλίψεσιν; q. d. "Which suffering of persecution and affliction is a proof of the righteous judgment God will exercise at the last day." So Calvin well remarks: "If we hold it as a first principle of faith, that God is the just Judge of the whole world, and that it is his office to reward every one according to his works; it necessarily follows that the present ἀταξία is an evidence of a judgment not yet apparent;" q. d. (as Chrys., Grot., and others explain) "God suffers you to be afflicted with troubles, in order that, by apportioning to *you* salvation in heaven, and adjudging *them* to punishment, he may set forth a demonstration of the justice of his judgment." Yet the sentiment, however excellent, would, so introduced, involve considerable harshness; and therefore it seems best, with Schott, to unite *both* references; q. d. "Which your patient endurance of afflictions is an evidence of the righteous judgment of God [to both you and your persecutors]; to *you*, by apportioning to you the rewards of an everlasting kingdom, to *those* the punishment of their sins." Such, too, is the explanation given by Schmid, Benson, Flatt, and others. Here compare a kindred sentiment at Rom. ii. 5—8, and especially at Phil. i. 28. With respect to εἰς τὸ καταξ., it is by some referred to ἔνδειγμα, or δικαίας (see Pelt); by others, to ἀνέχεσθε. The *former* method, however, is preferable. Indeed, the scope of the clause is to point out the *happy consequences* of thus bearing afflictions for the Gospel's sake with patience, even the being thought worthy of being made partakers of eternal bliss, as Luke xx. 35. sq.

6—8. The Apostle now dwells at large on this sure expectation of a just judgment, introducing a brief *description* of it, as well for the purpose of speaking comfort and consolation to the persecuted Thessalonians, as also in order from thence to take occasion to rectify an erroneous notion of theirs concerning the day of judgment, &c.

Εἴπερ is here *confirmatory*, not *dubitative*, and may be rendered "*siquidem*," "inasmuch as." So in Rom. viii. 9. Παρὰ Θεῷ, "judice Deo." Ἀνταπ. is a word of *middle* signification; but it has here more point than a term would have, which had only a bad sense. Ἄνεσις is also opposed to θλῖψις at 2 Cor. viii. 13. The word properly signifies *release* from labour or affliction, and thus is nearly equivalent to ἀνάπαυσις. It is figuratively used to denote the felicity promised to God's faithful servants; which image is finely employed in a passage of singular beauty and pathos at Heb. iv. 1—11.

—ἐν τῇ ἀποκαλ. τοῦ Κυρίου — ἐν πυρὶ φλ.] Here ἀποκ. (on which see Luke xvii. 30.) is nearly synonymous with φανέρωσις at Col. iii. 4.; but is more significant than παρουσία. Δυνάμεως is *not* (as some say) for δυνατῶς; but signifies (as Luther, Calvin, Grot., Benson, Pelt, and Schott explain) "by whom he exercises his power." Ἐν πυρὶ φλογὸς may be construed either with the *preceding* words (as it is done by most recent Commentators), or with the *following*, as it is by the ancients and moderns in general. In the *former* case, it will denote the glory with which the Lord will be clothed at the last day; in the *latter*, it will be symbolical of the awful punishment to be inflicted on the wicked, even "the lake of fire," mentioned in Revel. xx. 10. As to the reading φλογ. πυρὸς, it is a manifest *correction*. Διδόναι ἐκδ. is for ποιεῖσθαι ἐκδ. By τοῖς μὴ εἰδ. are meant those who have not embraced Christianity; implying the possession of the *means* of knowing how to worship God aright, but the *neglect* of them. Τοῖς μὴ ὑπακ. designates those who, after having embraced the Gospel, have not fulfilled its injunctions.

9. ὄλεθρον αἰών.] This is an exegetical apposition, showing the *nature* of the punishment, — even "everlasting perdition." Ὄλ. is for ἀπώλειαν, implying misery the most extreme (see Matt. vii. 13. 1 Thess. v. 3.); utter and irremediable destruction. The words ἀπὸ προσ. τοῦ Κυρίου, &c. depend upon τίσουσιν; and their sense must be decided by the force ascribed to the ἀπὸ, which many eminent Commentators suppose to be *causal*, explaining, "punientur a Domino et a majestate ipsius vim suam exserente." It is, however, more commonly, and perhaps justly supposed to signify "far removed from," "thrust from," as in Luke xiii. 23. There is supposed to be an allusion to Is. ii. 19. ἀπὸ προσώπου τοῦ φόβου

m Acts I. 11. 1 Thess. 1. 10. Rev. 1. 7.

αὐτοῦ· [m] ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ, καὶ θαυμα- 10
σθῆναι ἐν πᾶσι τοῖς πιστεύουσιν (ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ᾽
ὑμᾶς) ἐν τῇ ἡμέρᾳ ἐκείνῃ. Εἰς ὃ καὶ προσευχόμεθα πάντοτε περὶ 11
ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὁ Θεὸς ἡμῶν, καὶ πληρώσῃ πᾶσαν
εὐδοκίαν ἀγαθωσύνης καὶ ἔργον πίστεως ἐν δυνάμει· ὅπως ἐνδοξασθῇ 12
τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν ὑμῖν, καὶ ὑμεῖς ἐν αὐτῷ,
κατὰ τὴν χάριν τοῦ Θεοῦ ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

II. Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοὶ, ὑπὲρ τῆς παρουσίας τοῦ 1
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡμῶν ἐπισυναγωγῆς ἐπ᾽ αὐτὸν, [n] εἰς 2
τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοὸς, μήτε θροεῖσθαι, μήτε

n Jer. 29. 8. Matt. 24. 4. Eph. 5. 6. Col. 2. 18. 1 John 4. 1.

Κυρίου, καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ. The τὸ πρόσ. τοῦ Κυρίου is not so much put for τοῦ Κυρίου, as it is a more energetic and *graphic* term.

10. In ἐνδοξ. ἐν τοῖς ἁγ. α. and θαυμ. ἐν πᾶσι τοῖς πιστ. there is a parallelism, of which the two members illustrate each other, and the sense is, "that God may derive glory from the eternal happiness, which he will bestow on all faithful Christians." The words ἐν τῇ ἡμέρᾳ ἐκ. are transposed; as in Rom. ii. 12. κριθήσονται· to which, after a parenthesis of two verses, corresponds ἐν ἡμέρᾳ at v. 16. So here the words ὅτι — ὑμᾶς are parenthetical; and the sense (which has been variously expressed) seems to be, "because our testimony among you (literally, apud, i. e. coram vos) hath been believed by you." Now the foregoing sentiment which has respect to *all* believers, is in this parenthesis indirectly and mentally *applied* to the *Thessalonians* in *particular*. Thus the full sense is, "And in you particularly this will be the case, because you have *believed* and obeyed the Gospel."

11. εἰς ὃ] "in order to which," i. e. that he may be thus glorified in *you*. The sense of the next clause ἵνα ἀξιώσῃ — Θεὸς ἡμῶν depends upon that assigned to the term ἀξιώσῃ, which some Interpreters explain, "would make you worthy," i. e. make you to be worthy; equivalent to ἱκανώσ. at Col. i. 12. A signification rare in the N. T., but found in the Classical writers, and here adopted by the Peschito Syr. This interpretation, however, is somewhat precarious; and it seems better (with many eminent Commentators, and our English Versions) to render it, "may account you worthy of," "vouchsafe to bestow upon you." So καταξιωθῆναι supra v. 5. Luke viii. 7., and perhaps in Heb. iii. 3., as also in the Classical writers. See Hesych. and Steph. Thes. Κλήσεως the best Expositors are agreed in regarding as put, by metonymy, for the *object* of calling, the state of blessedness in the Gospel, to which they were called; as Phil. iii. 14. Eph. i. 18. Heb. iii. 1. Compare Eph. iv. 1.

— καὶ πληρώσῃ — δυνάμει.] These words are not very perspicuous, and have been variously interpreted. The sense seems to be, "that he would powerfully and fully accomplish all the designs of his goodness, and consummate your work of faith." Εὐδοκία signifies *beneplacitum*, good pleasure. By πληρ. ἔργον πίστεως (which is variously interpreted) seems to be meant, "make your faith complete in those things which are its proper fruits." See 1 Thess. i. 3. James i. 3, 4.

12. ὅπως ἐνδ. τὸ ὄνομα — αὐτῷ.] This points to the *effect* of the preceding. Τὸ ὄνομα τοῦ Κ. is *not* a pleonasm, but a stronger expression, meant, as Beng. suggests, to do the more honour to God in the work of man's salvation. Ἐν ὑμῖν and ἐν αὐτῷ may be rendered, "by him and by you;" the former relating to this world; the latter, to the world to come. But the ἐν may, as Beza supposes, have been adopted to hint at the union between Christ, the Head, and his members. Now this great work so far exceeds all that could have been *imagined*, or the *greatest human merit* have *claimed*, that it is well said in the words following to be κατὰ τὴν χάριν τοῦ Θεοῦ, &c.

II. The mention of the coming of the Lord enables the Apostle to introduce that of the end of the world, and to correct the error, which had arisen from a misunderstanding of his words, as if it were just at hand.

1. ἐρωτῶμεν.] The full sense seems to be, "we earnestly intreat and exhort you." The ὑπὲρ must be taken, as often, for περὶ, *concerning*.

Ἡμῶν ἐπισ. ἐπ᾽ αὐτὸν, "our gathering together unto him." Ἐπισυναγωγὴ only occurs once elsewhere in the N. T., namely, at Heb. x. 25., where it is used of a Christian *congregation*. It is often employed in the Apocrypha to denote the congregation of the Israelites. The term corresponds to the ὑπάντησις of 1 Thess. iv. 14 — 27., and is illustrated by Matt. xxiv. 31. συνάξουσι τοὺς ἐκλεκτοὺς αὐτοῦ. It is well observed by Salmas. cited by Pott, that "the coming of Christ, and our gathering together unto Him, are here united, as *relatum et correlatum*."

2. εἰς τὸ μὴ ταχ. σαλευθ.] This depends upon ἐρωτ. in the preceding verse; εἰς τὸ being for τοῦ. Σαλ. signifies to [suffer yourselves] to be troubled; of which we have an example at Acts xvii. 13. Compare Eph. iv. 19. James i. 6. So Arrian cited by Wets.: μὴ ἀποσαλεύεσθαι διὰ τῶν σοφισμάτων, where the metaphor is taken from a ship torn from its anchorage, and carried out to sea; which, indeed, seems to be what St. Paul had in mind in this passage; ἀπὸ τοῦ νοὸς ("from your mind") being for ἀπὸ τῆς ἀγκύρας τοῦ νοός. In what that consists, the passage of Hebrews best shows, — namely, faith in the revelation of God by his Apostle. Θροεῖσθαι is exegetical of σαλευθ. See Note on Matt. xxiv. 6. ὁρᾶτε μὴ θροεῖσθε. Thus the sense is: "that ye be not hastily shaken from the hitherto settled persuasion of your minds, nor be thrown into unreasonable perturbation."

The Apostle then adverts to the various *modes* by which they might be perverted; i. e. διὰ πνεύματος, λόγου, and ἐπιστολῆς, where πν. is not to be taken (with some) of a *person*, but simply, a pretended *revelation of the Spirit*. Διὰ λόγου is by most Expositors, from Grot. downwards, united

διὰ πνεύματος, μήτε διὰ λόγου, μήτε δι᾽ ἐπιστολῆς, ὡς δι᾽ ἡμῶν, ὡς
3 ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ Χριστοῦ. [o] Μήτις ὑμᾶς ἐξαπατήσῃ κατὰ
μηδένα τρόπον· ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον καὶ ἀποκα-

o Matt. 24. 23. Eph. 5. 6. 1 Tim. 4. 1. 1 John 2. 18. Rev. 13. 11.

(per hypozeugma) with διὰ ἐπιστ.; and thus ὡς δι᾽ ἡμῶν will be referred to *both;* (as λόγον and γράμματα in Polyb. iv. 24.); the former referring to something asserted to have been *said* by St. Paul; the latter, to a letter purporting to have been *written* by him. Render, "neither by report, nor by letter as coming from us."

3. ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία, &c.] There is plainly an omission, at the end of the sentence, of some words to complete the sense; which, from the extreme length of the *inserted* portion, were forgotten to be supplied. Now, from the ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ Χριστοῦ in the preceding verse, it is plain that the Apostle meant, "that day will not arrive unless there be first an apostasy."

On the purport of this most difficult portion, v. 3 — 12., treating of the *Apostasy* and the *Man of sin*, very great difference of opinion exists. The interpretations, numerous as they are, may be distributed into two classes; 1. That of those who suppose the words to have respect to what was *speedily to happen*, and, in a comparatively short time, *did* happen; as the *destruction of Jerusalem*, or the *great apostasy* which preceded that event, or the *revolt of the Jews* from the Romans, or the prevalence of the *heresy of the Gnostics;* not to mention other less probable opinions. The *second* comprises those which regard the words as having respect to something which *was to happen long after;* and of the interpretations of this class, there are again *two divisions;* 1. of those who suppose the apostasy and the Man of Sin to have *already appeared*, in Popery, or *Mahometanism;* 2. of those who think they are *yet to come.*

The most general opinion is, that the passage has reference to the grand heresy of Popery, and the corruptions of the Romish Church; the *Man of Sin* being supposed to denote the Pope for the time being, i. e. the series of persons who have filled the Papal Chair; (an idiom by no means rare;) and the *apostasy* being understood of the abominable corruptions of the Romish Church. But though this view has been supported by the ability of Mede, Benson, Bp. Newton, Macknight, and others, and is much countenanced by several striking *coincidences*, which exist between the characters of the *apostasy*, and those of *Popery*, yet it is liable to such serious objections (as will appear from what is said further on), that I cannot venture to recommend it. As to that interpretation which refers the passage to *Mahometanism*, it may be considered utterly unfounded. For surely Mahometanism cannot be called *apostasy* from a religion with which it had never had any connexion. As to the interpretations comprised under Class I., they are all liable to insuperable objections, and deserve little attention. Before I venture to suggest where the truth *probably* lies, it may be proper to premise a few remarks on the *nature* of the passage, and to consider how far we are warranted in expecting to be enabled clearly to discern its full sense, and explain its complete application. And first, it is evident from the use of the Article with ἀποστασία in every one of the MSS., and the words οὐ μνημονεύετε, &c., of v. 5, 6., that the Apostle does not here communicate any *new* declaration, but that he only *repeats one before made.* And equally clear is it that, when he bids them "remember what he had told them," it is therein implied, that something was then *said*, which is now *omitted.* The Apostle's words, too, are plainly meant for the *Thessalonians only;* and we may presume that, with the aid of what had been before said, *they* were enabled to sufficiently comprehend their meaning. But it does not follow, that those words should be intelligible to such as are ignorant of what the Apostle had *before said.* Thus, much of obscurity must necessarily hang over the passage, and therefore some harshness may be tolerated in the explication; in essaying which, it is of no small consequence to ascertain what *general points*, and those unconnected with any particular hypothesis, admit of being regarded as fully *established*, and consequently fit to be made a foundation whereon to build whatever further may be propounded.

That the *day of the Lord* here spoken of is not the *destruction of Jerusalem* (as some maintain), but the *day of judgment*, seems to be quite certain. It is scarcely less so (and the ancient Expositors were all of that opinion) that the *Man of Sin* of St. Paul has reference to the very same character as the *Antichrist* of St. John (I Epist. iii. 18. and elsewhere), and who seems *intended*, though not *called by that name*, in the Apocalypse, ch. xiii. That the ancient Commentators universally considered the prophecy as one of *distant* completion, and not to be understood till its fulfilment, is alike certain, and deserving of serious attention. The ancient and the most eminent modern Expositors are, with reason, agreed that the prophecy has the same reference as that in Daniel viii. It is probable, then, that both St. John and St. Paul had in view the above portion, which manifestly relates to the coming of the Son of Man, and the events that should precede and accompany his advent.

But that their descriptions were, as some imagine, *solely founded thereon*, may be doubted. It should seem that *something* was founded thereon, and that the same highly figurative, symbolical, and allegorical mode of expression was adopted; but that many *other* characteristics of the Apostasy and Anti-Christ, or the Man of Sin, were added by St. Paul (whose words in this whole portion, vv. 3 — 12, may be regarded as a further illustration of what was obscurely and very figuratively spoken of by Daniel) under the inspiration of the Holy Spirit, or from actual, though limited, revelation. Upon the whole, there seems good reason to suppose, with many eminent Expositors, for the last half century, that what is here spoken of *has not yet taken place;* though I am inclined, for various reasons, to think that the *mystery*, or secret principle, of iniquity and apostasy is *now actually working*, and that, when Almighty Providence shall please that the τὸ κατέχον shall no longer impede the *full* working of the principle, — the *apostasy*, (no doubt consisting of a series of acts, though marked by the Article as *one whole*,) will rapidly display itself; especially when the Man of Sin, or Anti-Christ, shall be revealed, or

p Dan. 11. 36. λυφθῇ, ὁ ἄνθρωπος τῆς ἁμαρτίας, ὁ υἱὸς τῆς ἀπωλείας, [p] ὁ ἀντικεί- 4
μενος καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον θεὸν ἢ σέβασμα· ὥστε
αὐτὸν εἰς τὸν ναὸν τοῦ θεοῦ ὡς θεὸν καθίσαι, ἀποδεικνύντα ἑαυτὸν
ὅτι ἔστι θεός . . . . . Οὐ μνημονεύετε, ὅτι ἔτι ὢν πρὸς ὑμᾶς, ταῦτα 5
ἔλεγον ὑμῖν; Καὶ νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀποκαλυφθῆναι 6
q Acts 20. 29. αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ. [q] Τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς 7

appear; and who shall be the great Agent of the Evil One in the whole transaction. But to proceed to the *verbal* interpretation of the most important words and phrases contained in this interesting portion.

Ἀποστασία properly denotes abandonment of connection with any person; which implies, in the case of a political ruler, *rebellion*. In the *Scriptures*, however, it almost always means *abandonment of a religion*, by passing over to another, or to no religion: but it is scarcely ever, I think, used of *corruption* of a religion by persons still continuing in the profession of it. The term must here denote, as Calvin says, a very general defection from God, by Atheism. And so it was taken by many of the ancient Expositors. Ἀποκαλυφθῇ does not, as some suppose, simply denote *appearance*; but has an allusion to those *secret workings of apostasy and vice*, which should at various times precede *the* final public and general one. Schott observes, "that St. Paul speaks of the apostasy and impiety as then latent; but hereafter to openly appear, and have its extremest measure at the appearance of the Man of Sin." In the expression ὁ ἄνθρ. τῆς ἁμαρτίας we may (with the ancient, and some eminent modern Expositors) trace, as Pelt says, a parallelism of Satan with Christ. "As the Saviour, clothed in the human nature, appeared at the time decreed by God and Christ, so will the Power of Hell, introduced in the person of a man, (δεχόμενος (says Chrys.) τοῦ Σατανᾶ τὴν ἐνέργειαν,) appear, when the apostasy shall have become so ripe, as to require his agency." He is here called ὁ υἱὸς τῆς ἀπωλείας, as Judas is, at John xvi. 12.

4. ὁ ἀντικείμενος — σέβασμα.] In these words the Apostle had doubtless in mind Dan. xi. 36. The ἀντ. and ὑπεραιρ. are (as Pelt observes) to be conjoined in one idea, denoting the exalting himself over, and opposing himself to God, and, putting down all worship of the Deity, in whatever form.

— πάντα λεγόμενον θεὸν] "claiming to himself that adoration which is due to the Deity alone, so as to be the only object of worship." A mode of interpretation supported by the authority of Chrys. and other ancient Expositors; and, of modern ones, by Grot., Koppe., and Pelt. The ὑπεραιρ. (on which see 2 Cor. xii. 7.) expresses, Pelt observes, the *very extreme of pride*. The word σέβας was used both of *God* and of *men*; i. e. such as were considered God's vicegerents on earth, — namely, *sovereigns*. Accordingly, σέβασμα signifies whatever object is worshipped or regarded *as God*. See Theophyl. Thus in Wisd. xiv. 20, and Acts xvii. 23, it designates the *idols* of the heathens.

— ὥστε αὐτὸν, &c.] The ὥστε should be separated from the foregoing by a colon, since (as Pelt observes) "minus consilium quam *sequelam* innueri videtur." Render, "insomuch that." Αὐτὸν — καθίσαι is best rendered, on the authority of the Pesch. Syr. and several eminent Expositors, "seat himself in the temple of God as God;" i. e. in quality of God. The words following ἀποδεικ. ἑαυτὸν ὅτι ἔ. θ. are (as Chrys. and Pelt observe, comparing 1 Cor. iv. 9.) put for ἐπιδεικνύναι πειρώμενον; i. e. σπουδάζων θεὸς νομίζεσθαι, as Philo said of Caligula. Considering the highly allegorical and symbolical nature of the whole of this passage, there can be little difficulty in supposing that by "the temple of God" is meant (as almost all the ancient and many eminent modern Expositors understand) the *Christian Church*, as in 1 Cor. iii. 16. 2 Cor. vi. 16. 1 Tim. iii. 15. Eph. ii. 21. To this, indeed, some objections are made by Schott, but not such as have any great force. He takes it (with the generality of modern Expositors) of the Temple of Jerusalem, or rather *de æde sacro* generally, understanding thereby that the Man of Sin will, as it were, fix his seat above God's holy place of worship, and affect Divine worship or authority.

5. οὐ μνημονεύετε — ὑμῖν.] It now seems to have occurred to the Apostle, that to *some* all this might be new and unheard; therefore he reminds them that this is no other than he had before told them; having communicated to them the substance at least of this information when he was with them. (Pelt.) q. d. "And you have no need to stumble at this doctrine, or to wonder that you do not see the Man of Sin exerting his baleful force; for you are well aware that there is something which prevents him from making his appearance."

6. καὶ νῦν τὸ κατέχον οἴδατε, &c.] The νῦν seems rightly taken by Koppe, Flatt, and Pelt, as a particle of transition, "Now then." As to what is meant by τὸ κατέχον, (well explained by Chrys. τὸ κωλύον,) it is impossible to pronounce with certainty. And no wonder, since, as the Apostle was speaking of what *they knew*, he had no reason to open it out very clearly; and, therefore, we cannot expect to very well understand it. Upon the whole, the most probable opinion is that of Theodoret; who understands it of *the decree of God's providence*, which hinders the appearance of the Man of Sin until the "fulness of time." Εἰς τὸ ἀποκαλ. is suspended on κατέχον, and is *not* put (as Koppe supposes) for ἀλλ' ὁμῶς ἀποκαλυφθήσεται· but there is a blending of two clauses into one; and the complete sense is, "prevents him from being revealed, as he will at length be, in his season, — namely, that agreeable to the counsels of Almighty Providence." So John vii. 30. ἡ ὥρα αὐτοῦ. Here for ἑαυτοῦ, I would, from nine MSS. and some Fathers, read αὐτοῦ, as the context evidently requires. The ε might very well arise from the ω preceding. This reading was well followed by our English Version, which renders "his time."

7. τὸ γὰρ μυστήριον ἤδη ἐνεργ. τ. ἀ.] The Apostle saw a most pernicious principle of evil even in *his* time insinuating itself among Christians; though from the power which restrained it, not yet fully developed. (Pelt.) Τῆς ἀν. is rightly

8 ἀνομίας· μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσου γένηται. [r] Καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος· — ὃν ὁ Κύριος ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ καὶ καταργήσει τῇ ἐπι-
9 φανείᾳ τῆς παρουσίας αὐτοῦ· — [s] οὗ ἐστιν ἡ παρουσία κατ' ἐνέργειαν
10 τοῦ Σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασι ψεύδους, [t] καὶ ἐν πάσῃ ἀπάτῃ τῆς ἀδικίας, ἐν τοῖς ἀπολλυμένοις· ἀνθ' ὧν τὴν ἀγά-
11 πην τῆς ἀληθείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι αὐτούς. [u] Καὶ διὰ τοῦτο πέμψει αὐτοῖς ὁ Θεὸς ἐνέργειαν πλάνης, εἰς τὸ πιστεῦσαι αὐτοὺς

r John 4. 9. Isa. 11. 4. Rev. 19. 15, 20, 21.
s Deut. 13. 1. Matt. 24. 24. John 8. 41. 2 Cor. 4. 4. Eph. 2. 2. Rev. 13. 13, &c.
t 2 Cor. 2. 15. & 4. 3.
u Rom. 1. 24, &c. 1 Tim. 4. 1.

supposed by Pelt to differ little from the ἀποστασία at v. 3; since ἀνομία may, by its etymology, very well signify ἀποστασία ἀπὸ τοῦ νόμου τοῦ Θεοῦ. So in 2 Macc. ii. 44. those are called ἄνδρες ἄνομοι whose ἀποστασία was mentioned at v. 15. Μυστ. ἀνομ. must, with the ancient Expositors, be taken for κεκρυμμένη ἀνομία; implying also a notion of *evil;* and of what consequently seeks *concealment.* See John iii. 19—21. So Schott well explains the phrase to mean, "improbitas, quæ adhuc efficientiam suam occultat, sive occultare debet, eo quod *speciem* præ se ferat honestatis, et artibus clandestinis utatur." I would here compare what Josephus calls the life of Antipater, "a mystery of wickedness:" and what Dionysius Halic. says of Theopompus, that "he developed the mysteries, or secrets, of falsely seeming virtue, and of concealed vice." Ἐνεργεῖται may be rendered, "is being carried into action, (ἔργον,) is being developed." So the Pesch. Syr., "is beginning to be effective." See Note at 1 Thess. ii. 13.

In the next words, μόνον — γένηται, there is an ellipsis common in the popular style. And the sense (as was seen by the Syriac and some other ancient Translators) is only to be expressed by expanding the expressions as follows: "Only there is one who now obstructs; [and who will continue to do so] until he be removed." This use of μόνον (which corresponds to that of the Latin *modo*) is found in Gal. ii. 10, and vi. 12. Or we *may*, with Schott, regard the construction as an inversion of the words, for μόνον ἕως ὁ κατέχ. But thus, while the *construction* is adjusted, the *sense* is left very imperfect; which is only to be fully expressed by supposing here, as often, a blending of two clauses into one. As to the meaning of ὁ κατέχων, that is explained according to the hypothesis of the Interpreter. It seems well observed by Pelt, that ὁ κατέχων may be taken of a "*genus* hominum quoddam," a "*vis* quædam spiritualis simul cum ipso malo initum habens." And Calvin well remarks: — "Hoc mysterium iniquitatis revelationi opponitur; quia enim nondum tantas viras collegerat Satan, ut palam Antichristus Ecclesiam opprimeret, dicit eum furtim et clanculum moliri, quod apertè suo tempore facturus erat."

8. Here ὁ ἄνομος designates, as Pelt remarks, *the author* of the μυστ. τῆς ἀνομίας. The words following are added for the consolation of true Christians. The first clause ἀναλώσει — αὐτοῦ is formed upon Is. xi. 4. and Ps. xxxiii. 6. And ἀναλώσει is used for the ἀνελεῖ of the Sept., as being a *stronger* term, denoting total destruction. As to the reading ἀνελεῖ, here found in some MSS., it doubtless came from the Sept.; and the common reading may be supported from Thucyd. viii. 65. καὶ ἄλλους τινὰς ἀνεπιτηδείους κρύφα ἀνάλωσαν, *made away with.*

The πνεύμ. τοῦ στόματος is well explained by Vater, "verbo, jusso suo efficacissimo;" which is confirmed by Chrys. τῷ ἐπιτάγματι μόνον ἀναλώσει, and Theod. φθέγξεται μόνον, καὶ πανωλεθρίᾳ παραδώσει (read ἀναλώσει). The next clause designates the *ease* and *speed* of this destruction; (here represented by the equivalent term καταργ., to utterly destroy any force, see 1 Cor. xv. 24. 2 Cor. iii. 7.), namely, by and at his very *presence.* Ἐπιφ. παρ. signifies "his glorious presence." Indeed the expression is often both in the Scriptural and Classical writers used to denote *Divine majesty.*

9, 10. Οὗ παρουσία must, of course, be understood of the ἄνομος. The following description of the working of this μυστ. ἀν. is subjoined, not for *consolation* only, as Beng. thinks, but for *warning*, and other purposes. See Matt. xxiv. 25. John xvi. 4. xiii. 19. Οὗ ἡ παρουσία ἐστὶ κατ' ἐνέργ. τ. Σ. is (as Pelt remarks) for ὃς πάρεσται σὺν τῷ Σ. ἐνεργουμένῳ ἐν αὐτῷ, "at whose presence Satan will work with great power." So Eph. ii. 2. he is said to be ἐνεργῶν ἐν τοῖς υἱοῖς τῆς ἀπειθείας. The δυνάμει καὶ σημ. καὶ τέρ. may be taken, with almost all Commentators, as at Acts ii. 21. δυνάμεσι καὶ τέρασι καὶ σημείοις. Since, however, πάσῃ is here added, it should rather seem, that by ἐν πάσῃ δυν. is denoted "great power;" and by σημ. καὶ τέρ., the *kinds* of power. The ψεύδους *qualifies* all three. The next words, καὶ ἐν πάσῃ ἀπάτῃ τ. ἀδ. advert to *other* modes, by which Antichrist and his agents and abettors will endeavour to advance their cause; namely, by every *other* unrighteous deceit and fraud, as well as that of *pretended miracles.* Ἐν τοῖς ἀπολλυμένοις must, as Pelt says, be joined with ἐνεργεῖται, quod latet in παρουσία κατ' ἐνέργειαν. Now this implies a *yielding* to the arts of the Seducer, and therefore ἐν τοῖς ἀπολλ. may be rendered, "among those who are sure to perish," or "among the wretched victims of their deceit." The next words show *why* they are thus devoted to perdition, and may be rendered, "inasmuch as they have not admitted the love or care of the truth, in order to their being saved." The sense, indeed, is disputed: but the best way of settling it is to suppose, as I have done in Rec. Syn., that we have here a blending of two modes of expression, "They did not love or care for the truth," and, "they would not receive or admit it."

11. διὰ τοῦτο] i. e. because they have had no love of or care for the truth. "For (observes Benson) there is no effectual preservative from fatal error but the sincere love of truth and virtue. See two excellent discourses on this text by Dr. South, vol. iv. p. 325, seqq., wherein he shows that ill-disposed affections are both naturally and penally the cause of darkness and error in the judgment. The best Commentators are agreed, that we are here to suppose that idiom, by which God is figuratively said to *do* a thing which he

τῷ ψεύδει· ἵνα κριθῶσι πάντες οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ, ἀλλ' 12
εὐδοκήσαντες ἐν τῇ ἀδικίᾳ.

x 1 Thess. 1. 4. supra 1. 3. [x] Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ 13
ἠγαπημένοι ὑπὸ Κυρίου, ὅτι εἵλετο ὑμᾶς ὁ Θεὸς ἀπ' ἀρχῆς εἰς σωτη-
ρίαν ἐν ἁγιασμῷ Πνεύματος καὶ πίστει ἀληθείας, εἰς ὃ ἐκάλεσεν ὑμᾶς 14
διὰ τοῦ εὐαγγελίου ἡμῶν, εἰς περιποίησιν δόξης τοῦ Κυρίου ἡμῶν
y Infra 3. 6. Ἰησοῦ Χριστοῦ. [y] Ἄρα οὖν, ἀδελφοί, στήκετε, καὶ κρατεῖτε τὰς παραδό- 15
σεις, ἃς ἐδιδάχθητε, εἴτε διὰ λόγου εἴτε δι' ἐπιστολῆς ἡμῶν. Αὐτὸς 16
δὲ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς, καὶ ὁ Θεὸς καὶ Πατὴρ ἡμῶν, ὁ
ἀγαπήσας ἡμᾶς καὶ δοὺς παράκλησιν αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν
z 1 Thess. 3. 13. χάριτι, [z] παρακαλέσαι ὑμῶν τὰς καρδίας καὶ στηρίξαι ὑμᾶς ἐν παντὶ 17
λόγῳ καὶ ἔργῳ ἀγαθῷ.

a Matt. 9. 38. Eph. 6. 19. Col. 4. 3. III. [a] ΤΟ λοιπὸν προσεύχεσθε, ἀδελφοὶ, περὶ ἡμῶν, ἵνα ὁ λόγος 1

only *permits* to be done. Τῷ ψεύδει, not "a lie," but "*the* lie," i. e. that which is false.

12. ἵνα κριθ.] Ἵνα here denotes, as often, not *end*, but *effect*. See Luke xi. 50. Κριθ., for καταρκ. The εὐδοκ. ἐν τῇ ἀδ. signifies, "willingly indulging themselves in false, and therefore wicked doctrines."

13. ἡμεῖς δὲ — ὑμῶν.] This is a repetition of what was said at i. 3. Render: "However, we are bound to give perpetual thanks to God for *you*, that God hath, from the beginning, chosen *you* to *salvation*." Ἀπ' ἀρχῆς signifies "from eternity" (as at John i. 1. ὁ ὢν ἀπ' ἀρχῆς), alluding to the eternal purposes of God in calling the Thessalonians to the Christian faith. See Chrys. and Benson. Εἰς σωτηρίαν, for εἰς τὸ σωθῆναι, or ἵνα σωθῶσι. In ἐν ἁγιασμῷ Πν. is denoted the *means*, or the *mode* of the salvation; i. e. "by the sanctification of the Spirit," or, as Pelt explains, "on condition of sanctification of spirit." So at Eph. i. 4. to election is added the end and condition of it, εἶναι ἡμᾶς ἁγίους, &c. And at 1 Pet. i. 1, 2. Christians are termed ἐκλεκτοὶ κατὰ πρόγνωσιν Θεοῦ Πατρὸς ἐν ἁγιασμῷ Πνεύματος. By πίστει ἀληθ. is meant "faith in, belief of the truth," i. e. the Gospel.

14. εἰς ὃ] "unto which," namely, election and sanctification. Εὐαγγ. ἡμῶν. i. e. the Gospel preached by me; as 1 Thess. i. 5. Περιπ. δόξης, like περιπ. σωτηρίας at 1 Thess. v. 9.

15. στήκετε.] See Gal. v. 1. 1 Cor. xvi. 3. and Notes. Κρατεῖτε τὰς παραδόσεις, for κατέχ., as 1 Cor. xi. 2. τὰς παραδόσεις κατέχετε. By παραδ. the best Expositors (except those of the Romanist persuasion) are agreed in understanding, "the doctrines and precepts delivered to the world by the Apostles," either in writing, or by word of mouth, as a revelation from God. And so παρέδωκα is used at 1 Cor. xv. 3. See the able Notes of Calvin and Benson cited in Rec. Syn., and Dr. Miller's Plea of Tradition, as maintained in the Church of Rome. The above view is further supported by the authority of Theodor., who explains: Ἔχετε κανόνα διδασκαλίας τοὺς παρ' ἡμῶν ὑμῖν προσενεχθέντας λόγους, οὓς καὶ παρόντης ὑμῖν ἐκηρύξαμεν, καὶ ἀπόντες ἐγράψαμεν. In εἴτε διὰ — ἡμῶν, the ἡμῶν belongs to both λόγου and ἐπιστολῆς; and the sense is, "whether by our word, or by epistle." The εἴτε, as Gomar and Pelt remark, is (as in 1 Cor. xiii. 8. and xv. 11.) not *disjunctive*, but *conjunctive*, as often the Latin *sive*.

16, 17. Comp. 1 Thess. iii. 11 — 13. and v. 23. and see Notes there and at Col. ii. 2. Παράκλησιν αἰωνίαν καὶ ἐλπ. ἀγ., i. e. the consolation arising from the well-founded hope of everlasting life and salvation. So at 1 Cor. i. 3. God is called the God of all consolation. Ἐλπὶς ἀγαθὴ here is equivalent to μακαρία ἐλπὶς at Tit. ii. 13. Ἐν χάριτι must be construed with δοὺς, and signifies, "through [His] grace [alone]," without any merit of ours. Παρακαλέσαι is by the best Expositors understood of that kind of comforting, which consists in quieting the mind, when troubled by anxious doubts and fears as to our salvation, or tempted to let go our confidence in God, under affliction or persecution. See supra v. 2. Though surely the comforting them under *affliction* or persecution must be *included*. In στηρίξαι — ἀγαθῷ we must not, with some Expositors, take the λόγῳ of *conversation*, or, with others, of *consolation*; but, as the ancients and best moderns are agreed, *doctrine*. Thus the sense of the passage is: "may he support and confirm you in sound doctrine and virtuous practice."

III. 1. προσεύχεσθε περὶ ἡμῶν, ἵνα, &c.] The Apostle here, as occasionally elsewhere, desires the prayers of his converts, to set them an example of humility; and, as in the case of praying *for them*, to hint to them their duty of praying *for each other*. He, however, does not ask their prayers *generally*, or for any *temporal* good, but for what would be to him the greatest blessing — that the Gospel may, through his means, make its way rapidly, and be successful; for that, as the best Expositors are agreed, is the sense of τρέχῃ καὶ δοξάζηται. In the former of those terms there is the same metaphor (taken from a race-course) as in Ps. cxlvii. 15. (where the LXX. render, ἕως τάχους δραμεῖται ὁ λόγος αὐτοῦ), which passage was probably in the mind of the Apostle. I would compare Eurip. Ion. 531. τρέχων ὁ μῦθος ἄν σοι Τἀμὰ σημήνειεν ἄν. The δοξάζ. has reference, not so much to the Gospel being *embraced* by many, as its being *glorified in itself* by a faithful fulfilment of its requisitions, and recommended to others by its producing the fruits of righteousness. Compare supra i. 10, 12. The words καθὼς καὶ πρὸς ὑμᾶς contain a delicate commendation of those whom he is addressing.

2 τοῦ Κυρίου τρέχῃ καὶ δοξάζηται, καθὼς καὶ πρὸς ὑμᾶς. [b] καὶ ἵνα
ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων· οὐ γὰρ πάντων ἡ
3 πίστις. [c] Πιστὸς δέ ἐστιν ὁ Κύριος, ὃς στηρίξει ὑμᾶς καὶ φυλάξει ἀπὸ τοῦ
4 πονηροῦ. [d] Πεποίθαμεν δὲ ἐν Κυρίῳ ἐφ᾽ ὑμᾶς, ὅτι ἃ παραγγέλλομεν ὑμῖν,
5 καὶ ποιεῖτε καὶ ποιήσετε. Ὁ δὲ Κύριος κατευθύναι ὑμῶν τὰς καρδίας
εἰς τὴν ἀγάπην τοῦ Θεοῦ, καὶ εἰς τὴν ὑπομονὴν τοῦ Χριστοῦ.
6 [e] Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ Κυρίου ἡμῶν
Ἰησοῦ Χριστοῦ, στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περι-
7 πατοῦντος, καὶ μὴ κατὰ τὴν παράδοσιν ἣν παρέλαβε παρ᾽ ἡμῶν. [f] Αὐ-

b John 6. 44. Rom. 15. 31.
c John 17. 15. 1 Cor. 1. 9. & 10. 13. 1 Thess. 5. 24.
d 2 Cor. 7. 16.
e Rom. 16. 17. 1 Cor. 5. 11, 13. 1 Thess. 4. 11. & 5. 14. infra ver. 14, 15. Tit. 3. 10. 2 John 10.
f 1 Cor. 4. 16. & 11. 1. 1 Thess. 1. 6. & 2. 10. & 4. 11.

2. καὶ ἵνα ῥυσθῶμεν, &c.] These words must be connected with ἵνα τρέχῃ, &c. Render, "And [in order thereto] that we (meaning himself, Silvanus, and Timothy) may be delivered from [the opposition and persecution of]" &c. In τῶν ἀτόπων καὶ πον. ἀνθ. the ἀτόπ. is by most recent Expositors regarded as synonymous with πον. And so the word is used at Luke xxiii. 41. But, from the words following, some more *special* sense seems intended; and the term appears to include the notions of *unreasonable*, and *perverse* (the latter of which senses is assigned by the Pesch Syr.); the former regarding the *heathens*, the latter the *Jews*, or *Judaizing Christian teachers*, described in 2 Tim. iii. 8. as ἄνθρωποι κατεφθαρμένοι τὸν νοῦν, and, by an explication of the foregoing, ἀδόκιμοι περὶ τὴν πίστιν.

—οὐ γὰρ πάντων ἡ πίστις.] The sense here is certainly not what many Expositors assign, "There are few men of integrity, or persons whom we can trust;" for that interpretation is neither permitted by the use of the Article, nor is it suitable to the context. And the sense assigned by Benson and others, "for all men do not embrace the Christian faith," is very frigid and inapposite. The true interpretation is, I apprehend, that of the ancient, and many eminent modern Expositors (especially Crell., Wolf, Le Clerc, Turretin, Wells, and Pelt), "*all* have not the dispositions of mind to permit them to receive the truth," i. e. the Gospel; but only the lovers of truth and virtue possess them.

3. πιστὸς δέ ἐστιν ὁ Κύριος, &c.] This is by the best Expositors supposed to have been suggested by the πίστις of the preceding verse. The connection is ably traced by Pelt as follows: "Those bad men who oppose the truth do, indeed, lie in wait for us; but God will, we trust, rescue us from their evil designs, Who of his faithfulness and truth will never forsake us." Comp. 1 Cor. x. 13. i. 8, 9. and 1 Thess. v. 24. and Notes.

—ἀπὸ τοῦ πονηροῦ.] Expositors are not agreed whether this means "evil," or "the Evil one." The latter interpretation is adopted by almost all the ancients and many moderns; and, among them, by Bp. Middl., who urges the presence of the Article. That, however, will only show that the interpretation *may*, not that it *must* be adopted. The other (which is adopted in our common version, and also by most of the later Commentators and Translators) is supported by the authority of the Pesch. Syr. That τοῦ πον. *may* mean "evil," is clear from Rom. xii. 9. ἀποστυγοῦντες τὸ πονηρόν.

4. πεποιθ., &c.] Compare Gal. v. 10. Pelt observes, that it is the Apostle's manner to couch exhortation under commendation. The ὑμᾶς is opposed to πάντων at v. 2.

—ἐν Κυρίῳ] i. e. says Chrys., "in his benevolence, implying the necessity for the Divine assistance coöperating with our own earnest endeavours." See Chrys. and Theophyl. To trust, indeed, in the *assistance* of God, that they *are* doing what he enjoins, seems to involve something of incongruity. The most effectual method of removing the difficulty is to regard the sentence as containing two members blended into one. Thus the sense will be, "Now we hope and trust that [upon the whole] ye are doing the things which we command you; and we trust in the Lord's assistance that ye will be enabled to *continue* to do them." It is plain that the Apostle everywhere urges the *necessity of divine grace*, and yet, on the other hand, admits the existence of *free-will*, or *human liberty of action*. See Phil. ii. 12. sq. 2 Cor. iii. 5. Rom. vii. 18.

5. ὁ δὲ Κύριος κατευθύναι—Θεοῦ.] Notwithstanding the attempts here made to establish a sense which differs widely from the one commonly assigned, the latter is doubtless alone the true one. See Rec. Syn. and Pelt. The words (which are quite in the Apostle's manner) may be rendered, "And now [in order thereto] may the Lord [by his Holy Spirit] direct your hearts unto the love of God." On κατευθ. see Note on 1 Thess. iii. 11. Any seeming incongruity is removed by supposing Κύρ. to mean "the Lord [working by the *Holy Spirit*."] Τὴν ὑπομ. τ. Χρ. is by most recent Commentators explained, "such patience as Christ displayed in his sufferings." But there seems no reason to abandon the view taken by the ancient and most modern Expositors, "the patient endurance of tribulations such as Christ suffered; and which Christians must be prepared to endure in his cause."

6—16. We may observe the address with which the Apostle first employs soothing language to show his affection for them, and to make palatable the reproofs he was about to introduce, and which were meant to correct a spirit that the Apostle had remarked among some of them; namely, a disposition to be idle, and throw themselves on the bounty of their richer or more industrious brethren for maintenance. These he had before enjoined to "quietly work, and eat their own meat." As, however, his injunctions had been little attended to, he *repeats* them with greater authority and earnestness; strictly commanding the other Christians to break off all familiar intercourse with such, in order thereby to bring them to shame and repentance. Στέλλ. ὑμᾶς, "that ye withdraw yourselves from," ἀφίστασθαι, χωρίζεσθαι ἀπὸ, as the ancient Commentators explain. See Note on 2 Cor. viii. 18—21. Ἀτάκτως περιπ. must here denote an idle life, unaccompanied by that regular *industry*, which the Deity enjoined on man at the fall. See 1 Thess. v. 14. By the παράδ. are meant those spoken of at ii. 15.

7. The Apostle here calls in his own *example*

τοὶ γὰρ οἴδατε πῶς δεῖ μιμεῖσθαι ἡμᾶς. ὅτι οὐκ ἠτακτήσαμεν ἐν
ὑμῖν, [g] οὐδὲ δωρεὰν ἄρτον ἐφάγομεν παρά τινος· ἀλλ᾽ ἐν κόπῳ καὶ 8
μόχθῳ νύκτα καὶ ἡμέραν ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαί τινα
ὑμῶν. [h] οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν· ἀλλ᾽ ἵνα ἑαυτοὺς τύπον δῶμεν 9
ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς. [i] Καὶ γὰρ ὅτε ἦμεν πρὸς ὑμᾶς, τοῦτο 10
παρηγγέλλομεν ὑμῖν· ὅτι, εἴ τις οὐ θέλει ἐργάζεσθαι, μηδὲ ἐσθιέτω.
Ἀκούομεν γάρ τινας περιπατοῦντας ἐν ὑμῖν ἀτάκτως, μηδὲν ἐργαζομέ- 11
νους, ἀλλὰ περιεργαζομένους. [k] Τοῖς δὲ τοιούτοις παραγγέλλομεν καὶ 12
παρακαλοῦμεν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα μετὰ ἡσυχίας
ἐργαζόμενοι, τὸν ἑαυτῶν ἄρτον ἐσθίωσιν. [l] ὑμεῖς δὲ, ἀδελφοὶ, μὴ ἐκ- 13
κακήσητε καλοποιοῦντες. [m] Εἰ δέ τις οὐκ ὑπακούει τῷ λόγῳ ἡμῶν, διὰ 14
τῆς ἐπιστολῆς, τοῦτον σημειοῦσθε· καὶ μὴ συναναμίγνυσθε αὐτῷ, ἵνα
ἐντραπῇ· καὶ μὴ ὡς ἐχθρὸν ἡγεῖσθε, ἀλλὰ νουθετεῖτε ὡς ἀδελφόν. 15
[n] Αὐτὸς δὲ ὁ Κύριος τῆς εἰρήνης δώῃ ὑμῖν τὴν εἰρήνην διὰ παντὸς ἐν 16
παντὶ τρόπῳ. ὁ Κύριος μετὰ πάντων ὑμῶν!
[o] Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὅ ἐστι σημεῖον ἐν πάσῃ ἐπι- 17
στολῇ· οὕτω γράφω· ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ 18
πάντων ὑμῶν. ἀμήν.

Πρὸς Θεσσαλονικεῖς δευτέρα ἐγράφη ἀπὸ Ἀθηνῶν.

g Acts 18. 3. & 20. 34. 1 Cor. 4. 12. 2 Cor. 11. 9. & 12. 13. 1 Thess. 2. 9.
h Matt. 10. 10. 1 Cor. 4. 16. & 9. 3, 6. & 11. 1. 1 Thess. 1. 6. & 2. 6. Phil. 3. 17. 1 Tim. 5. 18.
i Gen. 3. 19.
k Eph. 4. 28. 1 Thess. 4. 11.
l Gal. 6. 9.
m Matt. 18. 17. 1 Cor. 5. 9, 11. supra v. 6.
n Rom. 15. 33. & 16. 20. 1 Cor. 14. 33. 2 Cor. 13. 11. Phil. 4. 9. 1 Thess. 5. 23.
o 1 Cor. 16. 21. Col. 4. 18.

in aid of his precepts. Αὐτοὶ γὰρ, &c. The sense seems to be that assigned by Beng. and Pelt, "For you yourselves know what manner of life ye ought to practise, in order to imitate us." Ὅτι οὐκ ἠτακτ., &c. There seems to be a clause omitted; q. d. "[Only, I say, imitate us;] for," &c.

9. ἐξουσίαν] scil. τοῦ δωρεὰν ἄρτον φαγεῖν παρὰ ὑμῶν. On which see 1 Cor. ix. 6.

10. εἴ τις οὐ θέλει — ἐσθιέτω.] A sort of proverb, of which many examples are adduced.

11. ἀκούομεν γὰρ.] The γὰρ has reference to a clause omitted; q. d. "[I am induced to give this injunction] for I have," &c. At ἐργαζ. and περιεργ. there is a paronomasia; as 1 Tim. v. 13. οὐ μόνον ἀργαὶ, ἀλλὰ καὶ περίεργοι. Περιεργάζεσθαι signifies, 1. to labour *exceedingly;* 2. to devote *superfluous* labour (the περι answering to our *over*, as in *over-work)*; 3. to labour or give one's attention to things which have no relation to one's own proper business; which is usually the case with busy meddling persons.

12. μετὰ ἡσυχ.] Namely, as opposed to that unsettled spirit which indisposed them for labour and disposed them to a disorderly life. The phrase τὸν ἑαυτῶν ἄρτον ἐσθίειν seems to be adagial. Many similar expressions are cited from the Classical writers, descriptive of the contrary. So the parasite is said ἀλλοτριοφαγεῖν.

13. μὴ ἐκκακήσητε καλοπ.] This is similar to the injunction at Gal. vi. 9. τὸ καλὸν ποιοῦντες μὴ ἐκκακῶμεν, "let us not be weary of doing good;" i. e. by the exercise of charity; which passage, together with the connection with the preceding (indicated by the δὲ) must determine the sense here to the subject of Christian charity; though most Expositors extend it to that of virtue in general. And as to καλοποιεῖν occurring in that sense at Levit. v. 4, *there* the context and opposition with κακοποιεῖν as much *require that* sense, as the context here does the *other*. The δὲ shows that the admonition was intended for those persons above the working classes; and was meant to repress that disinclination to relieve and assist even the industrious and deserving, which was apt to be engendered by the idleness, or unworthiness of *some* of the objects of charity.

14. διὰ τῆς ἐπιστ.] Some Expositors connect this with σημειοῦσθε, placing a comma after ἡμῶν, in the sense, "inform me of the delinquent by letter." That, however, is negatived by the use of the *Article;* for, (as Bp. Middl. has shown) if such had been the meaning, there would have been none. And σημειοῦσθε cannot well admit of that sense. Τῆς ἐπιστολῆς may be rendered (with Bp. Middl.) "our Epistle," literally, the Epistle which we wrote you. The sense of σημ. required by this interpretation is, indeed, not very frequent, but it is sufficiently supported by authority, and is confirmed both by the context here, and the etymology of the word. On μὴ συναναμίγ. see 1 Cor. v. 9 & 11. The expression is equivalent to συγχρᾶσθαι at John iv. 9. Thus it was a sort of *excommunication*, such as was in use among the Jews. See Schoettg. on Matt. xviii. 17. Ἵνα ἐντραπῇ; i. e. "that the shame thereof may bring him to repentance." Compare Tit. ii. 8, and 1 Cor. iv. 14, and Notes.

15. καὶ μὴ ὡς ἐχθρὸν ἡγ.] "and yet regard him not as an enemy." These words are meant to show the *nature* of this sort of punishment, and how far it should extend. It was to be considered as a νουθεσία, having in view not so much the punishment, as the reformation of the offender. And the conduct adopted with regard to him was not to be so far removed from friendliness, as to approach to hostility. The term νουθ. is to be taken as at 1 Thess. v. 14. Compare Levit. xix. 17.

16. See Matt. xxviii. 20, and compare Rom. xv. 33.

17, 18. See Note on Rom. xvi. 21—23. 1 Cor. xvi. 24.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΤΙΜΟΘΕΟΝ

ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

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p Acts 9. 15. Col. 1. 27. Gal. 1. 1.
q Acts 16. 1. 1 Cor. 4. 17.
1 Thess. 3. 2. Gal. 1. 3. 1 Pet. 1. 2.

I. [p] *ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, κατ᾽ ἐπιταγὴν Θεοῦ* 1
σωτῆρος ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ τῆς ἐλπίδος ἡμῶν, [q] *Τιμο-* 2

The *time* when this Epistle was written is a point of great uncertainty. Dr. Burton refers it to A. D. 52.; while the opinion of the most eminent Critics is, that it was written A. D. 65. The arguments in favour of an *early* and of a *late* date respectively, are ably stated by Mr. Horne, Introd. iv. 386—388., who, after an elaborate discussion, decides (I think justly) in favour of a late date, and fixes the Epistle to A. D. 64.

The design of this Epistle is generally supposed to have been, to instruct Timothy in the discharge of his ministerial office: but the more immediate occasion of its being written seems to have been, to caution him against the delusions of those false teachers (supposed to have been *Essenes*), who by their subtle distinctions had corrupted the simplicity of the Gospel, and by their interminable controversies on speculative points, had turned men's attention off from weightier matters. Accordingly, he presses on him to keep continually in view (in his preaching) the interests of *practical religion*, and gives him the most salutary counsels and earnest exhortations to the discharge of his office. Hence the Epistle naturally divides itself into *two Parts*,—I. That wherein Timothy is instructed as to his conduct in the settlement and administration of the Church at Ephesus. II. That wherein some seasonable admonitions are given, for the benefit of the *people* at large; some of whom, it seems, had been disturbed by the seductive arts of false teachers; and others had been too little mindful of the sacred obligation incumbent on them, to "adorn the doctrine of God in all things;"—the *poor*, by insubordination, and the *rich*, by covetousness. Accordingly the Apostle gives counsels suitable to both those classes; warning the *one* of the pernicious consequences of trifling controversies on matters of no moment; the *other*, of the danger of resisting the ordinance of God, "who maketh rich and poor," and whose will it is that both should alike "glorify Him," the rich "out of his abundance, and the poor out of his poverty."

This Epistle is unquestionably one of great importance; for, although the erroneous notions of the Judaizing teachers (the immediate occasion of its being written) have disappeared, yet, as Dr. Mackn. observes, "the Epistles to Timothy are still of use, as they serve to show the impiety of the principles from which these errors proceeded. For the same principles are apt in every age to produce errors and vices, which, though different in name from those which prevailed in Ephesus in the Apostle's days, are precisely of the same kind, and equally pernicious." They are also exceedingly important to the Church in every age, by giving its Ministers, of whatever community or denomination, the most perfect precepts as to the duties of their respective offices, pointing out the general qualifications necessary to such as are candidates for the ministry, and explaining the ends for which the offices were originally instituted, and ought still to be continued in the Church.

On the parentage of Timothy, see Acts xvi. 1—3. 2 Tim. i. 5. He was, as we find by the Acts and Epistles, frequently employed by St. Paul in going about to settle the state of things in various Churches. At the time when this Epistle was addressed to him, he was Bishop of the Ephesian Church. And it was written to instruct him as to the right discharge of his important duties, and probably, through him, others similarly circumstanced. Certainly the instruction contained in this and the second Epistle, and that to Titus, as to the character of persons to be appointed to the sacred offices, must be of perpetual use. And even those parts, which have reference only to the state of things in the primitive Church, are nevertheless calculated to be profitable in all ages, and under all circumstances. The design of the Epistle was not only to remind Timothy of the sacred obligations he had undertaken, and to give him directions for his conduct, both in a public and private capacity; but also to admonish and edify the Church at Ephesus, which had been disturbed by the arts of false teachers.

C. I. This first Chapter is a sort of preface to the whole Epistle. And in it the Apostle, after

θεῷ γνησίῳ τέκνῳ ἐν πίστει· χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ Πατρὸς
r Acts 20. 1, 3. Gal. 1. 6, 7. *ἡμῶν καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν. Καθὼς παρεκάλεσά σε* 3
προσμεῖναι ἐν Ἐφέσῳ, πορευόμενος εἰς Μακεδονίαν, ἵνα παραγγείλῃς
s Infra 4. 7. & 6. 4, 20. 2 Tim. 2. 16. Titus 1. 14. & 3. 9. t 1 Tim. 13. 8, &c. Gal. 5. 11. *τισὶ μὴ ἑτεροδιδασκαλεῖν, μηδὲ προσέχειν μύθοις καὶ γενεαλογίαις* 4
ἀπεράντοις, αἵτινες ζητήσεις παρέχουσι μᾶλλον ἢ ‡ οἰκοδομίαν Θεοῦ
τὴν ἐν πίστει. Τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς 5

reminding Timothy of the sacred charge committed to him (i. e. to preserve the purity of the Gospel against the pernicious doctrines of the false teachers, whose notions led to empty speculations and frivolous controversies, and not to a holy life, and which therefore he in the next Chapter warns them to shun and avoid), then shows the *true* use of the Law of Moses, agreeably to the representation of it in the *Gospel* committed to him to preach; on the mention of which the Apostle expresses at large his ardent gratitude to God, not only in calling him (who had been a bitter persecutor and insulter), not only to the Christian faith, but in entrusting him with the office which he held in the Church.

1. *κατ' ἐπιταγὴν Θεοῦ.*] Render, "by the appointment of God," with Doddr., Benson, Wakefield, Newcome, and others. And so not only Montan., Erasm., and Calvin, but most *recent* Expositors, who regard it as nearly equivalent to *κατὰ τὸ θέλημα Θεοῦ*, comparing 2 Cor. i. 1. Gal. i. 1. *Σωτῆρος ἡμῶν*, i. e. the author of our salvation, as iv. 10. Tit. ii. 10., &c. God is with reason so called, since, as Benson observes, "the original of our redemption through Jesus Christ was the love and goodness of the Father, who planned, as well as the Son, who effected it." *Τῆς ἐλπίδος* means, by metonymy, "the cause of our hope."

2. *γνησίῳ τέκ.*] Render, "my genuine, or true son;" (so the Pesch. Syr. "*vero*") called *son*, as being converted by St. Paul (1 Cor. iv. 14, 15. Gal. iv. 19.), and *genuine* son, as, from his zeal in propagating the faith, and his other dispositions, bearing that likeness to him, which true sons may be supposed to do to their parents.

3. *καθὼς παρεκάλεσά — Μακεδ.*] The construction here is tortuous and elliptical. *Πορ. εἰς Μακεδ.* must be construed between *καθὼς* and *παρεκ.*, and the protasis at *καθὼς* is without its apodosis, *οὕτως*, which must be supplied. The simplest and most natural method is to understand *οὕτω καὶ νῦν παρακαλῶ. Μὴ ἑτεροδ.* should be rendered, "not to teach any other doctrine [than such as the Apostles teach]," and, as is said at vi. 3., contrary to "sound words." These are supposed to have been the doctrines of the Judaizers.

4. By the *μύθ.* are denoted the traditions and interpretations of the Jewish Rabbis. So Tit. i. 14. *μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις.* And this may serve to determine what is meant by the *γενεαλογίαις ἀπεράντοις*, which words are by some referred to the *Œons* of the Gnostics; but (as the ancient and some eminent modern Expositors have seen), the expression must chiefly relate to that attachment to genealogical investigation, which has ever distinguished the Jews. Thus the *μύθ.* may relate to the *stories* connected with the genealogies. So Polyb. ix. 2. cited by the Commentators: *ἐξαριθμεῖσθαι τὰ περὶ τὰς γενεαλογίας καὶ μύθους.* Some Expositors, ancient and modern, take the *ἀπερ.* to signify *unprofitable.* But of this sense they adduce no example; nor is any one furnished among all the *numerous* passages here cited by the Commentators and Lexicographers. I cannot find that the word had ever any sense but *endless:* though occasionally in Æschyl. and Aristoph. it is used for *ἀπέρατος*; unless (which I suspect), that be, in fact, the true reading. The word is often used with *λόγος*, or some term implying that sense. The common interpretation, then, confirmed by the ancient Versions, must be retained. The most apposite Classical citations illustrative of it, are Plutarch i. p. 255. *λόγον πρὸς ἀπεράντους δεισιδαιμονίας ἐκφέροντα.* So Milton, "And found no end, in wandering mazes lost."

The next words *αἵτινες ζητήσεις*, &c., give another reason why they are not to be attended to; — namely, inasmuch as they were *useless;* only affording matter for interminable and vain debate. The *μᾶλλον* may be, as the Commentators say, for *καὶ οὐ.* The sense of the words following depends upon the *reading*, which is disputed. For *οἰκοδομίαν*, almost all the MSS., some Versions, and most early Edd. and Fathers have *οἰκονομίαν*, which is preferred by Grot., Hamm., and Mill, and adopted by almost every Editor from Wets. to Vater. The question is one of no easy determination; for though critical reasons are in favour of *οἰκονομίαν*, yet it yields, turn it how we will (whether understanding it of the *Gospel dispensation*, or of the *ministry*), so unsuitable a sense that I see not how we can adopt it. It must be remembered, that the rule of preferring the more difficult reading, has an exception in the case of readings which violate the propriety of language, and yield no tolerable sense. As to the preponderance of *MSS.* in favour of *οἰκον.*, it is not fatal to *οἰκοδ.*, since in *words* very similar, and therefore likely to be confounded, *manuscript* authority cannot determine the reading. How perpetually Δ and Ν were confounded, is well known. Besides, the *words* themselves are actually confounded in Thucyd. vi. 98. Moreover, though *οἰκον.* be the more *difficult* reading, yet *οἰκοδομία* is so rare, and *οἰκονομία* so frequent a word, that, by another critical canon, we are bound to prefer *οἰκοδ.*, since the *scribes* perpetually mistake rare words for other and common ones, very similar in appearance. Finally, the common reading is supported by the authority of the Pesch. Syr., the Vulg., and other ancient Versions; and is required by the words preceding (for St. Paul would naturally say they were *unprofitable* and *unedifying;* which, on the new reading he does *not*), and also by what *follows*, *τέλος (scope*, or end), being more suitable to *οἰκοδ.* than *οἰκον.* In *Θεοῦ* there is a Genitive of substantive for the cognate adjective, as *δύναμις Θεοῦ* in Rom. i. 16. 1 Cor. i. 18. At *τὴν ἐν πίστει*, Sub. *οὖσαν*, "which is found in the Gospel." So at vi. 20. the contrary are called *κενοφωνίας βεβήλους.*

5. *Τῆς παραγγελίας* is commonly rendered *pre-*

6 καρδίας καὶ συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου· [u] ὧν τινὲς
7 ἀστοχήσαντες, ἐξετράπησαν εἰς ματαιολογίαν, θέλοντες εἶναι νομοδιδά-
σκαλοι, μὴ νοοῦντες μήτε ἃ λέγουσι, μήτε περὶ τίνων διαβεβαιοῦνται.
8 [x] Οἴδαμεν δὲ ὅτι καλὸς ὁ νόμος, ἐάν τις αὐτῷ νομίμως χρῆται,
9 [y] εἰδὼς τοῦτο, ὅτι δικαίῳ νόμος οὐ κεῖται, ἀνόμοις δὲ καὶ ἀνυποτάκτοις,

[u] Infra 6. 4, 20.
[x] Rom. 7. 12.
[y] Gal. 3. 19. & 5. 23.

cept, commandment; meaning the revelation of God in the Gospel. But it is *better* taken, with Crell., of the system or body of commandments (παραγγελμάτων) which we are to observe. Many Expositors, however, from Benson downwards, understand it of the *charge* which Timothy was to deliver; which last view seems to deserve the preference, and is confirmed by v. 18. ταύτην τὴν παραγγελίαν. See Scott. The interpretation of ἀγάπη will depend on *which* of the above two views be adopted of παραγγ. According to the *former*, it will denote love to God and man: according to the *latter*, the τὴν ἀγάπην at Col. iii. 14. ἥτις ἐστὶ σύνδεσμος τῆς τελειότητος. The words following show the *kind* of charity. It is to be *sincere* (not founded on interested motives) and springing from motives of *conscience*, and undissembled conviction of Gospel truth.

6. ὧν] "from which [virtues]." In ἀστοχ. and ἐξετρ there are two metaphors; one of *missing a mark* (suggested by the τέλος just before) the other, of *wandering from a road.* So Joseph. Antiq. L. xiii. 18. ἐξετρ. τῆς ὁδοῦ δικαίας. See also 2 Pet. ii. 15. Mat. has reference to the vain speculations, or endless and unprofitable ζητήσεις mentioned at v. 4., and called κενοφωνίας at vi. 20. and it is here, by implication, opposed to the performance of *substantial* duties.

7. θέλοντες] "desiring to be [thought], affecting to be," as Col. ii. 18. Νομοδ., i. e. doctors or teachers of the [Christian] law. The term, indeed, properly signified a Doctor of the *Jewish* law; but it was here used, because the persons in question were Judaizing Christians, and therefore likely to cling to the old term, rather than adopt προσβύτερος, or other terms generally used among Christians. Μὴ νοοῦντες ("though understanding not what they say") is a *popular* phrase; to which is subjoined the more recondite one μήτε περὶ τίνων διαβεβαιοῦνται, where διαβ. is used (as often in the later writers), of strongly affirming or strenuously maintaining any thing; meaning, the true nature of the law, and the real intent of the Gospel. To this the Apostle in the next words adverts, in order to make his meaning the clearer, and also to show that he does not despise the law.

8. καλὸς] "excellent," both in nature and intent, especially the moral law; though the ceremonial was excellent in its true scope. Νομίμως χρῆται, i. e. "live by it agreeably to its design," which was to restrain and check, by the fulfilment of its moral precepts, vicious and evil habits; and, by its ceremonial ones, to lead them to that better law which was revealed in Christ.

9. εἰδὼς τοῦτο, ὅτι — οὐ κεῖται.] By νόμος many eminent Expositors understand the minatory and severe enactments of the Mosaic law: q. d. "Those do not concern or apply to such as have a Christian law of righteousness; are of force only against such as contemn and violate the law." See Crell., Rosenm., and Doddr. I am, however, inclined to prefer the interpretation of Benson, and Bp. Middl., the latter of whom thus paraphrases: "Recollecting that neither the Mosaic, nor *any other law*, is directed against the just and good; but only against the lawless and disorderly." So also (observes Bp. Mddl.) at Gal. v. 23. St. Paul having enumerated the fruits of the Spirit, love, joy, peace, &c., subjoins, against such there is no law, οὐκ ἔστι νόμος, which appears to be exactly equivalent to the νόμος οὐ κεῖται in the present verse. "I do not deny (continues he) that the Mosaic Law is *comprehended* in νόμος; I contend only, that νόμος in this place is not *limited* to that Law, but that it comprises every law written and unwritten, human and Divine; nor could the argument of the Apostle be stated with greater force, than by his extending what was primarily meant of the Law of Moses, to Law universally: the Mosaic Law, says St. Paul, was intended to restrain the wicked; against the just, neither it nor any other law was ever promulged. [So Aristotle cited by Benson says: "The law is not against the virtuous, because the virtuous are a law unto themselves." Ed.] So, I would add, Menander, δίκαιος ἐὰν ᾖς, τῷ τρόπῳ (thy [good] disposition) χρήσῃ νόμῳ. As to the following crimes being violations of the Decalogue, that will not be conclusive against this interpretation, since, even supposing St. Paul to have alluded more immediately to the Decalogue, this allusion will not be inconsistent with the supposition, that νόμος was meant of law indefinitely; and in speaking of the vices, which all laws are designed to restrain, a Jew would naturally specify those which his own Law had particularly prohibited." (Bp. Middl.)

In the subsequent enumeration of vices, the *general* terms ἀνόμ. and ἀνυποτάκ. (*lawless and unruly*), are, by way of exemplification, followed up by *special* ones. These, however, are introduced by the connecting link of some which are partly general, and partly special; — as ἀσεβ. and ἀνοσ., ἁμαρτ., and βεβ.; and which rather consist in *principle* than in *practice*. Ἁμαρτ. *may* be taken, with some, to mean *idolaters;* but it is rather synonymous with ἀσεβ., with which term it is often connected in Scripture. Ἀνοσ. and βεβ. are also nearly synonymous, and may be rendered, "impious and heathenish." Next come the *special* terms, commencing with *murder*, both of the worst and the less criminal sort. By πόρνοις must be denoted *adulterers* as well as *fornicators*. Ἀρσεν. seems here to denote sodomites of both kinds, namely, both the μαλακοὶ and the ἄρσεν. mentioned at 1 Cor. vi. 9. To *murder* and *sins of uncleanness* of the worst sort, the Apostle, in ἀνδραποδισταῖς, subjoins *robbery* of the worst kind; for Expositors are agreed that the word means *kidnapping* free persons to be sold as slaves (see Schol. on Aristoph. Plut. 521.); a crime universally regarded as of the deepest dye, and always punished with death. By the ψευσταὶ and ἐπίορκοι are denoted different modifications of the same crime (so Rom. i. 31. ἀσύνθετοι, ἄσπονδοι), the latter rising beyond the former, as *perjury* exceeds *perfidy*.

ἀσεβέσι καὶ ἁμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοις· πατραλῴαις καὶ μη-
τραλῴαις, ἀνδροφόνοις, πόρνοις, ἀρσενοκοίταις, ἀνδραποδισταῖς, ψεύ- 10
σταις, ἐπιόρκοις, καὶ εἴτι ἕτερον τῇ ὑγιαινούσῃ διδασκαλίᾳ ἀντίκειται,
[z] κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου Θεοῦ, ὃ ἐπιστεύθην ἐγώ. 11
καὶ χάριν ἔχω τῷ ἐνδυναμώσαντί με Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, 12
ὅτι πιστόν με ἡγήσατο θέμενος εἰς διακονίαν, [a] τὸν πρότερον ὄντα 13
βλάσφημον καὶ διώκτην καὶ ὑβριστήν. Ἀλλ' ἠλεήθην, ὅτι ἀγνοῶν
ἐποίησα ἐν ἀπιστίᾳ· ὑπερεπλεόνασε δὲ ἡ χάρις τοῦ Κυρίου ἡμῶν 14
μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ. [b] Πιστὸς ὁ λόγος καὶ 15
πάσης ἀποδοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρ-
τωλοὺς σῶσαι· ὧν πρῶτός εἰμι ἐγώ· ἀλλὰ διὰ τοῦτο ἠλεήθην, ἵνα ἐν 16
ἐμοὶ πρώτῳ ἐνδείξηται Ἰησοῦς Χριστὸς τὴν πᾶσαν μακροθυμίαν, πρὸς

z 1 Thess. 2. 4. infra 6. 15.
a John 9. 39, 41. Acts 3. 17. & 8. 3. & 9. 1. & 22. 4. & 26. 9. 1 Cor. 15. 9. Gal. 1. 13. Phil. 3. 6.
b Matt. 9. 13. Mark 2. 17. Luke 5. 32. & 19. 10. 1 John 3. 5.

For ψευστ. does not, I conceive, simply mean (as it is generally interpreted), *liars*, but *deceivers, utterly faithless*, as in Rom. iii. 4. 1 John ii. 4. 22. So Thucyd. in his inimitable description of the state of society in Greece at the time of the Peloponnesian war, L. iii. 83. throws together these two vices (namely, ψευστ. and ἐπιορκ.) thus: οὔτε λόγος ἐχυρὸς οὔτε ὅρκος φοβερός. The εἴ τι is for ὅ τι, meaning "whatever else." By ὑγιαιν. διδ. is meant, by metonymy, "what sound or salutary doctrine enjoins." So ὑγιαίνοντες λόγοι at vi. 3. 2 Tim. i. 13. and Philo cited by Loesn. Also Plutarch cited by Wets. has δόξας περὶ Θεῶν ὑγιαινούσας καὶ ἀληθεῖς.

11. κατὰ τὸ εὐαγγ., &c.] These words are closely connected with the preceding, and are added to show that there is reference to the *Christian* law, as well as the moral part of the Mosaic law: which Benson thinks is the same as saying, that the law of nature, or the moral law, is adopted into the Christian system. Μακάριος is an epithet applied to God at vi. 15., and also by Philo, who calls God μόνον μακάριον. It is meant to denote felicity infinite and beyond comparison.

12. τῷ ἐνδυν.] literally, "who gave me the ability and qualifications [for discharging this trust];" of course, implying all that Divine illumination and supernatural power (called δύναμις, Acts i. 8.) by which he was enabled to fully comprehend and effectually preach the Gospel. All this he constantly ascribes to Christ only. See Acts ix. 17. Rom. xv. 19. 2 Cor. v. 5. Gal. i. 1. Ὅτι πιστ. με ἡγ. θέμ. εἰς διακ., is for ὅτι ἔθετό με, πιστὸν ἡγησάμενος, εἰς διακ.

13. In βλάσφ., διώκ., and ὑβρ. there is a *climax*; the *spirit* of ill-will expressed in the *first*, being in the second and third terms carried into greater and greater effect. On βλάσφ., see Acts xxvi. 11.; on διώκ., Gal. i. 13. and on ὑβρ., Acts viii. 3. 11. ix. 2. In ὅτι ἀγνοῶν ἀπιστίᾳ there is an obscurity and seeming incongruity, arising from brevity of expression; two clauses being blended into one. The full sense is, "because I did what I did in simple ignorance [of the nature of my conduct], and in sincere [though unfounded] unbelief [of the truth of the Gospel]."

14. ὑπερεπλεόνασε — ἀγάπης.] This is, from brevity, obscure. The sense, when fully expressed, is as follows: "[And not only was I pardoned], but the grace of our Lord so superabounded [beyond my deserts], that I was also brought to believe and love Jesus Christ [whom I had blasphemed]." See Acts viii. 3. xxvi. 9. 1 Cor. xv. 9. "The πίστ. (says Newc.) is opposed to the ἀπιστίᾳ; and the ἀγάπης to the βλάσφ."

15. πιστὸς — ἄξιος.] The sense is "Assuredly true, and worthy of entire acceptance is the assertion, that," &c. Ἀποδ. ἄξιος is often found in the later Classical writers and Philo. Σῶσαι denotes not only to put into the way of salvation, but also to furnish with such aids of Divine grace in working it out, as are consistent with the free will of men as moral agents.

— ὧν πρῶτός εἰμι ἐγώ.] At this strong expression the Commentators stumble. To remove the difficulty, Benson explains it, "the first who from a blasphemous persecutor have become a Christian." That sense, however, would require the Article; and perhaps the truth of the sentiment may be questioned. Some, as Newc. and Valpy, render "a chief," i. e. one of the chief. But whether πρῶτος ever has that sense may be doubted; certainly not in Eph. vi. 2., where see Note. Nor will the absence of the Article countenance it; since, as Bp. Middl. Gr. A. i. 6. 3. shows, ordinals dispense with the Article. Besides, from the very position of the word, and the air of the clause, it is manifest that a superlative sense is here intended. The common interpretation must therefore be retained, and the words regarded as expressive of deep modesty and humility; like 1 Cor. xv. 9. ἐγώ εἰμι ἐλάχιστος τῶν ἀποστόλων.

16. ἀλλὰ διὰ τοῦτο ἠλ., &c.] The sense seems to be: "Howbeit for *this* reason [also] was I," &c., q. d. "I was the first and chief of sinners, and therefore in me *first* [of all who had so sinned] did Christ show mercy." Ὑποτύπωσις properly denotes such an exact representation of the form of any thing, as is obtained by a *stamp*, or *impression*. Thus it came to mean an *exemplar*, and finally a *striking example*, as was the case of God's dealings with St. Paul to all sincerely penitent sinners.

— πρὸς ὑποτύπ.] Ὑποτ. is well explained by Dr. Burton, "*a likeness made by impression*," and generally an exemplar. "Now, no example (observes Mr. Holden) could be fitter both to show the mercy of God in pardoning sin through Christ, and to encourage sinners to repent and believe, than the pardon granted by Christ to so great a transgressor as St. Paul had been."

17 ὑποτύπωσιν τῶν μελλόντων πιστεύειν ἐπ᾽ αὐτῷ εἰς ζωὴν αἰώνιον. [c] Τῷ [c] Rom. 16. 27. infra 6. 16.
δὲ Βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ, ἀοράτῳ, μόνῳ σοφῷ Θεῷ, τιμὴ καὶ
18 δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων! ἀμήν. [d] Ταύτην τὴν παραγγελίαν [d] Infra 6. 12. 2 Tim. 4. 7.
παρατίθεμαί σοι, τέκνον Τιμόθεε, κατὰ τὰς προαγούσας ἐπὶ σὲ προ-
19 φητείας, ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρατείαν, [e] ἔχων πίστιν [e] Infra 3. 9.

17. Here the Apostle's gratitude for the mercy of God breaks out (as often) into an expression of praise and adoration. The term *βασιλεὺς* is often applied to God, as being the King of kings and Lord of lords. Ἀφθάρτῳ, as distinguished from earthly monarchs. Of *ἀοράτῳ*, the best comment is the parallel passage at vi. 16, which the taste of Milton induced him more than once to imitate; as *φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς ἀνθρώπων, οὐδὲ ἰδεῖν δύναται.* On *μόνῳ σοφῷ*, see Rom. xvi. 27. I have here pointed as I have, because it has been shown by Bp. Middl., that *ἀφθ.* and *ἀορ.* agree not with *βασιλεῖ*, but with Θεῷ, and that the true construction is, "To the eternal King, the immortal, invisible, only wise God;" the Article before *ἀφθάρτῳ* being, as frequently elsewhere, omitted before a Title in apposition. The *σοφῷ* is not found in some ancient MSS., Versions, and Fathers, and is cancelled by Griesb. and others. Internal evidence would seem against it, inasmuch as it *may* have been introduced from Rom. xvi. 27. Yet I cannot but suspect that it was *removed* by those half-learned Critics, who stumbled at the expression *σοφῷ*, and thought it would be better away; perhaps from their taking the passage (with Lampe on John xvii. 3.) as if pointed: *ἀφθάρτῳ, ἀοράτῳ, μόνῳ, σοφῷ Θεῷ*, which punctuation that Commentator strenuously maintains, appealing to Clem. Epist. ad Cor. 1. *οὕτω ἐποίησεν εἰς τὸ δοξασθῆναι τὸ ὄνομα τοῦ ἀληθινοῦ καὶ μόνου Θεοῦ*; but in vain, as will appear from the Note on that passage. If, indeed, that *were* the punctuation, it would seem almost *useless:* but that argument will only be valid against the *punctuation*, not the presence of *σοφῷ*. Lampe, indeed, asks why the expression only *wise* should be applied to the Deity any more than only *invisible*. But it would not be difficult to offer a reason for that, *were it necessary:* but it is not; for *μόνος* is only used by an idiom very suitable to Oriental diction, whereby it merely raises the positive of any quality to the *superlative*. "Certainly *μόνος* (as is observed by Bp. Burgess cited on John xvii. 1.) does not possess so *exclusive* a sense as the Unitarians suppose." But what Unitarians think now, the Arians might think in the early ages; and, therefore, I cannot but suspect that *doctrinal* reasons (to use the expression of Matthæi) may have concurred in inducing some early Critics to throw out the word, emboldened perhaps by what is said at vi. 15 & 16. *ὁ μακάριος καὶ μόνος δυνάστης, ὁ Βασιλεὺς τῶν βασιλευόντων, καὶ Κύριος τῶν κυριευόντων, ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον.* It may, indeed, be urged, that the Trinitarians might *introduce* it from Rom. xvi. 27. But (putting *good faith* out of the question, and the *fact*, that of their *adding* any thing to the text, very few proofs can be adduced) it was far more the interest of the Arians to *remove* than of the Trinitarians to *add* any thing. Besides, the former were *accustomed* to tamper with the text in various ways. That the Pesch. Syr. has not the word, will not be decisive in a case like this, which concerns the addition or omission of words, for unless we have better reasons for believing a word not genuine, than its being not expressed in an ancient Version, it must be retained.

18. The Apostle here resumes what he had said at v. 3. There is a remarkable transposition in the verse: the construction being *τ. παραγγ. παρατίθ. σοι, ἵνα, κατὰ τὰς πρ. ἐπὶ σὲ προφ., στρατ.*, &c. With the words *τὰς προαγ. ἐ. σ. πρ.* the later Commentators are much perplexed, and propose various interpretations, which, however, are open to insuperable objections (see Rec. Syn.); and the only true one appears to be that of the ancient and most modern Expositors, by which the *προαγ. προφ.* respecting Timothy are referred to the revelations made by the Spirit to Apostles, or persons possessing the Spiritual gift called the *προφητεία*, of the existence of which we have indubitable evidence in the N. T. See Chrys., Theophyl., Theodor., and Œcumen. Thus the revelations may be supposed to be, that he would be a person who should much benefit the Church, and be very proper to be invested with government in it. See Whitby. Ἐπὶ, "concerning;" a signification not very frequent, but which is found in Mark ix. 12. *γέγραπται ἐπὶ τὸν Υἱὸν τ. ἀ.* Heb. vii. 13. *ἐφ᾽ ὃν λέγεται ταῦτα.* 2 Cor. ii. 3. 2 Thess. iii. 4. Προαγ. may be rendered "antecedent," or "preceding," (as Heb. vii. 18.)—namely, which preceded his appointment to the ministerial office.

—*στρατείῃ*] Not "that thou mightest," but "mayest war." The military metaphor is employed in allusion to the courage and vigilance requisite to his office. Such figures (Wets. has shown) are also employed by the *Classical* writers with reference to any office, public or even private, representing life as a warfare, and man as a soldier. The Article *τὴν* is not pleonastic; the sense being, as the Pesch. Syr. Translator saw, "the good warfare,"—namely, of *faith;* as vi. 12. *ἀγ. τὸν καλὸν ἀγῶνα τῆς πίστεως.* For there is, as Theophyl. remarks, a *καλὴ στρατεία*, the making our members instruments of unrighteousness. There is an ellipsis of *πίστεως*, as at 2 Tim. iv. 7. *τὸν ἀγῶνα τὸν καλὸν ἠγώνισμαι.* Ἐν αὐταῖς seems to mean, "by and through them;" i. e. by the stimulus proceeding from those revelations, even the desire not to be found unworthy of them. So *ἐν* is used at 2 Cor. iv. 6.

19. *πίστιν καὶ ἀγ. συνείδ.*] Mentioned supra v. 5, and forming the principal virtues of the Christian soldier. "These (observes Dr. Barrow, Serm. vol. ii. p. 10) are terms born together, inseparable from each other, living and dying together: for the first is nothing but the stipulation of a good conscience, fully persuaded that Christianity is true, and firmly resolved to comply with it: and as to the other, a man void of conscience will not embark in Christianity, or having laid conscience aside, he will soon make shipwreck of Faith by apostasy from it." Πίστ. must here respect orthodoxy of doctrine, and *συνείδ.* probably means sincerity in teaching it. Ἀπωσ., "having cast off." In *περὶ τὴν πίστιν ἐναυάγησαν* there is a nautical metaphor (but imperfectly

καὶ ἀγαθὴν συνείδησιν, ἣν τινὲς ἀπωσάμενοι, περὶ τὴν πίστιν ἐναυά-
f 1 Cor. 5. 5. 2 Tim. 2. 17. & 4. 14. γησαν· [f] ὧν ἐστιν Ὑμέναιος καὶ Ἀλέξανδρος, οὓς παρέδωκα τῷ Σα- 20
τανᾷ, ἵνα παιδευθῶσι μὴ βλασφημεῖν.

II. ΠΑΡΑΚΑΛΩ οὖν πρῶτον πάντων ποιεῖσθαι δεήσεις, προσευ- 1
g Jer. 29. 7. χὰς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ πάντων ἀνθρώπων, [g] ὑπὲρ βασιλέων 2
καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, ἵνα ἥρεμον καὶ ἡσύχιον βίον διά-
h Ezek. 18. 23. 2 Pet. 3. 9. i John 17. 3. Rom. 3. 30. & 10. 12. Gal. 3. 19. Heb. 9. 15. γομεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι. Τοῦτο γὰρ καλὸν καὶ ἀπό- 3
δεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν Θεοῦ, [h] ὃς πάντας ἀνθρώπους θέλει 4
σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν. [i] Εἷς γὰρ Θεὸς, εἷς καὶ 5

understood by Expositors) derived from merchant-sailors, who *lose* their property by the vessel in which they have embarked it being shipwrecked. This metaphorical use is rare, yet is found not only in the Fathers (as Greg. Naz. ναυαγ. τὴν σωτηρίαν) but also in Plutarch, vol. viii. p. 460; yet always, I believe, with the Accusative only, not accompanied with περί; with the exception of a single passage adduced by Wets. from Philo, vol. i. p. 678. ναυαγήσαντες περὶ γλῶτταν ἄθορον, ἢ περὶ γαστέρα ἄπληστον. Though there ναυαγ. has a sense very different from that in the passage before us. The only difficulty in the phrase ναυαγεῖν περὶ is to ascertain the force of the περὶ, which Commentators have failed to notice. I cannot but think that had they more attentively considered the nautical figure here, they would have seen that there is an allusion to losing a vessel by running it on a rock, περὶ ἕρμα; of which phrase examples may be seen in my Note on Thucyd. vii. 25.

20. οὓς παρέδωκα τ. Σατ.] See Note on 1 Cor. v. 5. Ἵνα παιδ. μὴ βλασφ. This does not mean, as Beza thinks, "ne impune ferant suas blasphemias;" which would make what Heinr. calls "a severe expression" still more so. But βλασφ. may only allude to that *speaking evil* of the truth, to which error indirectly leads. Heinr. would not have handled this passage in the unskilful, not to say irreverent, manner he has done, had he possessed the good taste to discern, that there is in it a kind of proverbial expression (not unknown in our own language), as in a kindred passage of Soph. Antig. 1039. ἵνα γνῷ τρέφειν τὴν γλῶσσαν ἡσυχωτέραν.

II. The Apostle now proceeds to particulars, and to give directions for the regulation of the Church; and first as to its external state, commencing with the most important of external observances, *public worship*.

1. δεήσεις, προσευχὰς, ἐντ., εὐχ.] By the first of these terms (which, however, are regarded by some ancient and modern Expositors as synonymous) may be meant *deprecations of evil;* by the second, *supplications for good;* by the third, *intercession for others;* by the fourth, *grateful acknowledgments to the Divine goodness* for their preservation or prosperity. A view supported by the authority of St. Augustin (as quoted by Dr. Parr, Sermons, vol. ii. p. 644.), who interprets δεήσεις *deprecations*, that evil may be averted from rulers, προσευχὰς, *petitions* that good may be obtained for them; ἐντεύξεις *occasional intercessions*, that needful graces may be conferred upon them; εὐχαριστίας, thanks when they have fulfilled the high functions of their station, by effecting the deliverance of their people from impending danger, or by redressing some grievous and inveterate wrongs, or by diffusing general happiness in the regular and orderly administration of government. See an admirable Sermon on this text by Dr. Barrow, vol. i. p. 122. By πάντ. ἀνθρ. are meant all, both Christians and non-Christians.

2. τῶν ἐν ὑπεροχῇ.] These are equivalent to the οἱ ἐν τέλει of the Classical writers, "those who hold any office in the State," the ἐξουσίαι of Tit. iii. 1. Ἵνα ἥρεμον — διάγωμεν. This does not mean, as some imagine, "Let us do this, that we may live free from persecution." What seems meant is, that the prayers are to be offered up chiefly, and in a *religious* view, with reference to the will of God, by whom the powers that be are ordained; but partly, and in a *political* one, in return for that quietness, which can no otherwise be attained than by good government; and without which, godliness could be ill cultivated. The latter of these reasons is referred to in the καλὸν (for δίκαιον) of the next verse; the former, in the ἀπόδεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν Θεοῦ of v. 3.

3. ἀπόδ.] for εὐάρεστ. in Heb. xiii. 21.

On σωτῆρος, see Note on i. 1.

4. The words καὶ — ἐλθεῖν suggest the *means* of salvation, — namely, by coming to a full knowledge and recognition of the truth [of the Gospel]. The Commentators seem not to have perceived this *sensus prægnans* in ἐπίγ., which is often found in ἐπιγινώσκω. The conjoint and *implicit* sense "*recognition*" is found in the *verb* at Matt. xiv. 35. Mark vi. 54. Luke xxiv. 16. Acts iii. 10; xii. 14.

5. εἷς γὰρ Θεὸς — Ἰησοῦς.] This seems to have reference, not (as Benson and Rosenm. suppose) to the praying for all; but to what immediately precedes; q. d. "[God our Saviour will have all men to be saved and come to the knowledge of the truth]; *for* He is the God alike of all; and the Man Christ Jesus is the Mediator between God and man, who gave himself a ransom for all. Here it is *implied*, that it is alone by a recognition of the truth, as regards God and the Mediator between God and man, that we can be saved. As to the Unitarian gloss on μεσ. (by which it is taken as merely meaning "*one who makes known the mind of two parties to each other*, and concludes an agreement or covenant between them") that is disproved by the words of the next verse, ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων· from which it plainly appears that the principal notion of μεσ., as applied to Christ, is that of *atonement*. This is irrefragably proved by Whitby, Mackn., and Abp. Magee, the last of whom shows that this doctrine of Atonement is interwoven with the whole texture of the N. T. On the whole

6 μεσίτης Θεοῦ καὶ ἀνθρώπων, ἄνθρωπος, Χριστὸς Ἰησοῦς, [k] ὁ δοὺς
7 ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων· τὸ μαρτύριον καιροῖς ἰδίοις· [l] εἰς ὃ
ἐτέθην ἐγὼ κῆρυξ καὶ ἀπόστολος, (ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύ-

k Matt. 20. 28. 1 Cor. 1. 6.
l Eph. 1. 7. Col. 1. 14. 2 Thess. 1. 10. 1 Acts 9. 15. & 13. 2. & 22. 21. Rom. 1. 9. & 9. 1. & 11. 13. & 15. 16. Eph. 3. 8. Gal. 1. 16. & 2. 8. 2 Tim. 1. 11.

subject of mediation and atonement, see some masterly remarks by Bp. Warburton, Div. Leg. Book ix. Ch. 2, who there shows at large that *mediation*, to be effectual, must be enforced by some *satisfaction;* and that, as the mode of this mediation *might* have been either by *interceding* for the *remission* of the forfeiture, *or* by *satisfying* for the debt, so we find by Scripture, that both were employed, the intercession being by way of satisfaction for the debt. The price paid was the *death* of the Son of God. And as to the *nature* of that death, which had the efficacy of redemption, he shows that it must be (as it was) both *voluntary*, and *offered up* as a *sacrifice*. And thus the expiatory sacrifice of Christ on the cross operated for our Redemption.

As to the other Unitarian perversion of the sense, which represents Christ as here called a *mere* man, it has been abundantly refuted by Bps. Pearson, Bull, and Warburton, and Dr. Mackn. Suffice it to say, that if he was a mere man, how could he mediate between God and man. He would himself need a mediation. See Bp. Beveridge cited in D'Oyly and Mant. It is plain that this passage cannot contravene the doctrine, that Christ was both God and man. Indeed, as Mr. Slade observes, "had he *not* been *more* than man, there would have been no occasion for ἄνθρωπος, which word is never found so applied to any other person, as Moses or John." And though in Numb. xii. 3. we have ὁ ἄνθρωπος Μωϋσῆς πραΰς (ἦν) yet *there* the *Article* is found, (which it is not here, in *any* MS.) nay more, it is there *required;* where it should have been rendered *this* man; for there is surely no reason why האיש should not be so translated in that passage, as it is in Esther ix. 4. האיש מردכי is "this man Mordecai." And here it may be remarked, that our common Version throws a needless stumbling-block in the way of the *ignorant* by rendering the οὗτος, — αὐτὸς, and ὅ δε in Heb. iii. 3; vii. 4 & 24; viii. 3; and x. 12, by "this *man*." It ought surely to be, "this *person*." But to proceed, — in the *present* passage the Article is *unnecessary*, since, as Bp. Middl. has shown, Jesus Christ could not be called the man κατ' ἐξοχὴν, since he did not possess the human nature in a pre-eminent degree. The learned Prelate rightly regards ἄνθρ. as used for a *Title*, in the same way as Κύριος Ἰ. Χρ. Thus we may safely assert, (with Mr. Valpy,) "that Christ is here named Man by the title derived from his inferior or human nature, and that is attributed to one of his natures, which properly belongs to the compound nature of Christ: for he is mediator, not inasmuch as he is man, but inasmuch as he is θεάνθρωπος. This does not exclude the Son's participation of the Godhead, but distinguishes his mediatorial office to which on many accounts the divine nature was also necessary." "Furthermore Jesus Christ (says Whitby) has here the Title adapted to his *Humanity* given him, in order to intimate to us, that having taken upon him the Nature common to us all, to fit him for this office, he must design it for the good of all who were partakers of that nature." Comp. Heb. ii. 16, 17, 18, which is an excellent comment on the present passage.

6. ὁ δοὺς ἑαυτὸν ἀντίλ. ὑ. π.] See Matt. xx. 28. and Note, and Bps. Sanderson and Beveridge in Mant. The ἀντίλ. of this passage is a stronger term than the λυτρ. of Matthew, and is well explained by Hesych. ἀντίδοτον, implying the *substitution*, in suffering punishment, of one person for another. See 1 Cor. xv. 3. 2 Cor. v. 21. Tit. ii. 14. 1 Pet. i. 18. The next words, τὸ μαρτύριον καιροῖς ἰδίοις, from their abruptness, involve considerable difficulty, and hence great diversity of opinion exists on their sense. As to the various *readings*, they seem only to attest the perplexity of the ancient Critics; and are of no value, except to show what some ancients supposed to be the sense. To advert to the interpretation of the *moderns*, Abp. Newc. renders, "a doctrine to be testified of in its proper time." This, however, is paying no attention to the Article, which, indeed, chiefly occasions the difficulty of the sentence. And though Dr. Benson's version *expresses* the force of the Article, it cannot, I think, be admitted, since μαρτύριον in the sense of a *personal* witness, is unprecedented. I should *prefer*, with Bp. Middl., to put the clause into a parenthesis, and render, "the proof of it in due time." Yet this runs counter to the laws of parenthesis, and the sense arising is scarcely suitable: not to say that the signification *proof* is unauthorized. In fact, the learned Prelate so distrusted his own interpretation, as to be ready to suppose (as Scultetus long ago had done) that the clause is not genuine. I would propose to render, "which (i. e. the fact of Christ's having given himself a ransom for all) is the testimony (or doctrine) [to be borne witness to, i. e. to be set forth and taught] in its due season," namely, that fitted for its purpose. Thus καιροῖς ἰδίοις will have the same sense as at vi. 15. and Tit. i. 3, and is nearly equivalent to πλήρωμα τοῦ χρόνου at Gal. iv. 4, the time appointed in the counsels of God, the time of the Gospel. The Apostle, then, means to hint to Timothy (and, through him, to all ministers), that the fact of Christ's having *given himself a ransom for all* is to be the great subject of their preaching. And, accordingly, the present sentiment is quite parallel to that at 1 Cor. ii. 2, where Paul professes that he "determined to know nothing (i. e. to keep solely to the one truth) of Jesus Christ, and him crucified." The above interpretation is, I believe, not liable to any well-founded objection. The supplying "*which is*" may be defended from the laws of *apposition;* for that the idiom falls under *that* head was seen by Estius and Crell. The above version is, I find, supported by that of Le Clerc, "Ce qui devoit être annoncé dans son temps;" and also that of Luther, approved by Wolf, who shows that the μαρτύριον must be referred, not to Christ, or to his passion, but to the *thing to be testified* of, declared and taught concerning Christ, namely, that "he gave himself a ransom for all." Finally, the above interpretation is strongly confirmed by the next words, εἰς ὃ (scil. μαρτ., i. e. κήρυγμα) ἐτέθην κῆρυξ.

7. ἀλήθειαν — οὐ ψεύδομαι!] This solemn form of asseveration occurs also at Rom. ix. 1. See also John i. 19, 20. and Note. Ἐν πίστει καὶ ἀληθ.,

m Ps. 134. 2. Isa. 1. 15. Mal. 1. 11. John 4. 21.
n Titus 2. 3. 1 Pet. 3. 3.
o Gen. 3. 16. 1 Cor. 11. 34. Eph. 5. 22.
p Gen. 1. 27. & 2. 18, 22. 1 Cor. 11. 8, 9.

δομαι!) διδάσκαλος ἐθνῶν ἐν πίστει καὶ ἀληθείᾳ. [m] Βούλομαι οὖν 8
προσεύχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ, ἐπαίροντας ὁσίους χεῖρας
χωρὶς ὀργῆς καὶ διαλογισμοῦ. [n] Ὡσαύτως καὶ τὰς γυναῖκας ἐν κατα- 9
στολῇ κοσμίῳ μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτάς, μὴ ἐν
πλέγμασιν, ἢ χρυσῷ, ἢ μαργαρίταις, ἢ ἱματισμῷ πολυτελεῖ· ἀλλ', ὃ 10
πρέπει γυναιξὶν ἐπαγγελομέναις θεοσέβειαν, δι' ἔργων ἀγαθῶν. [o] Γυνὴ 11
ἐν ἡσυχίᾳ μανθανέτω ἐν πάσῃ ὑποταγῇ· γυναικὶ δὲ διδάσκειν οὐκ 12
ἐπιτρέπω, οὐδὲ αὐθεντεῖν ἀνδρὸς, ἀλλ' εἶναι ἐν ἡσυχίᾳ. [p] Ἀδὰμ γὰρ 13

i. e. "in the faith [of Christ] and the truth [of the Gospel.]"

8. The οὖν is resumptive, and refers to the direction at v. 1. Τοὺς ἄνδρας may be rendered "the men," as having opposed to it just after τὰς γυναῖκας. Ἐν παντὶ τόπῳ seems to mean, "in every or any place [appropriated to public prayer]." Perhaps with allusion to the superstitious attachment to certain places (as Jerusalem) supposed to be more than ordinarily holy, which the Judaizers fostered. Ἐπαίροντας χεῖρας refers to the *action* usually adopted in fervent prayer. So Ps. cxli. 2. ἔπαρσις τῶν χειρῶν. Indeed similar ones occur in the best Classical writers. The use with an *epithet* is very rare; though I have in Rec. Syn. adduced one example from Philo, where the καθαρὰς there answers to the ὁσίους here; which means "unpolluted *by vice*," in allusion to the *carefully washed*, though morally unclean hands of the Jews and Judaizers. The ὀργῆς καὶ διαλογισμοῦ may best be understood of *animosity, disputing*, and *altercation*. See the Pesch. Syr. and Vulg., Bens., Newc., and Heinr. The common interpretation, "doubting," yields, indeed, a not unsuitable sense, but is liable to objection. The *full* sense seems to be, "debating about matters of doubtful disputation and scruple."

9. ὡσαύτως καὶ τὰς γυναῖκας, &c.] Here almost all modern Expositors take the sense to be, "And in like manner I wish the women to adorn themselves," &c. But thus there is no *correspondence*, such as is suggested by the ὡσαύτως. Now, as it is likely that the Apostle would address something to the *women*, as well as the men, on the subject of prayer, I agree with the ancient and a few eminent modern Expositors (as Grot.), that we must repeat not only βούλομαι, from the preceding, but also προσεύχεσθαι. Grotius, indeed, repeats the *whole* sentence. But that is harsh and unnecessary; for ὡσαύτως may be taken to mean ἐν παντὶ τόπῳ — διαλογισμοῦ. There seems to be here, as often, a blending of two sentences into one; and thus a καὶ is to be repeated with κοσμεῖν. So at ὡσαύτως in Luke xiii. 3. and 1 Cor. xi. 25. ἔλαβεν must be repeated from the preceding; and in 1 Tim. iii. 8, 11. v. 25. Tit. ii. 3, 6. δεῖ εἶναι is to be repeated from the preceding. In the present passage, however, the Apostle blends the two sentences, as meaning to say, "I wish them to attend such prayers in modest apparel." Thus adverting to *two* points in which *both* respectively would be too apt to err; the former from a spirit of contention, the latter from vanity and fondness for exterior adornment.

In μετὰ αἰδοῦς, &c. the Apostle here further developes his meaning; q. d. "And let this adornment be rather with *modesty* than with art," where the αἰδ. καὶ σωφρ. correspond to what Pericles in Thucyd. ii. 45. calls "the virtue of their sex, and its greatest glory;" and who carries the ἐν ἡσυχίᾳ εἶναι even further than St. Paul, by saying that it ought to be their greatest praise "to be as little as possible the theme of conversation among the other sex, whether for praise or censure." It may be observed that the μὴ, in this kind of converse construction, stands for οὐκ — ἀλλὰ, *non tam — quam;* as in a kindred passage of 1 Pet. iii. 3, where see Note, as also my Note on Thucyd. i. 6. The πλέγματα of St. Paul corresponds to the ἐμπλοκὴ τριχῶν of St. Peter and the κρώβυλον of Thucydides; both meaning a *topping of braided hair*. By the χρυσῷ are denoted the golden head-bands, bracelets, armlets, anklets, ear-rings; and by the μαργαρίταις, ornaments for various parts of the body, made of precious stones. So *aureum* in Latin is used for ornaments of gold; as Virg. Æn. iv. 138. Crines noduntur in *aurum*. Revel. xvii. 4. καὶ ἡ γυνὴ ἦν κεχρυσωμένη χρυσίῳ καὶ λίθῳ τιμίῳ, καὶ μαργαρίταις. In illustration of the sentiment, Wets. cites Xenoph. Mem. 2. τὸ σῶμα τῇ καθαρότητι κεκοσμημένην, τὰ δὲ ὄμματα αἰδοῖ, τὸ δὲ σχῆμα σωφροσύνῃ. To which I would add Philostr. Heroic. C. 13. ἐκομᾷ τε ἀνεπαχθῶς· οὐ γὰρ ἤσκει τὴν κόμην, οὐδὲ ὑπέκειτο αὐτῇ, ἀλλὰ μόνην τὴν ἀρετὴν ἐποιεῖτο κόσμημα.

10. ἐπαγγ. This use of the word, by which it denotes "the following a course" of life, or, adopting a set of opinions, is found also in the best Classical writers. Θεοσ. denotes the worship of God, and, as is *implied*, in its purest form. Thus it had been used of Judaism, but was now transferred to Christianity.

11. γυνὴ ἐν ἡσ. μανθ., &c.] The best Expositors are agreed that this injunction relates, like the foregoing, to public worship: and that in the next verse the Apostle intends to make his meaning the clearer. Women are enjoined, at divine worship, to keep that silence which is suitable to subjection: they are not only not to pray, but not to instruct; they are to *learn*, and not to *teach*, nor in any way assume authority over the other sex, but to be quiet. Thus the injunction is exactly the same as that at 1 Cor. xiv. 34. Αὐθεντεῖν signifies properly "to slay with one's own hand;" 2. to do any thing (as we vulgarly say) *of one's own head*, or take the law into one's own hand, αὐτοδικεῖν. Hence it comes to mean ἐξουσιάζειν. At εἶναι ἐν ἡσυχίᾳ, supply κελεύω, from the preceding words οὐκ ἐπιτρέπω. See Note on iv. 3. Ἡσυχ. here cannot, as Rosen. imagines, denote the not discharging a public office (for the women occupied the *Diaconal* office), but that *peaceable acquiescence* (the ἡσυχίον πνεύματος of 1 Pet. iii. 4.), which is the very opposite to a spirit of turbulence or disorder.

13, 14. Here are adduced two principal *reasons* for the foregoing injunction, showing why the female sex is in subjection to the male. As to the first, it is generally supposed to be founded

14 πρῶτος ἐπλάσθη, εἶτα Εὔα. [q] καὶ Ἀδὰμ οὐκ ἠπατήθη· ἡ δὲ γυνὴ [q Gen. 3. 6. 2 Cor. 11. 3.]
15 ἀπατηθεῖσα ἐν παραβάσει γέγονε. Σωθήσεται δὲ διὰ τῆς τεκνογονίας,
ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἁγιασμῷ, μετὰ σωφροσύνης.
1 III. [r] ΠΙΣΤΟΣ ὁ λόγος· εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου [r Acts 20. 28. Phil. 1. 1.]
2 ἐπιθυμεῖ. [s] Δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίληπτον εἶναι, μιᾶς γυναικὸς [s Titus 1. 6.]

on the Jewish notion, by which (as we find from the Rabbins) *priority of creation* was always thought to carry with it *precedence*. There is, however no necessity to resort to that principle. We may regard the words as briefly *intimating* an argument, which is more plainly expressed in a kindred passage of 1 Cor. xi. 8, 9. Οὐ γάρ ἐστιν ἀνὴρ ἐκ γυναικὸς, ἀλλὰ γυνὴ ἐκ ἀνδρός· καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἄνδρα, which passage is the best comment on the present. Her being created as an helpmeet to man, *implies* an inferiority to, and dependence on man. The ἐπλάσθη here is equivalent to the ἐκτίσθη there, and has reference to Gen. ii. 7. ἔπλασεν ὁ Θεὸς τὸν ἄνθρ. χοῦν ἀπὸ τῆς γῆς.

With respect to the *second* argument, Ἀδὰμ οὐκ ἠπατ., here the ancient and most modern Expositors repeat, from the preceding, πρῶτος. This, however, is not a little harsh. The Apostle merely means to say, that the fault of being deceived rested on the woman. The full sense being, "It was not Adam that was deceived [by the serpent], but the *woman;* who, being so deceived, was especially in fault." Hence it follows, that she, from that original imbecility and persuasibility, was very properly subjected to the man, and thus must not usurp authority over him. The phrase ἐν παραβ. εἶναι corresponds to the Latin *in culpâ esse.*

15. σωθήσεται δὲ — σωφροσύνης.] This passage has occasioned great perplexity to Expositors; and all the interpretations proposed are more or less objectionable. The difficulty centres in τεκνογ., and Commentators have attempted to remove it by assigning to the term some peculiar sense, — as *education*, or *offspring;* the διὰ being taken for σὺν. But thus the latter part of the sentence will not correspond (as it is evidently intended to do) to the former. And, indeed, *both* those significations are destitute of any authority, and yield a forced and frigid sense. To take the expression, with others, as meant of the *bearing the promised Redeemer*, would suppose such an *ænigmatical* mode of speaking on a plain subject, as it is very improbable the Apostle should adopt. Lastly, the difficulty has been attempted to be removed by changing the sense of σωθ., which many eminent Commentators think may here denote only *temporal deliverance*. So Abp. Newc. renders, "Notwithstanding, she shall be preserved in child-bearing, if they continue," &c. This, however, lies open to the fatal objection, — that the deliverance has not been observed to be *confined* to Christian and pious women; and that the context requires σωθ. to be taken of *salvation*. In short, the true sense is, I have no doubt, as follows: "The sex, however, which was the means of bringing such ruin on the human race, will not be excluded from salvation, or admitted to it on worse terms; but it will be extended to them, in consideration of their child-bearing. They will, I say, be *saved*, as a *sex*, and all the *individuals* of it, if they embrace and continue in the Christian faith, and practise those duties of loving obedience, holiness, and modesty, which it enjoins." The διὰ means "on account of," in consideration of, as in Rom. iv. 43. οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραὰμ, ἀλλὰ (διὰ) δικαιοσύνης πίστεως. Nor ought it to be an objection, that thus those who die virgins (which, however, very few do in the East), or bear no children, would be excluded from salvation; since what is here said only refers to the *sex at large*, not to any *individual* of it. The meaning is, that by their child-bearing (for that is the force of the Article) the *evil* done by the sex (for which, too, it is punished by the *pains* and *perils* of child-bearing brought on by the curse) is regarded as balanced by a correspondent *benefit;* and thus it will be admitted to salvation with the other sex, on the same conditions, of faith, &c. As γυνὴ is taken generically, the transition from the singular to the plural has nothing objectionable, and seems to have been resorted to for the sake of more pointed *application*.

III. The Apostle now proceeds to the cognate subject, of the *qualifications* of those who are to *preside* in the above assemblies for prayer, or are to discharge other and *œconomical* functions connected therewith.

1. πιστὸς ὁ λόγος.] Many Commentators, ancient and modern, thinking that the subsequent affirmation would scarcely require so solemn an introduction, refer these words to the preceding assurance in σωθήσεται, &c. But though the formula is used of what *goes before*, at iv. 9., yet it has just been used of *what follows*. And certainly the *character* of the formula is far more suitable thereto. Besides, it is not *solemnity*, but *seriousness* that characterizes it; q. d. "It has been said, and is a true saying, and highly worthy of notice, that," &c. I have fully shown, in the Notes on Acts xi. 30. xx. 17. Phil. i. 1., that originally the terms ἐπισκ. and πρεσβ. denoted the same offices of the Church: and I pointed out also *how* the office of Bishop (in the sense in which we now use the word) was introduced. It is not clear whether St. Paul *here* means to denote ministers of the *second*, or of the *first* rank of the ministerial offices; but probably the *former* is intended. "The question, however, is (as Mr. Holden observes) immaterial, since the qualifications for both the superior offices in the ministry must have been much the same." By calling it καλὸν ἔργον, an honourable *work*, the Apostle means to suggest that its *weighty duties* are to be considered rather than the honour, much less the emolument of it.

2. Ἀνεπίληπτος is properly an *agonistical* term, signifying, "one who gives his adversary no *hold* upon him;" but it is often (as here) applied metaphorically, to one who gives others no cause to justly accuse him. So Thucyd. v. 17. τοῖς ἐχθροῖς ἀνεπ. εἶναι. Of the words μιᾶς γυναικὸς ἄνδρα the sense has been disputed. That the Apostle forbids *polygamy*, cannot be doubted; but the only question is, whether he means to forbid more than one wife *at a time*, or more than one wife *at all:* q. d. "the candidate shall not have

t 2 Tim. 2. 24. ἄνδρα, νηφάλιον, σώφρονα, κόσμιον, φιλόξενον, διδακτικόν· [t] μὴ πάρ- 3
οινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ· ἀλλ' ἐπιεικῆ, ἄμαχον, ἀφιλάργυρον· 4
τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ μετὰ πάσης
σεμνότητος· (εἰ δέ τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδε, πῶς ἐκκλη- 5
σίας Θεοῦ ἐπιμελήσεται;) μὴ νεόφυτον, ἵνα μὴ τυφωθεὶς εἰς κρίμα 6
u 1 Cor. 5. 12. ἐμπέσῃ τοῦ διαβόλου. [u] Δεῖ δὲ αὐτὸν καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ 7
τῶν ἔξωθεν· ἵνα μὴ εἰς ὀνειδισμὸν ἐμπέσῃ καὶ παγίδα τοῦ διαβόλου.
x Acts 6. 3. [x] Διακόνους ὡσαύτως σεμνοὺς, μὴ διλόγους, μὴ οἴνῳ πολλῷ προσέχον- 8

married a second wife." *Authority* seems most in favour of the *former* interpretation; but, as in a kindred passage of v. 9., where it is required of a *widow*, in order to be put on the list for support by the Church, to have been ἑνὸς ἀνδρὸς γυνὴ, where the expression can only mean, to have one husband, and as it seems (as Chrys. observes) to have been the chief intent of the Apostle κωλύειν τὴν ἀμετρίαν, it may be supposed that he forbids second marriage in a *Bishop*, lest, in an age when divorce was so prevalent, Ministers might be induced to seek divorce, and thus subject themselves to scandal, as if actuated by improper motives.

Instead of νηφάλιον (the reading of many of the best MSS. and all the early Edd.), νηφάλεον was introduced by Beza, but without sufficient reason; and the former has been rightly restored by Wets., Griesb., Matth., Tittm., and Vat. Render "vigilant," or circumspect; a sense occurring in the later writers. So the Peschito Syriac "mente sit vigilanti." Σώφρ. Render "soberminded," or κόσμ., "orderly," "decorous," σεμνοπρεπῆ, as Theophyl. explains. Indeed the three terms form a *class* of cognate virtues. No wonder that the Apostle should require so much from *Christian* ministers, since as much was expected of the heathen priests. So in Æschyl. Theb. 606. Amphiaraus is described as being a model for priests, thus: Οὗτος δ' ὁ μάντις σώφρων, δίκαιος, ἀγαθὸς, εὐσεβὴς ἀνὴρ, μέγας προφήτης. On φιλόξενον, *hospitable*, see Rom. xii. 13. and compare Heb. xiii. 2. Διδακτ., "fit to teach;" as possessing the knowledge and faculty necessary (see Tit. i. 7.)

3. μὴ πάροινον.] Some Expositors, ancient and modern, take this to be equivalent to ὑβριστὴν or αὐθάδη; which is, indeed, much countenanced by the three *vices* in this clause standing opposed to the three *virtues* in the next. But the expression μὴ οἴνῳ προσέχοντας, said of the Deacons at v. 8., requires the physical sense to be here at least *included*: and, according to every principle of correct exegesis, it must stand *first*. Πλήκτην is commonly rendered "striker." But, as the expression is opposed to ἄμαχον in the next clause, it is better explained, with the most eminent Commentators, ancient and modern, *quarrelsome, litigious*. Or it may denote, as Theod. and other ancients interpret, "*vehement, impetuous*, and *bitter* in censuring," the ἐμπλήκτως ὀξὺς of Thucyd. iii. 82. Of this metaphorical sense, rare in the Classical writers, I find an example in Dicæarchus, p. 15., θρασεῖς δὲ καὶ ὑβρισταὶ, καὶ ὑπερήφανοι πλῆκταί τε, &c. And Pollux vi. 129. reckons among the disturbers of the state τοὺς πλήκτας.

Μὴ αἰσχροκερδῆ is in many MSS., Versions, and Fathers not found; and is rejected by several Critics, and cancelled by Griesb. The words *may* be an interpolation from Tit. i.; for as to the argument of Wets., that to three *vices* are opposed in the following clause three *virtues*, that weapon cuts *two ways*; for it may be urged that the words were *introduced* to *complete* the sense, and *cause* the very correspondence in question. And certainly the style of St. Paul, like that of Thucydides, is characterized by *variety*, and does not affect the trim exactness of Isocrates. With respect to the word itself, it is used by the best writers to denote one who will gain money by methods, which though not dishonest, yet are base. See the admirable sketch of Theophrastus of αἰσχροκέρδεια.

4. καλῶς προϊστ.] "well or creditably regulating"; Of the citations in Wets. the most apt is Diog. Laert. i. 70. τῆς αὐτοῦ οἰκίας καλῶς προστατεῖν. To which I add Dionys. Hal. i. p. 178. ἐμέμφετο δὲ τοὺς κακῶς προϊσταμένους τῶν ἰδίων. The words μετὰ πάσης σεμν. are to be construed with τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, denoting the demeanour to be adopted. And the τέκνα ἔχοντα ἐν ὑποταγῇ adverts to the case wherein the καλῶς προϊστ. is most requisite.

5. εἰ δέ τις — ἐπιμελήσεται;] This seems founded on a sort of proverb, that he who cannot manage his private affairs, is not fit to be entrusted with those of the public.

6. μὴ νεόφυτον.] "Not a new convert," by a metaphor like that in 1 Cor. iii. 6. ἐγὼ ἐφύτευσα. There is also implied a notion of the *rawness*, and imperfect acquaintance with the doctrines of Christianity, likely to be found in such: which seems referred to in the τυφωθεὶς just after; since imperfect knowledge generates *conceit*. See vi. 9. The words εἰς κρίμα ἐμπέσῃ τοῦ διαβόλου are by most Expositors, ancient and modern, understood of falling into the same condemnation and punishment which the Devil fell into, through pride: which is supported by the authority of the Pesch. Syr. Several eminent Expositors, however, from Luther and Erasm. downwards, take τοῦ διαβ. to mean the *calumniator* or slanderous enemy of the Gospel; the noun being, they say, used generically, of those who seek an occasion to calumniate the Christians. But the former interpretation is greatly preferable.

7. μαρτυρίαν.] This may be best rendered *reputation*, or character. By παγίδα τοῦ διαβόλου some modern Expositors understand "the snares of the calumniators." That sense, however, is frigid. Τοῦ διαβ. is best taken, with the most eminent Interpreters, from the Pesch. Syr. downwards, to mean the "*Devil*." Παγ. *may* denote, in a *generic* sense, the various snares which, as we learn from Scripture, the Tempter is ever laying to entrap our virtue. But probably one temptation may here be particularly meant, namely (as Theophyl. and Doddr. think), that of *not being scandalized for nothing*.

8—10. The qualifications for *Deacons* are

9 τας, μὴ αἰσχροκερδεῖς, [y] ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ [y] Supra I. 19.
10 συνειδήσει. καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἶτα διακονείτωσαν,
11 ἀνέγκλητοι ὄντες. Γυναῖκας ὡσαύτως σεμνὰς, μὴ διαβόλους, νηφαλίους,
12 πιστὰς ἐν πᾶσι. διάκονοι ἔστωσαν μιᾶς γυναικὸς ἄνδρες, τέκνων καλῶς
13 προϊστάμενοι καὶ τῶν ἰδίων οἴκων. [z] οἱ γὰρ καλῶς διακονήσαντες, [z] Matt. 25. 21.
βαθμὸν ἑαυτοῖς καλὸν περιποιοῦνται, καὶ πολλὴν παῤῥησίαν ἐν πίστει
14 τῇ ἐν Χριστῷ Ἰησοῦ. Ταῦτά σοι γράφω, ἐλπίζων ἐλθεῖν πρός σε τά-
15 χιον· ἐὰν δὲ βραδύνω, ἵνα εἰδῇς πῶς δεῖ ἐν οἴκῳ Θεοῦ ἀναστρέφεσθαι,

comparatively few, such being omitted as have reference to government, or teaching. Διλόγους, "double-tongued," or double dealers, deceitfully saying one thing to one party, and another thing to another; one thing to the minister, and another to the people.

9. ἔχοντας — συνειδήσει.] These words are variously interpreted. The meaning seems simply to be, "holding the doctrines of the faith sincerely and conscientiously." So i. 19. ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν. On μυστ. τῆς πίστεως in this sense, see Eph. i. 9. vi. 19. Col. iv. 3. and compare 1 Cor. ii. 7.

10. καὶ οὗτοι] "those too," viz. as well as the Presbyters; for, it seems, examination as to character and qualifications was to precede election.

11. γυναῖκας.] Most modern Commentators understand "the Deacons' wives;" but the ancient ones, and Prof. Dobree, interpret "Deaconesses," to whom certainly the *qualifications* mentioned are more suitable than to the former; and the voice of antiquity ought not lightly to be rejected. However, it is probable that the same persons might sometimes be *both*.

12. See supra vv. 2, 4.

13. βαθμὸν καλὸν περιπ.] Literally, "obtain an honourable post or step," i. e. a higher degree, viz. of Presbyter, or Bishop. Πολλὴν παῤῥ. Supply περιπ. The sense seems to be, "they obtain the privilege of speaking with freedom (i. e. beyond that of private Christians) on matters concerning the faith."

15. ἐὰν δὲ βραδύνω, ἵνα εἰδῇς.] The best mode of removing the difficulty here seems to be, to repeat ταῦτα γράφω from the preceding verse; q. d. "[And I write these things unto thee, not as if I should never come again], but that if I should be delayed, thou," &c.

The next words, στῦλος καὶ ἑδρ. τῆς ἀληθ. have been variously interpreted. See Poole's Synop., Wolf's Curæ, and especially Deyling's Obss. Sacr. vol. i. Diss. lxvi. and Weber's Diss. in the Critici Sacri. The question is not so much what is the *sense*, as what is the *scope* of the words; and whether they should be taken with the *preceding*, or the *following*. Some ancient and several modern Expositors, (as Chillingworth, Gataker, Maius, Zorn,) and many *recent* Interpreters refer them to what *follows*. This method, however, lies open to insuperable objections, as stated by Poole, Benson, and Scott. And thus, too, I apprehend, the sentiment is overloaded with words, has in its air something frigid and jejune, —and what is more, involves an *anticlimax* nowhere found in *Scripture*, and very rarely in any writer of credit. The natural connection of the words is, doubtless, with what *precedes:* yet certainly not, as some imagine, with εἰδῇς, as if the reference were to *Timothy;* for that would be an utter violation of the construction, and involve somewhat of incongruity; for, though Timothy might be a *pillar* of the truth, yet not a *foundation* thereof. In short, the words cannot well be united with any part of the preceding context, except with ἥτις ἐστὶν — ζῶντος, which is their natural connection, and which would probably have been more generally received than it has among Protestant Expositors, had they not wished to rescue the passage from *Romish* perversion. But surely such forced expositions, devised merely to evade the arguments or claims of opponents, are unworthy of a cause which needs not the aid of disingenuous arts to uphold it. Here there can be no doubt but that the true reference is to ἥτις ἐστὶν ἐκκλησία, as was maintained by almost all the ancient Expositors, and many eminent modern Protestant Commentators, as Grot., Bp. Hall, Calvin, Hamm., Gothofred, Weber, Schmid, Deyling, Wolf, Whitby, Mackn., and Bp. Van Mildert, who understand it of the Church Universal, administered under an external visible form of government, — and which, by maintaining the Revelation of God and his religion, upholds it as a foundation does a building, or as pillars support an edifice. So Grotius: "Veritatem hic comparat operi supero; Ecclesiam, maximè universalem, sed et eas partes quæ universali adhærent, columnæ et basi." That such is the meaning, is plain from the context: the design of the Apostle being evidently this, to give weight to his preceding instructions, as to the regulation of the Church at Ephesus, by suggesting the important *purpose* for which the Church Universal was instituted. The above interpretation is, I believe, liable to no well-founded objection: and, indeed, any other mode of explanation is, both philologically and otherwise, quite untenable. It may, indeed, be asked, that if such be the meaning, why was it not expressed more exactly and intelligibly? I answer, that the Apostle could not *express* ἥτις ἐστὶ before στῦλος, &c., because that would have involved a tautology of the very worst kind possible, and of which there is no example to be found in any good ancient writer. And it was not *necessary* so to do, since the *apposition supplies* this subject to the context, and that context furnishes us with ἥτις ἐστὶ, just what is wanted. And that perhaps was one reason why Saint Paul wrote ἥτις ἐστὶν just before, and not ὅστις ἐστὶ, as the grammatical concord with οἶκος requires; though it is not unfrequently deserted; as Gal. iii. 16. καὶ τῷ σπέρματί σου· ὅς (for ὅ) ἐστι Χριστός. The idiom is frequent in the Classical authors, especially Thucydides; though there is generally some reason for the *hypallage*. *Here*, besides the one above suggested, the writer could not well use ὅς, lest it should be referred to Θεοῦ as the *nearest* antecedent, and lead to a confusion of ideas.

ἥτις ἐστὶν ἐκκλησία Θεοῦ ζῶντος, στύλος καὶ ἑδραίωμα τῆς ἀληθείας.

b John 1. 14. Eph. 3. 5, 6. 1 John 1. 2. 1 Pet. 3. 18.

[b] Καὶ ὁμολογουμένως μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστήριον· — Θεὸς 16
ἐφανερώθη ἐν σαρκὶ, ἐδικαιώθη ἐν πνεύματι, ὤφθη ἀγγέλοις, ἐκηρύχθη

Finally, with reference to the *dispute in doctrine* here involved, I would say, that as the Church of *that* age (to which the words were especially meant to apply) might well be said to be στύλος καὶ ἑδραίωμα τῆς ἀληθείας, because founded by the *Apostles*, who were the *Pillars* of the Christian faith; so, if the words be applied, in the present instance, to the Church, they are not to be referred to the Church of *Rome*, or to the Church of *England* or *Scotland*, or any *particular* Church, but to *Christ's Holy Catholic Church* (for which we pray in our Liturgy), consisting of all the *true* Churches of Christ throughout the world; i. e. all such Churches as hold the essential doctrines of the Gospel. So that the passage by no means implies the *infallibility* of any particular Church. On which subject see the able and instructive Essay of Dr. Macknight. That the words are well adapted to express the above sense, is manifest; for στύλος being qualified and explained by ἑδραίωμα, must be put for στύλωμα (on which word see Steph. Thess.); and in ἑδραίωμα there is, I think, an allusion to the *mode* in which vast edifices, like the Temple at Jerusalem, or that of Diana at Ephesus (supposed by some Commentators to be here alluded to in οἶκος), were built; namely, as in several of our cathedrals (such as Canterbury, and *old* St. Paul's) by first laying a foundation with *rows of pillars* penetrating deep under ground, — and then, upon *those*, building the *superstructure*. Accordingly, here, as the CHURCH UNIVERSAL is the ἑδραίωμα, so *each particular Church* may be a *pillar* of that foundation, which upholds the superstructure of Gospel Truth.

16. καὶ ὁμολογουμένως — μυστήριον.] This is closely connected with the preceding, and the sense may be thus expressed. "And, indeed, vast is the importance of the mystery of godliness contained in the long concealed, but now revealed *Truths of the Gospel*, which that Church is to recommend and support; — and of which the *sum* is, that God was manifested in the flesh." There may, indeed, seem an *abruptness*, and a sort of hiatus in the sense between μυστ. and Θεός. But that is not uncommon in the writings of St. Paul, and especially in passages, like the present, of great pathos. See Rom. xi. 33 — 36. In these cases, I have, after eminent Editors, placed a mark denoting the aposiopesis. The term μυστήριον is often used of the doctrines of the Gospel in general; but was here, I conceive, adopted chiefly with reference to that great mystery of "God manifested in the flesh," on which all the others depend, and which Timothy was especially to urge.

It is true that the sense, as above laid down, depends upon the *reading*, which, in the case of Θεὸς, is disputed. Griesb. has for Θεὸς edited ὅς; but without any sufficient reason: for the *external* evidence in favour of it is next to nothing; only *three* MSS. having ὅ, and *one* ὁ; and those all of the *Western* recension, and probably altered from the Vulgate. As to *Versions*, though most of them favour the ὅς, yet they cannot be balanced against nearly the whole of the *MSS*. The Latin Fathers, indeed, support the ὅ; as might be expected from its being the reading followed in the *Vulgate*. But as to the *Greek* Fathers, they are by no means, as Griesb. affirms, in *favour* of the ὅς. For it has been irrefragably proved by Matthæi, Dr. Burton (in his Testim. p. 141. seqq.) and Rinck, that their testimony is *upon the whole* decidedly in favour of Θεός. The false reasonings of Griesb. and Belsham have been fully exposed by Dr. Burton and the British Critic, and Quart. Theol. ii. 297; the former adducing evidence of the way in which the passage was understood by the Ante-Nicene Fathers, in citations from Barnabas, Clem. Alex., Hippolytus, and Dionys. Alex.; to which others are added by Rinck from Ignat. Ep. to the Ephesians, § 19. Θεοῦ ἀνθρωπίνως φανερουμένου. Beng., Matt., and Rinck are decidedly of opinion that the reading ΟΣ arose from ΘΣ; and *not* ΘΣ from ΟΣ. And no wonder; since (as Matthæi has shown) in the uncial MSS. the line in Θ is not unfrequently *omitted* by the scribes; as, for instance, in the next word ἐφανερώθη. Now, in a question of *testimony*, like this, it might be sufficient to prove that *external* evidence is decidedly in favour of Θεός. But we may as confidently refer to the *internal*, since it is not less so. It has been shown by Bp. Bull, Abp. Magee, Dr. Nolan, Dr. Burton, the British Critic, and Rinck, that the ὅς is liable to almost every objection in interpretation, and violates all the rules of construction. It cannot legitimately have any antecedent but Θεοῦ ζῶντος. *That*, however, is rejected by the Socinians, since it *equally* inculcates the doctrine of the DEITY OF CHRIST, which they are resolved, at all events, to exclude. As to the *sense* thus produced, it has been shown by Dr. Nolan, Rinck, and the British Critic to be quite unsuitable. I must not omit to state, that Dr. Pye Smith, in his very valuable "Scripture Testimony," adopts the reading ὅς, which, with Berriman and others, he connects with Θεοῦ ζῶντος, including the intermediate words in a parenthesis. But, with deference to that learned and excellent writer, I must here differ from him in opinion; especially as I am strongly confirmed in my persuasion of the genuineness of Θεὸς by the very elaborate discussion of the evidence, both external and internal, given in an able Tract by Dr. Henderson, entitled "The great Mystery of Godliness incontrovertible, London, 1830," (who decides the question in favour of Θεὸς), and also by the opinion of the writer or writers of the Critique on this work in the Eclectic Review for Nov. 1832.

In short (to use the words of Bp. Pearson on the Creed) "St. Paul unfolding the mystery of godliness, has here delivered six propositions together, and the subject of all and each of them is *God*. And this God, who is the subject of all these propositions, must be understood of *Christ*, because of him each one is true, and all are so of none but him. He was the Word, which was God, and was made flesh; and, consequently, 'God manifested in the flesh.' Upon him the Spirit descended at his baptism, and after his ascension was poured upon his Apostles, ratifying his commission, and confirming the doctrine which they received from him; wherefore he was 'God justified in the Spirit.' His nativity

1 ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήφθη ἐν δόξῃ. IV. [c] Τὸ δὲ
Πνεῦμα ῥητῶς λέγει, ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονται τινὲς τῆς
2 πίστεως, προσέχοντες πνεύμασι πλάνοις καὶ διδασκαλίαις δαιμονίων, ἐν
3 ὑποκρίσει ψευδολόγων, κεκαυτηριασμένων τὴν ἰδίαν συνείδησιν, [d] κωλυ-
όντων γαμεῖν, ἀπέχεσθαι βρωμάτων, ἃ ὁ Θεὸς ἔκτισεν εἰς μετάληψιν
4 μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλήθειαν. [e] Ὅτι
πᾶν κτίσμα Θεοῦ καλὸν, καὶ οὐδὲν ἀπόβλητον, μετὰ εὐχαριστίας λαμ-
5 βανόμενον· ἁγιάζεται γὰρ διὰ λόγου Θεοῦ καὶ ἐντεύξεως. [f] Ταῦτα
6 ὑποτιθέμενος τοῖς ἀδελφοῖς, καλὸς ἔσῃ διάκονος Ἰησοῦ Χριστοῦ, ἐντρε-
φόμενος τοῖς λόγοις τῆς πίστεως, καὶ τῆς καλῆς διδασκαλίας ἧ παρη-

c Matt. 24. 23. 2 Thess. 2. 3. 2 Tim. 3. 1. 2 Pet. 3. 3. Jude 18. 1 John 2. 18.
d Gen. 9. 3. Rom. 14. 6. 1 Cor. 10. 30.
e Gen. 1. 31. Acts 10. 15. Rom. 14. 14, 20. 1 Cor. 10. 25. Tit. 1. 15.
f 2 Tim. 1. 5. & 3. 14, 15.

the angels celebrated; in the discharge of his office they ministered unto him; at his resurrection and ascension they were present, always ready to confess and adore him. He was therefore 'God seen of angels.'" The rest of the propositions *need* no proof or illustration.

IV. 1. τὸ δὲ Πνεῦμα ῥητῶς λέγει.] The connection with the preceding context may be thus traced. "[Of such vast importance, then, are the doctrines involved in the mystery of godliness, and ever to be carefully adhered to, especially] since the Spirit expressly assures us that," &c. By τὸ Πν. some eminent Expositors understand that portion of the Spirit vouchsafed to the Prophets of the O. T.; as, for instance, Dan. xi. 36—39. By most, however, it is referred to the Apostle himself; including, some think, the *other* Apostles also. Be that as it may, the expression seems to imply a *direct* revelation; as Acts viii. 29. x. 19. xi. 12. Revel. ii. 7. ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις. By ὑστ. καιρ. are meant, as in Acts ii. 17. Heb. i. 1. 1 Pet. i. 20, the times of the *last* or *Christian dispensation*. Compare, also, similar expressions in the kindred passages of 2 Tim. iii. 1. James v. 3. 2 Pet. iii. 3. Jude 18. Ἀποστήσονται τ. π., "will fall away from the faith." This has, no doubt, the same reference as the ἀποστασία in a parallel passage at 2 Thess. ii. 3—12, where see Notes. Both these terms chiefly denote apostasy from the *religion*; but sometimes only a *falling away* from the *true faith* of it. Πνεῦμ. πλάνοις (in which we have subst. for adject.) signifies persons who profess to speak by the Spirit, but in reality are impostors. The πλάνοις serves to *determine* the sense of πν., which otherwise would only be, "those professing a divine inspiration;" as 2 Thess. ii. 2. 1 John iv. 1. iii. 6. With respect to διδασκ. δαιμ., it is not agreed whether it means doctrines suggested *by* demons, or "*concerning* demons." The former interpretation is preferable, especially as it may include the sense of *devilish*, i. e. impious. So in James iii. 15. we have σοφία δαιμονιώδης.

2. ἐν ὑποκρ. ψευδ.] The construction here is somewhat perplexed; but as to the *antiptosis* supposed by some, it is utterly inadmissible; as is also the factitious mode of construction proposed by Heinr., who would supply ὄντες, or repeat προσέχοντες. The words depend, I conceive, upon ἀποστήσονται; and the ἐν must (with many eminent Expositors) be taken for διά. Heb. 2. *by* or *through*. By ὑποκρ. is meant a pretence to extraordinary sanctity. In the figurative expression κεκαυτ. τὴν ἰδ. συν., Commentators are not agreed whether the metaphor is taken from the *branding* of persons for crimes, or from the *cauterizing* employed by surgeons with mortified flesh, which is, as such, insensible to all feeling. The *latter* view, which is supported by the authority of Theodoret, is, on account of the adjective ἰδίαν, greatly preferable. Comp. Eph. iv. 19. οἵτινες ἀπηλγηκότες, &c.

3. ἀπέχ. βρωμ.] Here the best Expositors are agreed, that κελευόντων is to be supplied, taken from κωλ. before; comparing 1 Cor. xiv. 34. These two passages being peculiar cases, differing from those many, where, in the latter part of a sentence, a word (generally a verb) is to be supplied from one that occurs in the *former* part of it; or if not the same, some word of cognate sense. Whereas, in these two passages, the word to be supplied is one of the very opposite in signification to what had occurred in the former member of the sentence. Which may perhaps be paralleled with the Classical idiom, by which, in the first clause of a sentence comes a *verbum imperandi* with a negative; and in the second, the *verb* is to be repeated, *without* the *negative*. Now here κωλύω includes within itself *both*; yet, in the second clause, a *verbum imperandi* is to be repeated, as in the former case. On βρωμ. see Note on Acts ii. 44. Μετὰ εὐχ. See Note on Eph. v. 4. Τοῖς π. is for ὑπὸ τῶν πιστῶν.

4. κτίσμα.] This means, "any thing provided by God in the creation." Ἀπόβλ., for ἀποβολῆς ἄξιον. Compare Rom. xiv. 6. 1 Cor. x. 31. There is much light thrown on this part of the Epistle, in a Sermon of Bp. Sanderson's his 5th ad Populum, on this text. He takes κτίσμα here to mean the heaven and the earth, and all things therein.

5. ἁγιάζεται — ἐντεύξ.] These words do not so much give a *reason* for the preceding, as they *limit* the foregoing position, and show that every κτίσμα Θεοῦ may become καλόν· (for that is what is meant by ἁγιάζεται) namely, 'if it be partaken and enjoyed,' διὰ λόγου Θεοῦ καὶ ἐντεύξεως, "in conjunction with, preceded by the use of prayer," &c. See Note on Acts ii. 12. Διὰ λόγου Θεοῦ is well explained by Dr. Benson, who paraphrases: "The word of God, in the Gospel, hath abolished the ceremonial law; and among other things, the distinction between meats clean and unclean."

6. ταῦτα.] This must denote all the instructions that have been before given. Ὑποτίθεσθαι signifies, "to lay any thing before another," as instruction or admonition. Ἐντρεφόμενος, &c., "[thou wilt be] one nourished up in the doctrines of faith." The words following apply what was said *generally*, of a καλὸς διάκονος, to *Timothy*: and the διό refers to the Apostle's own instruction. Ἐντρέφεσθαι and the Latin *innutriri* are often used with Datives denoting instruction.

g Supra 1. 4. infra 6. 20. 2 Tim. 2. 16, 23. Tit. 1. 14. & 3. 9. h Col. 2. 23. infra 6. 6. i Supra 1. 15. j Titus 2. 7, 15. j Pet. 5. 3.

κολούθηκας. [g] Τοὺς δὲ βεβήλους καὶ γραώδεις μύθους παραιτοῦ· 7
γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν. [h] Ἡ γὰρ σωματικὴ γυμνασία πρὸς 8
ὀλίγον ἐστὶν ὠφέλιμος· ἡ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμός ἐστιν,
ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης. [i] Πιστὸς ὁ λόγος 9
καὶ πάσης ἀποδοχῆς ἄξιος. εἰς τοῦτο γὰρ καὶ κοπιῶμεν καὶ ὀνειδιζό- 10
μεθα, ὅτι ἠλπίκαμεν ἐπὶ Θεῷ ζῶντι, ὅς ἐστι σωτὴρ πάντων ἀνθρώπων,
μάλιστα πιστῶν. Παράγγελλε ταῦτα καὶ δίδασκε. [l] Μηδείς σου τῆς 11
νεότητος καταφρονείτω· ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ, ἐν 12

Παρηκολ., literally, "hast followed up, and learnt;" implying *attention* to.

7. βεβήλους — παραιτοῦ.] The mention of διδασκ. reminded the Apostle of a kind of learning to which Jewish youths particularly attended, — namely, that of the Rabbinical traditions and speculations, such as we find in the Talmud; the μῦθοι καὶ γενεαλ. ἀπεράντ. of i. 4. To these the epithets here used are quite applicable: and βεβήλ. may refer to something in them akin to the *Pagan* superstitions. Γραώδεις, silly, absurd; like the Latin *anilis*. So Strabo cited by Wets. calls poetry γραώδη μυθολογίαν. As regards the *sentiment*, I would compare Phil. Jud. 132. C. τῷ δὲ Θεοῦ θεραπευτῇ πρεπωδὲς ἀληθείας περιέχεσθαι, τὴν ἀβεβαίαν μυθοποιΐαν χαίρειν εἰπόντι. Παραιτοῦ signifies, "have nothing to do with;" synonymous with περιΐστασο in Tit. iii. 9.

The next words seem meant to anticipate and answer a plea for the kind of learning just condemned, — namely, that it *exercised the understanding*. The Apostle directs Timothy rather to occupy himself in acquiring a perfect knowledge of the religion he had to teach. See v. 13. Εὐσέβεια is here used as at iii. 16.; though it may also be meant to include exercise in the *practical* part of religion, by studying to lead a holy life.

8, 9. γύμν. σεαυτὸν there is an *agonistical* metaphor, from which the Apostle seems to have taken occasion to show the high importance of this γυμνασία, by contrasting *its* benefits with those resulting from the γυμνασία to which young men so devoted themselves, either by way of preparation for the games, or for honourable display in general: the advantages of the former being only temporary and temporal, those of the latter permanent, and extending to a future life. The argument is the same as in a kindred passage of 1 Cor. ix. 25. ἐκεῖνοι μὲν οὖν, ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ, ἄφθαρτον. The above seems to be the most natural and consistent view of the sense; though many Expositors understand the γυμν. of what we call bodily *exercise*. But that is too limited a sense: and it certainly was not the intent of the Apostle, as Rosemn. imagines, to inculcate the advantages of *mental* over bodily exercise. Still less can he be supposed (with some) to have reference to the *mortifying* of the body practised by certain Jewish and Heathen ascetics. For though there is *something* to countenance that interpretation in the context, there is *more* which *discountenances* it. And indeed such a use of γυμνασία, or even of γυμνάζειν, is destitute of authority. Σωματικὴ is for τοῦ σώματος (as μάχης νομικὴς, Tit. iii. 9.), and alludes to the exercising or training of the body. The term γυμνασία must, however, not only be referred to the laborious *exercises* of the athlete, but to all the *other* parts of what we call *training*, as applied to pugilists, and expressed by the term ἐγκρατεύεσθαι in 1 Cor. ix. 25.

Πρὸς ὀλίγον may be understood both of *degree* and *duration*. Πρὸς πάντα, "in every way." The ἐπαγγελίαν as regards *this* world must be understood of that spiritual "peace which passeth all understanding:" not to say that virtue and temperance preserve the health, and foster habits of industry, which must be productive of many temporal blessings. See Benson, Newc., and Scott. On this latter clause see two admirable Discourses by Dr. Barrow from this text, vol. i. p. 13. seqq. and 27. seqq.

9. ὁ λόγος] i. e., as the best Expositors are agreed, the above, namely, ἡ εὐσέβεια πρὸς πάντα ὠφέλιμος. The γὰρ in the next verse refers to the ἐπαγγελίαν ἔχ. at v. 8.

10. εἰς τοῦτο] scil. τὸ ἔχειν ἐπαγγ., &c. Κοπιῶμεν — ὀνειδ. The full sense is, "we undergo the toils [we do in spreading the Gospel] and the reproaches and persecutions we have to bear from its enemies" (compare 2 Tim. vi. 5. xi. 23 27. 2 Thess. iii. 3.), "because our hope and trust is in the promises of God."

— ἐστι σωτὴρ πάντων.] Many eminent Commentators, anxious to support the doctrine of Universal Redemption, explain, "would have all men to be saved." But that sense cannot be extracted from the words. And though it may seem countenanced by what follows, and the same expression supra ii. 3, 4., yet see Note there. The full sense seems to be, "who is the temporal Preserver of all men, as well as the Saviour of mankind in general, whether Jews or Gentiles;" i. e. holds out salvation to all of every nation who seek it in faith. See Whitby and Scott.

12. μηδεὶς — καταφρ.] From the connexion of this with the next clause, by means of ἀλλὰ, it is clear that the meaning is, "Let no one have reason to despise thy youth," i. e. despise thee on account of thy youth; as appears from a similar idiom common in the Classical writers. The Apostle then enjoins him to be an *example*, and adds *how*, first generally, — ἐν λόγῳ, ἐν ἀναστροφῇ, in words and actions, conversation and conduct; then *specially*; where ἀγάπῃ must be taken of love both to God and man, the ἀγάπη ἀνυπόκριτος of a similar passage in 2 Cor. vi. 6. Πίστις must here have reverence to the outward profession rather than the internal sentiment. With respect to ἐν πνεύματι, it may seem not in place, in a detail of *outward* qualities which shall be an example to *others*. Hence the ancient Critics (as we find from the *omission* of the words in a few MSS. and Versions) *cancelled* the words. In this they have been followed by Griesb. and others; but without any sufficient cause: since for the *insertion* of them no reason can be imagined; while for the *omission* a very strong

13 ἀναστροφῇ· ἐν ἀγάπῃ, ἐν πνεύματι, ἐν πίστει, ἐν ἁγνείᾳ. Ἕως ἔρχομαι
14 πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ. [m] Μὴ ἀμέλει τοῦ
ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν
15 τοῦ πρεσβυτερίου. Ταῦτα μελέτα, ἐν τούτοις ἴσθι· ἵνα σοῦ ἡ προ-
16 κοπὴ φανερὰ ᾖ ἐν πᾶσιν. Ἔπεχε σεαυτῷ, καὶ τῇ διδασκαλίᾳ· ἐπίμενε
αὐτοῖς. τοῦτο γὰρ ποιῶν, καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς
σου.

1 V. [n] ΠΡΕΣΒΥΤΕΡΩι μὴ ἐπιπλήξῃς, ἀλλὰ παρακάλει ὡς πατέρα· [n] Lev. 19. 32.
2 νεωτέρους, ὡς ἀδελφούς· πρεσβυτέρας, ὡς μητέρας· νεωτέρας, ὡς ἀδελ-
3 φάς, ἐν πάσῃ ἁγνείᾳ. Χήρας τίμα τὰς ὄντως χήρας. [o] Εἰ δέ τις χήρα

m Acts 6. 6. & 8. 17. & 13. 3. & 19. 6. supra 1. 18. infra 5. 22. 2 Tim. 1. 6.

o Matt. 15. 4. Mark 7. 10, &c. Eph. 6. 1, 2.

one may be assigned; — namely, that πνεύμ. was commonly understood of the *Holy* Spirit; a sense which they rightly judged could have no place here. Or perhaps the eye of the scribe passed from the first to the second ἐν, and thus πνεύματι was omitted. At all events, the words must be retained; and are best explained, with Theophyl. and some eminent *modern* Expositors, "in a spiritual disposition, character," &c. Of course, in this and most other cases where this signification has place (see Bp. Middl. Diss. on the word πνεῦμα, § 6. at Matt. i. 18.), the *effects* of the influence of the Holy Spirit are to be understood.

13. πρόσεχε τῇ ἀναγ.] This is not to be understood, as it usually is, only of the reading of the *Old Testament;* but includes all such other reading or study, as would enable Timothy to better understand the Scriptures, and consequently fit him for the more effective exercise of his ministry among enlightened heathens. On the utility, if not necessity, of profane literature to Christian ministers, we have the testimony of all the most eminent Fathers, and distinguished Theologians of every age. See the passages adduced in Recens. Synop., of which one must here suffice. Thus *Chrysostom* (who everywhere enjoins severe study, of which he gave the *example*) says: Τῶν πάντων κακῶν αἴτιον μὴ ἀναγινώσκειν βιβλία, ψυχῆς φάρμακα. In writing which passage it is probable that the erudite Father had in mind the saying of Athenæus L. iv. p. 159. ἀπαίδευτοί ἐστε, οὐκ ἀναγινώσκοντες βιβλία, ἃ μόνα παιδεύει τοὺς ἐπιθυμοῦντας τῶν καλῶν.

14. τοῦ ἐν σοὶ χαρ.] Notwithstanding that this must chiefly allude to the Spiritual *Gifts* which Timothy had received, it may include the ordinary *graces* of the Spirit, by which his endowments in learning would be sanctified. These were given διὰ προφ., i. e. according to prophecy; of which the passage at i. 18. is the best comment. The words μετὰ ἐπιθ. τ. χειρῶν τ. πρεσβ. are not at variance with what is said in a kindred passage at 2 Tim. i. 6. διὰ τῆς ἐπιθ. τ. χειρῶν μου since the μετὰ here only denotes *concurrence* in the thing. *How far* that extended, we are not informed; nor is it necessary for us to know.

15. ταῦτα μελέτα.] The sense is, "Exercise thyself in these things, make them thy perpetual care and study." So the words are explained by Prof. Scholef., who compares Thucyd. i. 142. (as said of the long training and practice, by which the Athenians had attained their naval preëminence) μελετῶντες αὐτὸ εὐθὺς ἀπὸ τῶν Μηδικῶν. The Apostle, I apprehend, had still in mind the above agonistical metaphor; since the term μελ. is (as Benson observes) used of all *preparatory exercises*, whether of mind or body. In ἐν τούτ. ἴσθι there is the same idiom as in the Horatian "totus in illis."

V. 1. πρεσβ.] The best Expositors are agreed that this does not mean a presbyter, but an elderly person, as being opposed to the νεωτέρους and νεωτέρας just after. Ἐπιπλήξῃς denotes sharp rebuke and objurgation, with a reference to the *verbera linguæ*. Ὡς πατέρα, "as you would a father." Such was, indeed, in theory at least, the custom of antiquity. And Diog. Laert. in his life of Plato, ascribes a similar sentiment to that Philosopher. Παρακάλει, "intreat them [to act more circumspectly]."

3. τίμα.] The best Expositors, ancient and modern, are agreed that the sense is, "support," or honourably provide for, as at v. 17. Matt. xv. 4—6. See Notes on Mark vii. 9—13. Compare Acts xxviii. 10.

— τὰς ὄντως χ.] i. e. those who are really widows, in the proper sense of the word, and adverted to at v. 5., namely, destitute. See note supra iv. 25. From what the Fathers and Greek Commentators tell us, it appears that these persons were *maintained* from the funds of the Church. And from what follows it is clear that they filled an *office;* the name χήραι being as much one of office as ἐπίσκοπος, or πρεσβύτερος, or διάκονος. On its exact duties, however, Expositors are not agreed. That the persons who held it instructed the younger females in the principles of the Christian faith, is pretty certain; but whether they were, as some say, the *same as the Deaconesses*, is yet a disputed point. It should seem that they were *not necessarily* the same; but that having once been such, during the life of their husbands, they were not removed from that office. Otherwise it should seem, their duties were different from those of the deaconesses; and if we were to call them by such a name as would designate their chief duties, we might call them *Female Catechists*. That these differed from the deaconesses, is certain from the positive testimony of Epiphanius. Yet they might occasionally *assist* them in their duty of visiting the sick. Be that as it may, the existence of such an order as the χήραι requires no very strong testimony from Ecclesiastical History; since, from the extremely retired life of the women in Greece and other parts of the East, and their almost total separation from the other sex, they would much *need* the assistance of such persons; who might either convert them to the Christian faith, or farther instruct them in its doctrines and duties.

τέκνα ἢ ἔκγονα ἔχει, μανθανέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν, 4
καὶ ἀμοιβὰς ἀποδιδόναι τοῖς προγόνοις· τοῦτο γάρ ἐστι καλὸν καὶ
p Luke 2. 36. & 18. 1. ἀποδεκτὸν ἐνώπιον τοῦ Θεοῦ. [p] Ἡ δὲ ὄντως χήρα καὶ μεμονωμένη 5
ἤλπικεν ἐπὶ τὸν Θεὸν, καὶ προσμένει ταῖς δεήσεσι καὶ ταῖς προσευχαῖς
νυκτὸς καὶ ἡμέρας· ἡ δὲ σπαταλῶσα, ζῶσα τέθνηκε. Καὶ ταῦτα 6
q Gal. 6. 10. παράγγελλε, ἵνα ἀνεπίληπτοι ὦσιν. [q] Εἰ δέ τις τῶν ἰδίων καὶ μάλιστα 7
τῶν οἰκείων οὐ προνοεῖ, τὴν πίστιν ἤρνηται, καὶ ἔστιν ἀπίστου χείρων. 8
Χήρα καταλεγέσθω μὴ ἔλαττον ἐτῶν ἑξήκοντα, γεγονυῖα ἑνὸς ἀνδρὸς γυνὴ, 9
r Gen. 18. 4. & 19. 2. Luke 7. 38, 44. 1 Pet. 4. 9. [r] ἐν ἔργοις καλοῖς μαρτυρουμένη· εἰ ἐτεκνοτρόφησεν, εἰ ἐξενοδόχησεν, εἰ 10
ἁγίων πόδας ἔνιψεν, εἰ θλιβομένοις ἐπήρκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπη-
κολούθησε. Νεωτέρας δὲ χήρας παραιτοῦ· ὅταν γὰρ καταστρηνιάσωσι τοῦ 11
Χριστοῦ, γαμεῖν θέλουσιν· ἔχουσαι κρίμα, ὅτι τὴν πρώτην πίστιν ἠθέτη- 12

4. ἔκγονα.] The term denotes any *descendants* further removed than children; as grandchildren, or great-grandchildren. Μαν θ., "let [those children] learn [a lesson proper for them to know]." So Thucyd. i. 34. μαθέτωσαν ὡς, &c., where the force of the idiom was seen by the Schol. Εὐσεβ. τὸν ἴδιον οἶκον, "to show piety (i. e. pious and dutiful care and support) to their own family," meaning, by an idiom common to our own language, their parents or progenitors. So Thucyd. i. 17. ἐς τὸ τὸν ἴδιον οἶκον αὔξειν. This use of εὐσεβεῖν was almost as common in Greek as that of *pius* and *pietas* in the Latin. The expression ἀμοιβὰς ἀποδιδόναι hints that this is no more than repaying a debt due to them for their former care and attention to them.

5. ἤλπικεν ἐπὶ τὸν Θεὸν — ἡμέρας.] These words hint at the *qualifications* required in such persons; namely, a genuine and constantly operative faith; and habits of devotion, both at stated times, and at all needful seasons.

6. ἡ δὲ σπαταλῶσα] "but she who liveth a life of luxury and dissipation." The word is rare; but its sense is plain from the context, and from James v. 5. ἐτρυφήσατε καὶ ἐσπαταλήσατε. The term comes from σπατάλη, the skin. But the metaphor is certainly not (as Schleus. imagines) è cutis *pruritu*, but è cute *bene curatâ*, a common figure to denote luxury. So Hor. Epist. i. 4, 15. Me pinguem et nitidum, *bene curatâ cute*, vises. Τέθνηκε, "is [spiritually] dead," i. e. in sin. See Eph. ii. 1. Similar sentiments are found in the Apocrypha, the Rabbinical writers, and even the Grecian Philosophers.

8. εἰ δέ τις — χείρων.] This depends upon ἀνεπίλ. in the preceding verse; and the δὲ is well rendered by the Pesch. Syr. *enim*. The full sense is, "that so they do not incur censure [from the heathens;] for, indeed, whoever," &c. By τῶν οἰκείων some Commentators understand no more than ἰδίων. The two words are, indeed, in their general use, synonymous; but οἰκ. denotes properly a nearer connection than ἰδίων; the former that of *consanguinity*, the latter that of *affinity*. This use of οἰκεῖος is founded on that of οἶκος supra v. 4. Τὴν πίστιν ἤρν., "he denieth [by his works] that faith [which he professes with his lips]" for *that* teaches him τίμα τὸν πατέρα σου καὶ μητέρα σου. Ἀπίστου χείρων, i. e. "is less observant of the moral and relative duties than an unbeliever;" for the heathens were not often deficient in *this* respect; and indeed the laws strictly required them to maintain their parents.

9. καταλεγέσθω] "be chosen" or "approved," literally, "be put on the list."

— ἑνὸς ἀνδρὸς γυνή.] It is strange that some eminent Expositors should have taken this to denote, or at least *include*, preserving conjugal fidelity. The expression plainly signifies the having had but one husband, being *univira*. So Luke ii. 38. ζήσασα μετὰ ἀνδρὸς, scil. ἑνός.

10. εἰ ἐτεκνοτρόφησε.] It is not necessary here to suppose any unusual sense of εἰ; but it will be sufficient to repeat χήρα καταλεγέσθω. By ἐτεκν. is meant "educated," and, as is implied in the context, virtuously. See Eph. vi. 4. Of course, it must be meant of such children as she has had, if any; for we are not to suppose, as Heinr. does, that the bearing of children is here insisted on. Nay, at a later period we find, from Ecclesiastical History, that aged *virgins* were received into the number of the χήραι. Ἐξεν. denotes hospitably entertaining Christian brethren; chiefly, we may suppose, travelling preachers, since ἁγίων just after occurs. On ἁ πόδας ἔνιψεν see Note on John xiii. 14. This observance was usually administered by, or under the superintendence of, the mistress of the house; and being, in the East, particularly grateful, is meant to designate generally kind attention to the comfort of guests. Ἐπηκ., literally, "has followed it up," i. e. has lost no opportunity of practising it.

11. ὅταν γὰρ καταστρ.] There is not, as Heinr. imagines, an inversion of construction; but the sense is, "When they become wanton against Christ, rebel against the restraints of Christianity [by which they are destined to celibacy], they desire to marry." The verb στρην. comes from στρηνὴς, *stiff*, and figuratively, *stubborn*, *rebellious*. Compare 1 Sam. ii. 29. and Deut. xxxii. 15.

12. ἔχουσαι κρίμα — ἠθέτησαν.] Expositors are not agreed whether πίστ. is to be interpreted of the Christian faith, and ἠθέτ. of abandoning it; or whether it is to be understood of the engagement to celibacy, and devoting themselves to the office of χήρα, which *marriage* would render impossible; and ἠθέτ. of making light of and forsaking it. As to the former interpretation, I am not aware of any example of ἀθετεῖν τὴν πίστιν, or ἀθ. being ever used of *casting off* a religion; which, too, would not necessarily follow their marrying even with heathens, as appears from 1 Cor. vii. 14. Besides, thus the suitableness of the expression πρώτην might be questioned; since *Paganism* was their first religion. Whereas, according to the sense it car-

13 σαν. [s] Ἅμα δὲ καὶ ἀργαὶ μανθάνουσι περιερχόμεναι τὰς οἰκίας· οὐ
μόνον δὲ ἀργαί, ἀλλὰ καὶ φλύαροι καὶ περίεργοι, λαλοῦσι τὰ μὴ
14 δέοντα. [t] Βούλομαι οὖν νεωτέρας γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν,
15 μηδεμίαν ἀφορμὴν διδόναι τῷ ἀντικειμένῳ λοιδορίας χάριν. ἤδη γάρ
16 τινες ἐξετράπησαν ὀπίσω τοῦ Σατανᾶ. [u] Εἴ τις πιστὸς ἢ πιστὴ ἔχει
χήρας, ἐπαρκείτω αὐταῖς, καὶ μὴ βαρείσθω ἡ ἐκκλησία· ἵνα ταῖς ὄντως
χήραις ἐπαρκέσῃ.
17 [x] Οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς ἀξιούσθωσαν, μά-
18 λιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ. [y] λέγει γὰρ ἡ γραφή·
Βοῦν ἀλοῶντα οὐ φιμώσεις· καὶ ἄξιος ὁ ἐργάτης τοῦ μισθοῦ
19 αὐτοῦ. [z] Κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου, ἐκτὸς εἰ μὴ
20 ἐπὶ δύο ἢ τριῶν μαρτύρων. Τοὺς ἁμαρτάνοντας ἐνώπιον πάντων ἔλεγχε,

[s] Titus 2. 3.
[t] 1 Cor. 7. 9.
[u] Supra v. 3.
[x] Rom. 12. 8. & 15. 27. 1 Cor. 9. 11. & 12. 28. Gal. 6. 6. Phil. 2. 29. 1 Thess. 5. 12. Heb. 13. 17.
[y] Deut. 24. 14. & 25. 4. Lev. 19. 13. Matt. 10. 10. Luke 10. 7. 1 Cor. 9. 9.
[z] Deut. 19. 15.

ries in the *second* interpretation, it is very apt. And the phrase ἀθετεῖν τὴν πίστιν is frequent in the later Classical writers and the Sept. Indeed, the words preceding evidently allude to an *engagement to celibacy;* and therefore to *that* the πίστιν may most naturally be referred. Πρώτην is for προτέραν, as often in the N. T.; though there is no occasion to follow the idiom in any version. The κρίμα will thus mean *condemnation*, severe censure, and πίστ., a solemn engagement, perhaps by vow.

13. ἅμα δὲ καὶ ἀργαὶ μανθάν. &c.] This corresponds to the γαμεῖν θέλουσιν at v. 11.; v. 12. being, in some measure, parenthetical; q. d. "They desire to marry, and moreover, learn to idly gad about among families." By which seems to be meant, that they made their duty of going about to instruct the women and children, or other parts of their office (see Note supra v. 10.) rather a means of pastime, than subservient to the purposes of their vocation. Thus they formed habits of idleness,—and not only that, but, as is added, of trifling, prying, and intermeddling; a spirit which is admirably depicted in the masterly sketches of Theophrastus, περὶ λαλιᾶς, and περὶ περιεργίας. Between the terms ἀργαὶ and περίεργ. we may observe a *paronomasia*, as in 2 Thess. iii. 11. Φλύαρος comes from φλύος, *a bubble;* and to blow up such well designates the occupation of a trifler. Λαλοῦσαι τὰ μὴ δ. is an euphemism for "talking scandal." So Eurip. Phœn. 205. Φιλόψογον γὰρ χρῆμα θηλειῶν ἔφυ· Σμικρὸς δ' ἀφορμᾶς ἦν λάβωσι τῶν λόγων, Πλείους ἐπεισφέρουσιν. ἡδονὴ δέ τις Γυναιξὶ, μηδὲν ὑγιὲς ἀλλήλαις λέγειν.

14. νεωτέρας] i. e. the younger *widows*, not *women*, as in our common Version, and Wakef.; for of *those* the context alone treats. Indeed, χήρας is added in several MSS., and expressed by the Greek Commentators. Βούλομαι is only to be understood of *wish*, not *injunction*. The Apostle wished them to be left to marry, if they thought proper. At τεκνογονεῖν and οἰκοδ. supply ὥστε: ὥστε τεκν. being for ἵνα τεκνογονῶσι καὶ οἰκοδ., "that they may be occupied in the duties of mothers and wives; and [thereby] give no handle," &c. Τῷ ἀντικειμένῳ is used in a generic sense, for τοῖς ἀντικειμένοις. Compare Luke xxi. 13. 1 Cor. xvi. 9. Phil. i. 20. 2 Thess. ii. 5. Λοιδ. χάριν, for λοιδ. ἕνεκα, and that for εἰς λοιδορίαν.

15. ἐξετρ. ὀπίσω τ. Σ.] This may mean, "have turned aside to follow the suggestions of Satan; i. e. by marrying, to the violation of their sacred engagements, and to the virtual abandonment of the faith."

16. ἔχει χήρας] "have near relations who are *poor* widows;" i. e as mothers, grandmothers, daughters, or sisters. In 6 MSS. and 3 inferior Versions the words πιστὸς ἢ are not found; and in others not ἢ πιστή. But in either case it was evidently an omission to remove an unusual expression.

17. From the relief of the poor the Apostle proceeds to the support of ministers; though with an obscurity of expression (arising from delicacy,) which prevents us from acquiring any very exact information. That a *stipend* was appropriated to the support of the minister is certain; but on the *amount*, and the mode of collection, we are left much in the dark. We get, however, some glimmering of light from a passage of Euseb. H. E. v. 28. (cited by Wets.) where there is mention of a certain Bishop being engaged ὥστε λαμβάνειν μηνιαῖα δηνάρια ρν' at 150 Denaria a month. The προεστ. ποιεῖσθ. must not be taken, with some, of the *Pastoral* duties properly so called; but of the *directive* functions of some one *ruling Presbyter*, who regulated and had the government of the Church of a city or district: in fact, the *Bishop* of a somewhat later period. Ἀξιούσθ. signifies not merely, "let them receive," but, "let them receive as their just due." So Heb. iii. 3. πλείονος γὰρ δόξης οὗτος παρὰ Μωϋσῆν ἠξίωται. Τιμῆς may denote both competent reward and suitable respect. And διπλ., as the best Expositors, ancient and modern, are agreed, is to be taken as put for πολλῆς, i. e. "liberal stipend." This sense of the word is here to be preferred to the one commonly assigned, because the Apostle never *descends to particulars* on this subject, as indeed rarely do the Ecclesiastical Historians. By κοπιῶντες—διδ. is plainly meant, "discharging the regular *pastoral* duties." See Benson.

18. καὶ ἄξιος—αὐτοῦ.] These words are nowhere to be found in the O. T.; and as we are not *compelled* here to repeat λέγει ἡ γραφὴ, we may suppose that the words in question are introduced as a proverbial maxim, such as our Lord often adopted.

19. κατὰ πρεσβ.] Not, "an elderly person," as many interpret; but "a presbyter." See Whitby. Ἐπὶ, "under the testimony of." A rule founded on the Law of Moses. Deut. xix. 15, and adverted to at Matt. xviii. 16. John viii. 17.

20. τοὺς ἁμαρτ.] It is not agreed whether the *presbyters*, or the *people at large*, are here to be

ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσι. Διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ καὶ 21
Κυρίου Ἰησοῦ Χριστοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα φυλάξῃς
χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ πρόσκλισιν. [b] Χεῖρας ταχέως 22
μηδενὶ ἐπιτίθει, μηδὲ κοινώνει ἁμαρτίαις ἀλλοτρίαις· σεαυτὸν ἁγνὸν
τήρει. [c] Μηκέτι ὑδροπότει, ἀλλ᾽ οἴνῳ ὀλίγῳ χρῶ, διὰ τὸν στόμαχόν 23
σου καὶ τὰς πυκνάς σου ἀσθενείας. Τινῶν ἀνθρώπων αἱ ἁμαρτίαι 24
πρόδηλοί εἰσι, προάγουσαι εἰς κρίσιν· τισὶ δὲ καὶ ἐπακολουθοῦσιν.
Ὡσαύτως καὶ τὰ καλὰ ἔργα πρόδηλά ἐστι· καὶ τὰ ἄλλως ἔχοντα κρυ- 25
βῆναι οὐ δύναται.

VI. [e] Ὅσοι εἰσὶν ὑπὸ ζυγὸν δοῦλοι, τοὺς ἰδίους δεσπότας πάσης 1
τιμῆς ἀξίους ἡγείσθωσαν, ἵνα μὴ τὸ ὄνομα τοῦ Θεοῦ καὶ ἡ διδασκαλία
βλασφημῆται. Οἱ δὲ πιστοὺς ἔχοντες δεσπότας, μὴ καταφρονείτωσαν, 2

b Acts 6. 6. & 8. 17. & 13. 3. & 19. 6. supra 4. 14. 2 Tim. 1. 6.
c Psal. 104. 15.
e Eph. 6. 5. Col. 3. 22. Tit. 2. 5, 8, 9. 1 Pet. 2. 18.

understood. The context favours the *former* view; but the air of the sentence, and the change of number, rather require the *latter*, which is preferred by the ancient and most modern Expositors.

21. διαμ., &c.] The Apostle subjoins a most solemn charge; with which Heinr. compares Joseph. Bell. ii. 16, 4. μαρτύρομαι ὑμῶν τὰ ἅγια, καὶ τοὺς ἱεροὺς ἀγγέλους τοῦ Θεοῦ. It may partly extend to *all* the foregoing injunctions; but it chiefly respects the *last;* the ταῦτα meaning "all these matters of *discipline*." On ἐκλεκ. ἀγγέλων see Note on 1 Cor. iv. 9, and xi. 10. Χωρὶς προκρίμ., "keeping yourself apart from prejudice or prepossession." The word indeed seems *formed from* the Latin *præjudicium*. Κατὰ πρόσκλ., "through partiality, or undue favour." So Clemens' Epist. to Corinth. κατὰ προσκλίσεις.

22, 23. χεῖρας — ἐπιτίθει] "Lay hands hastily or inconsiderately on no man." Μηδὲ κοιν. ἁμ. ἀλλ.; i. e. "Do not [by thus ordaining unfit persons] make thyself answerable for their delinquencies." The next words Μηκέτι ὑδροπ. are by many referred to what *follows;* but more properly by others, to the *preceding;* which is certainly more suitable to the gravity of the Apostle and that of the foregoing subject. Nay, it ought on *another* account to be adopted — namely, because v. 24, according to the opinion of the best Expositors, is closely connected with v. 22, v. 23. being a parenthetical admonition. The abruptness here is thus accounted for by Mr. Scott: "it occurred to the Apostle's mind, when reflecting on Timothy's manifold cares and labours, that his frequent indispositions might be increased by too great abstemiousness, to the prevention of his usefulness, and the shortening of his days. He therefore broke in upon his subject, to counsel him, not to drink water any longer, at least as his only liquor; but to use a little wine to strengthen his stomach, and preserve his health." The judgment and taste of this observation are in strong contrast with the foolish and *irreverent* remark of Benson, that "there was no need of inspiration to give this counsel." It is justly observed by Mackn., that "it was not unworthy of a place in an inspired writing, and might be meant to discountenance the superstition of those who, from that, or any other ascetic practice, claim the praise of superior sanctity."

24, 25. This must, as was before observed, be connected with the preceding; and the sense of the whole may be expressed as follows: "Keep thyself pure from all participation in other men's sins [by ordaining unfit persons to the ministry;] [To avoid which, however, will require much circumspection and consideration]; *for* though some men's sins are discernible without any close examination, *anticipating*, as it were, the judgment passed on them; yet, in other persons, their faults only *follow*, and are only known *after* much examination. In like manner it is with respect to men's *virtues*. Some immediately appear; others are only known after long acquaintance with the persons." Τὰ ἄλλως ἔχοντα, &c. The sense seems to be: "those good works which are otherwise [than manifest] (i. e. οὐ πρόδηλα) cannot, whether they be good or bad, be long hid." See Whitby and Newc.

VI. 1. The admonitions in this and the following verse are (as appears from v. 3.) intended to correct certain contrary positions of the false teachers, (commonly supposed to have been Judaizers); who, as some eminent Commentators imagine, wanted to introduce into the Christian Church the doctrine, — that, as no *Jew* was to remain a slave for life, so ought no *Christian;* thus releasing men from all *civil duties*, under the pretence of *religious rights;* to the great scandal of the Gospel. Indeed, into errors of this kind ignorant or unreflecting persons might easily fall, (partly by misinterpreting the metaphorical language of the Apostle) even *without* being perverted by any Judaizing teachers. It was obvious that the *spirit* of the Gospel is adverse to slavery. Indeed, in proportion as its injunctions are obeyed, it tends to *root out* a practice, in which folly and injustice are alike conspicuous. And it was natural for persons so ignorant as slaves, to regard the Gospel as freeing men from *all* obligations intrinsically and fundamentally inconsistent with justice and equity. Thus the admonition was highly seasonable.

— ὅσοι εἰσὶν ὑπὸ ζυγὸν δ.] The Commentators are not sufficiently aware of the *strength* of this expression, in which there is a blending of *two* expressions (compare Gal. v. 1. ζυγῷ δουλείας ἐνέχεσθε), to put the case in its strongest point of view (supposing even the harshest bondage), in order to make the injunction to obedience the more forcible. See parallel exhortations in Eph. vi. 5 — 8, and 1 Pet. ii. 18, where see Notes.

2. μὴ καταφρον.] scil. αὐτῶν. This denotes neglecting to obey their orders, as being their

ὅτι ἀδελφοί εἰσιν· ἀλλὰ μᾶλλον δουλευέτωσαν, ὅτι πιστοί εἰσι καὶ
ἀγαπητοὶ οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι. ταῦτα δίδασκε καὶ πα-
3 ρακάλει. [f] Εἴ τις ἑτεροδιδασκαλεῖ, καὶ μὴ προσέρχεται ὑγιαίνουσι λό-
γοις τοῖς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ τῇ κατ᾽ εὐσέβειαν
4 διδασκαλίᾳ, [g] τετύφωται, μηδὲν ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητήσεις
καὶ λογομαχίας, ἐξ ὧν γίνεται φθόνος, ἔρις, βλασφημίαι, ὑπόνοιαι πο-
5 νηραὶ, [n] ‡ παραδιατριβαὶ διεφθαρμένων ἀνθρώπων τὸν νοῦν, καὶ ἀπε-
στερημένων τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν.
6 ἀφίστασο ἀπὸ τῶν τοιούτων. [i] Ἔστι δὲ πορισμὸς μέγας ἡ εὐσέβεια
7 μετὰ αὐταρκείας. [k] οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν κόσμον, (δῆλον ὅτι)
8 οὐδὲ ἐξενεγκεῖν τι δυνάμεθα· [l] ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα,
9 τούτοις ἀρκεσθησόμεθα. [m] Οἱ δὲ βουλόμενοι πλουτεῖν ἐμπίπτουσιν εἰς
πειρασμὸν καὶ παγίδα, καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβερὰς,
10 αἵτινες βυθίζουσι τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ ἀπώλειαν. [n] ῥίζα

f Gal. 1. 6, 7. supra 1. 3, 4.
g 1 Cor. 8. 2. supra 1. 4. 2 Tim. 2. 23. Tit. 3. 9.
h Rom. 16. 17. 2 Tim. 3. 5, 8. 2 Pet. 2. 3.
i 2 John 10.
k Prov. 15. 16. supra 4. 8. Heb. 13. 5.
l Job. 1. 21. & 27. 19. Psal. 49. 18. Prov. 27. 24. Eccl. 5. 14, 15.
m 1 Eccl. 29. 23. Matt. 6. 25. 1 Pet. 5. 7. Prov. 11. 28. & 20. 21. & 28. 20. Matt. 13. 22. James 5. 1.
n Prov. 15. 16.

equals in a spiritual point of view. So Matt. vi. 24. ἢ ἑνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει.

— ἀλλὰ μᾶλλον δουλ.] Render, "but let them serve them the rather," i. e. the more zealously and faithfully. So μᾶλλον ἀγαπᾶν in John iii. 19, and xii. 43. and often elsewhere. At ἀγαπητοὶ supply ἀδελφοί. This serves to strengthen the preceding term πιστοί. The next words οἱ τῆς εὐεργ. ἀντιλ. must not, with some, be referred to the *slaves* (which yields a very frigid sense), but, with many eminent Expositors, ancient and modern, to the *masters*. Render, "because they who enjoy the benefit [of their service] are believers, and beloved [brethren]."

3. ἑτεροδιδ.] See Note supra i. 3. Προσέρχ., "accede to, acquiesce in." See 1 Pet. ii. 4. Ὑγιαίνουσι λόγοις, "sound words." A *medical* metaphor, used several times in this and the second Epistle to Timothy, and that to Titus. By εὐσέβ. is meant "the true religion," the Gospel, as supra iii. 16. and elsewhere.

4. τετύφωται, μηδὲν ἐπιστ.] The sense is, "he is puffed up with pride, though knowing nothing." So Polyb. ii. 31. ἀγνοεῖ καὶ τετύφ. Τετύφ. is equivalent to φυσιούμενος in a similar passage of Col. ii. 11. Νοσῶν is used agreeably to the metaphor in ὑγ., and denotes "having a morbid fondness for;" of which examples are adduced in Wets. and Rec. Syn. e. gr. Diog. ap. Athen. p. 104. Στοᾶς λογαοίων ἀναπεπλησμένοι νοσεῖς. I add Plato in Phædr. p. 232. ἀπαντήσας τῷ νοσοῦντι περὶ λόγων ἀκούν. The ζητήσεις are those mentioned at i. 4, and λογ. the verbal altercations thence arising.

5. παραδιατριβαί.] The reading here is uncertain. Griesb. edits, from 4 uncial and about 20 other MSS., διαπαρατρ. which Schleus. prefers; but, I think, without reason. The compound διαπαρατρ. is almost unexampled. And good reasons are given by Tittm. de Syn. p. 233, why the reading cannot be admitted. Indeed, the common one yields a far better *sense*. The παρα, as Heinr. observes, denoting *inanity*, and the δια *vehemence*.

— νομιζ. πορισμὸν εἶναι τ. εὐσ.] Render, with Newc., "supposing that godliness is gain," i. e. regarding the Gospel or any other religion only as subservient to gain. The *Article*, as Newc. observes, shows that εὐσέβ. is the *subject*, not the *predicate*. So Dionys. Hal. iii. 5. (cited by Wets.) οἱ δὲ χρηματισμὸν ἡγούμενοι τὸν πόλεμον. On ἀφίστ. ἀπὸ τῶν τ. may be compared Ecclesiasticus vii. 2. ἀπόστηθι ἀπὸ ἀδίκου. And so περιΐστασο, ii. 16.

6. ἔστι δὲ πορισμὸς μέγ., &c.] Here such a skilful turn is given to the foregoing position, as to make it express a weighty truth;—namely, that Religion, if accompanied with that contented spirit which it inculcates, produces the truest gain, even the greatest *happiness*. So Philo, cited by Wets. τί ἂν εἴη κέρδος λυσιτελέστερον ὁσιότητος;

7. οὐδὲν γὰρ εἰσ., &c.] The γὰρ refers to a clause omitted; q. d. "Why should we be so anxious to secure what can stand us in so little stead, and fail us so soon? For there is nothing we can long enjoy." Loesn. compares Philo p. 352. Μηδὲν εἰς κόσμον, ἀλλὰ μηδὲ σαυτὸν εἰσήνεγκας· γυμνὸς μὲν γὰρ ἦλθες, γυμνὸς πάλιν ἀπίῃς.

8. The Apostle here shows the *nature* of the above αὐταρκεία (v. 6.) And διατρ. is put in the plural to answer to σκεπάσμ., which answers to our *clothes*. With the sentiment Wets. compares several from the Classical writers, and others may be seen in Rec. Syn.

9, 10. In vain is it that Heinr. attempts to refine away and sink this impressive admonition into *Jewish notions*. Avarice and idolatry are indeed *compared*, both in the Old and New Testament; not that they are of *equal* guilt, but in order to show the *great guilt* of the *former*. And that it is regarded in the Gospel as such, the strong language of the Apostle puts beyond a doubt. Οἱ βουλ. πλ. means, "those who study to be rich, and devote their thoughts to increase their wealth;" thus including those who are already rich. Εἰς πειρ. καὶ παγ., "into ensnaring temptations," namely, both in spending what they have, and in gaining more. The words following point out the *effects*; where ἀνοήτ. refers to all such gratifications as are beneath the dignity of a rea sonable being. They are called βλαβερὰς, as al ways more or less pernicious to health and happi ness, ever cheating the sensualist with the *shadow* but never giving him the *substance* of happiness Several MSS. here have ἀνονήτους· which some Critics approve, though the common reading is greatly preferable. The Apostle means to say not only that the desires are hurtful, but such as are unworthy of a being endowed with νοῦς (or the faculty of reason), and who, being thus raised above the animals, ought to rise above them in such animal propensities. This sense of the word

γὰρ πάντων τῶν κακῶν ἐστιν ἡ φιλαργυρία· ἧς τινὲς ὀρεγόμενοι ἀπε-
πλανήθησαν ἀπὸ τῆς πίστεως, καὶ ἑαυτοὺς περιέπειραν ὀδύναις πολλαῖς.
o 2 Tim. 2. 22. *ο Σὺ δὲ, ὦ ἄνθρωπε τοῦ Θεοῦ, ταῦτα φεύγε. δίωκε δὲ δικαιοσύνην,* 11
p 1 Cor. 9. 25, 26. Phil. 3. 12, 14. supra 1. 18. infra ver. 19. 2 Tim. 4. 7. *εὐσέβειαν, πίστιν, ἀγάπην, ὑπομονὴν, πραότητα.* p *Ἀγωνίζου τὸν καλὸν* 12
ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, εἰς ἣν καὶ ἐκλήθης,
καὶ ὡμολόγησας τὴν καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων.
q Deut. 32. 39. 1 Sam. 2. 6. Matt. 27. 11. John 18. 37. supra 5. 21. q *Παραγγέλλω σοὶ ἐνώπιον τοῦ Θεοῦ τοῦ ζωοποιοῦντος τὰ πάντα, καὶ* 13
Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν
ὁμολογίαν, τηρῆσαί σε τὴν ἐντολὴν ἄσπιλον, ἀνεπίληπτον, μέχρι τῆς 14

is found also in Ps. xlix. 13, where the Sept. has *τοῖς κτήνεσι τοῖς ἀνοήτοις*, "destitute of reason." And Longinus de Subl. § 44. says, that when men are devoted to avarice and sensuality, and the cognate passions and affections, they can no longer *look upwards*, and that mental greatness must pine away and be neglected, when men *τὰ θνητὰ ἑαυτῶν μέρη καὶ ἀνόητα ἐκθαυμάζοιεν παρέντες αὔξειν τὰ ἀθάνατα*, where Toup compares a passage of Plato, in which the mortal body, contrasted with the immortal soul, is said to be *θνητὸς* and *ἀνόητος*. The metaphor in *βυθίζουσι — ἀπώλειαν* is bold, and I cannot but suspect that Longin. de Sublim. § 44. had in mind this passage (as he elsewhere *quotes Moses)* in the following words, cited by Wets.: *ἡ γὰρ φιλοχρηματία, πρὸς ἣν ἅπαντες ἀπλήστως ἤδη νοσοῦμεν, καὶ ἡ φιληδονία δουλαγωγοῦσι, μᾶλλον δὲ, ὡς ἂν εἴποι τις, καταβυθίζουσι αὐτάνδρους ἤδη τοὺς βίους.* Thucydides, too, finely remarks (iii. 45.) that "the license of wealth imparts a grasping insatiableness to insolence and wantonness; and that the lower situations are not exempt from this; being, by the impetuous and irresistible dominion of some intiable lust, *hurried* into *ruin*." Τῶν κακῶν, "mischiefs and vices." Ἧς τινὲς ὀο. Render, "through the lust of which;" as in the above passage of Thucyd. *ὀργῇ τῶν ἀνθρώπων*. It is strange that some (as Beza, Elsn., Doddr., Mackn., and Burton) should take this to mean, "have pierced themselves all over from head to foot." The *περι* is for *ἐπι* or *ἐν*; and *περιπείρειν* signifies *properly* to stick any thing upon a sharp stake, &c., or to stick the stake into it (of which sense many examples are adduced by Wets.); and, metaphorically, *to inflict acute agony*. Indeed, the very phrase *π. ὀδύν.* occurs in Homer and Orpheus cited by Wets.; to which I would add Æsop. Fab. 304. *ἑαυτοὺς περιπείροντες ἀτοπίστοις*, "unexpected evils." Ὀδύνη is a very strong term, derived, I apprehend, from *ὀδοὺς*, and thus denoting a *gnawing* pain.

11. *ἄνθρωπε τοῦ Θεοῦ.*] A title formerly given to the *prophets* of the O. T., and therefore very suitable to the inspired teachers of the New, and, indeed, to Ministers of succeeding ages, as denoting "one devoted to God, and employed in making his will known unto man." See 2 Cor. v. 20. and 2 Tim. iii. 17. Δικαιοσύνην — *πραότητα*. The Apostle here keeps much to generalities; while in Eph. v. 22. where he *specifies*, or exemplifies the fruits of the Spirit, he is more particular. It is, however, worthy of remark, that he ends both lists with the qualities of *meekness* and *forbearance;* meaning, it should seem, to hint, that by these alone can the other virtues be made effectual to the great purpose of the "man of God," even the salvation of souls.

12. *ἀγωνίζου τὸν καλὸν ἀγ. τ. τ.*] The expression must regard the whole of his exertions, whether in the defence, or in the illustration of the faith, both by words and actions. Καλόν. Honourable, indeed, as compared with the ignoble objects which called forth the exertions of the *ἀγωνισταί*. (1 Cor. ix. 25.) The agonistic allusion (which see also at 1 Cor. ix. 24 — 27.) is kept up in *ἐπιλαβοῦ*, with reference to the *eagerness* with which the *ἀγωνισταὶ strove* to *attain* the prize; for *endeavour* here is to be united with the sense of the verb. See Glass Phil. Sacr. and Note on John vii. 52. ἴδε. By rendering the word "obtain," as most recent Commentators do, the spirit of the metaphor is lost. I have thought proper to mention this, because the misinterpretation in question deceived *Winer* (Gr. § 37. 2.), and induced him, without reason, to class this passage under his rule 2, which itself is a doubtful one. Εἰς ἣν ἐκλ. Render, "to which thou wert, or hast been called;" namely, at his baptism, and afterwards at his ordination, which latter is especially adverted to in the next words, with allusion to the *public profession of faith* which always accompanied the rite. Now this might well be called *καλὴ*, as being a full profession of faith and hope, and a solemn engagement to give himself wholly to the work of the ministry. As no var. lect. occurs on *εἰς ἣν*, I cannot but suspect that in the *Vulgate*, for in quâ, should be read in quâ, i. e. *quam*.

13. What the Apostle had before enjoined in *figure*, he now expresses in the *natural* way; making, however, what he says yet more impressive from the solemnity of the manner, taking God and Christ as *witnesses* to his injunction. The words *τοῦ ζωοποιοῦντος* seem meant to animate the courage of Timothy in defence of the Gospel, as well as his zeal and exertions in fulfilling his vows, from the remembrance of that Being, who gave him life and preserved it, and would raise him up at the last day, (see Rom. iv. 17. Eph. ii. 5. 1 Pet. iii. 18.) and give him an eternal inheritance. In *μαρτυρήσαντος — ὁμολ.* there is a blending of two phrases; for though *μαρτυρίαν μαρτυρεῖν* be used, and also *ὁμολογίαν ὁμολογεῖν*, yet never, I think, *μαρτυρίαν ὁμολογεῖν*. The *τὴν* ought to be *expressed*, both here and in the preceding verse, as denoting notoriety.

14. By *ἐντολὴ* is here meant the injunction before given, to "fight the good fight of faith." Ἄσπιλον, ἀνεπ. is for *ὥστε ἄσπ. καὶ ἀνεπ. εἶναι*. The *ἐπιφαν. τοῦ Κυρίου* is best explained of that advent of our Lord, which may be said to take place at each one's death. This is placed beyond a doubt by a kindred passage of 1 Cor. i. 8., where see Note.

15 ἐπιφανείας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· [r] ἣν καιροῖς ἰδίοις δείξει [r] Supra i. 11, 17. & 5. 11. Rev. 17. 14.
ὁ μακάριος καὶ μόνος δυνάστης, ὁ Βασιλεὺς τῶν βασιλευόντων καὶ Κύ- & 19. 16.
16 ριος τῶν κυριευόντων, [s] ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσι- [s] Exod. 33. 20. Deut. 4. 12. John 1. 18.
τον, ὃν εἶδεν οὐδεὶς ἀνθρώπων, οὐδὲ ἰδεῖν δύναται· ᾧ τιμὴ καὶ κρά- 1 John 4. 12, 20.
τος αἰώνιον. ἀμήν.

17 [t] Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε μὴ ὑψηλοφρονεῖν, μηδὲ [t] Job 31. 24. Psal. 62. 10. Mark 4. 18.
ἠλπικέναι ἐπὶ πλούτου ἀδηλότητι, ἀλλ' ἐν τῷ Θεῷ τῷ ζῶντι τῷ παρέ- & 10. 24.
18 χοντι ἡμῖν πλουσίως πάντα εἰς ἀπόλαυσιν· [u] ἀγαθοεργεῖν, πλουτεῖν ἐν & 12. 15. Luke 8. 14.
19 ἔργοις καλοῖς, εὐμεταδότους εἶναι, κοινωνικούς, [x] ἀποθησαυρίζοντας ἑαυ- [u] Luke 12. 21. James 2. 5. [x] Matt. 6. 20. Luke 12. 18, 33. & 16. 9.
τοῖς θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς αἰωνίου ζωῆς.
20 [y] Ὦ Τιμόθεε, τὴν * παραθήκην φύλαξον, ἐκτρεπόμενος τὰς βεβήλους supra ver. 12. [y] Supr. 1. 4. & 4. 7.
21 κενοφωνίας καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως· [z] ἣν τινὲς ἐπαγ- 2 Tim. 1. 14. & 2. 14, 16.
γελλόμενοι, περὶ τὴν πίστιν ἠστόχησαν. Ἡ χάρις μετὰ σοῦ. ἀμήν. Tit. 1. 14. & 3. 9. Rev. 3. 3.

Πρὸς Τιμόθεον πρώτη ἐγράφη ἀπὸ Λαοδικείας, ἥτις ἐστὶ μητρό- [z] 2 Tim. 2. 18.
πολις Φρυγίας τῆς Πακατιανῆς.

15. Here are accumulated the grandest predicates of the majesty and power of God, which pave the way for the *doxology* that closes the passage. (Heinr.) Καιρ. ἰδ., "at his own good time," be that sooner or later. Μακάρ. See Note supra i. 11. Δυνάστης, 2 Macc. iii. 24. xii. 15. xv. 23. Ὁ Βασιλεὺς τῶν βασιλ., καὶ Κύριος τῶν κυρ. Similar expressions are here adduced from ancient writers, the most apposite of which is the following: Philo 2. 187. 5. Βασιλεὺς τῶν βασιλέων, καὶ Θεὸς θεῶν. To which I would add Diodor. Vol. i. 166., where, in the column set up by Sesostris, to commemorate his conquest of Thrace, he calls himself βασιλεὺς βασιλέων καὶ δεσπότης δεσποτῶν. It seems to have been an epithet first applied, by the piety of the earlier ages, to the Supreme Governor of the universe; but afterwards *usurped* by the pride of earthly monarchs, or ascribed to them by base adulation. So that, in the times of the later Greek historians, it was regularly claimed by, or attributed to, the Roman Emperors, and the Persian monarchs. On μόνος, see Rom. xvi. 27. supra i. 17. and note. The epithet is applied to *all* the attributes of the Deity, to show that He is so transcendently the possessor of them, that He alone may be said to possess them.

16. ὁ μόνος ἔχων ἀθαν.] i. e. "immortality *self-derived*;" by which it is implied that He alone can confer it. So John v. 26. "hath life in himself." Ὃν εἶδεν οὐδ. &c. So John i. 18. Θεὸν οὐδεὶς ἑώρακε πώποτε.

17. τοῖς πλουσίοις, &c.] From his anxiety with respect to a class of persons of whose salvation his own manner of speaking, and still more that of his Lord, asserted the great difficulty, the Apostle subjoins, by way of postscript, what follows. In τοῖς πλουσ. ἐν τῷ νῦν α. we have a tacit opposition to the *spiritually* rich. (Matt. vi. 20. xix. 21.) And here I would compare Plato de Repub. 696. B. Ἐν μόνῃ γὰρ αὐτῇ ἄρξουσιν οἱ τῷ ὄντι πλούσιοι, οὐ χρυσίου, ἀλλ' οὗ δεῖ τὸν εὐδαίμονα πλουτεῖν, ζωῆς ἀγαθῆς. Μὴ ὑψηλοφρονεῖν, "not to carry themselves haughtily." See Note on Rom. ii. 20. I would here compare a passage of Eurip. Suppl. 863. where of Capaneus he elegantly says: ᾧ βίος μὲν ἦν πολὺς, Ἥκιστα δ' ὄλβῳ γαῦρος ἦν, (was not at all purse-proud) φρόνημα δὲ Οὐδέν τι μεῖζον εἶχεν, ἢ πένης ἀνήρ. The argument hinted at in τῷ παρέχοντι ἡμῖν — ἀπόλαυσιν is, that as God is so bountiful as to satisfy all our wants, and to *some* (as the rich) supplies these blessings πλουσίως, — so He expects that the rich should imitate His beneficence, by liberally imparting thereof to their fellow-creatures.

19. ἀποθησ. ἑαυτοῖς θεμ. &c.] There is here a certain harshness of expression, arising from a blending of two metaphors, and a catachresis, by which ἀποθ. is put for καταβαλλ. or κατατίθεσθαι, as in Thucyd. iv. 87. ἀτίμιον ὀόξαν καταθ. Θεμ. means a good *ground* for hoping. So Tobit iv. 9., cited by Schleusn., θέμα γὰρ ἀγαθὸν θησαυρίζεις σεαυτῷ εἰς ἡμέραν ἀνάγκης.

20. The Apostle would not conclude without again urging the injunctions contained in i. 18. and iv. 7. The κενοφ. here is equivalent to the ματαιολογία at i. 16. It is here further called ψευδώνυμος γνῶσις. In ἀντιθ. there is, I think, an allusion to the ἐναντιώσεις of speculative science (see Philostr. Vit. Soph. i. 25. 9.) and the λογομαχίαι at v. 4. The Apostle seems here to have alluded to the doctrines of the Judaizers, or probably of those Gentile Christians, who paved the way to Gnosticism.

— ψευδωνύμου γνώσεως.] With reference to this, it is finely observed by Cudworth, Sermon on 1 John: "We have much inquiry concerning knowledge in these latter times. The sons of Adam are now as busy as ever himself was about the tree of knowledge of good and evil; shaking the boughs of it, and scrambling for the fruit, whilst, I fear, many are too unmindful of the tree of *Life*."

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΤΙΜΟΘΕΟΝ

ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

I. *ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ, κατ᾽* 1
ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ, Τιμοθέῳ ἀγαπητῷ τέκνῳ· χά- 2
ρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ Πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου
ἡμῶν.

[b] Acts 22. 3. & 23. 1. & 24. 14. Rom. 1. 8, 9. Eph. 1. 16. 1 Thess. 1. 2. & 3. 10.

[b] *Χάριν ἔχω τῷ Θεῷ, ᾧ λατρεύω ἀπὸ προγόνων ἐν καθαρᾷ συνει-* 3
δήσει, ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνείαν ἐν ταῖς δεήσεσί μου

That this Epistle was written by St. Paul while under *confinement*, and at Rome, appears from i. 8, 12, 16, 17, and ii. 9, and is universally admitted. But whether that was his *first* imprisonment (mentioned in Acts xxviii.), or a *second* one, much later, is a point on which much difference of opinion has existed. The question is discussed by Mr. Horne with great diligence and accuracy (from the statements of Benson, Lardner, Mackn., and Paley), and he decides in favor of the *latter* supposition: rightly, I think; for the arguments on that side certainly preponderate. Though, indeed, had they been of *equal* weight, the uniform testimony of early Ecclesiastical tradition must have decided in its favour. If this view be correct, we can be at no loss to fix the *date* of the Epistle; for as Paul was liberated from his first imprisonment in A. D. 63, and after visiting several of the Gentile Churches, returned to Rome early in 65, where, after a second imprisonment of more than a year, he suffered martyrdom in June 66; and as at iv. 21. he desires Timothy to "come to him before winter," it is certain that this Epistle must have been written some time in the summer of 65; yet it could not be so *late* as Dr. Paley, Benson, and Mr. Horne suppose; since it is admitted that Timothy was at Ephesus, or somewhere in Asia Minor, when St. Paul wrote to him. Now, considering the tardiness of communication by sea in that age (as we find from Acts xxvii.,) it will be evident that St. Paul could not well expect Timothy to receive the Epistle before the latter part of September; when, according to the customs of the ancients, it would have been impossible for Timothy, even had he set out *immediately*, to have reached Rome before winter, which was thought to commence about Oct. 11. Nay, he could scarcely have set out before navigation was considered dangerous. See Acts xxvii. 9. Hence it appears that the Epistle was not written at the *close* of summer; and yet not in the *earliest part* of it, otherwise St. Paul would not have said σπούδασον πρὸ χειμῶνος ἐλθεῖν.

The immediate purpose of this Epistle was, to apprise Timothy of the *circumstances* of his second imprisonment (for of the fact itself he had probably been already informed by the brethren travelling from Rome to Ephesus in the latter part of the spring), and to request him to make haste and come to him before winter. But being uncertain whether Timothy would receive the letter in *time* so to do, and thinking that if he should *not*, he might not find him alive when he *did* come, he gives him various counsels, exhortations, and encouragements, with the earnest affection of a dying parent, in order that his loss might be, in some measure, supplied by this solemn *Epistle;* which may be read with the greatest edification by all faithful Christians unto the end of the world. With respect to the *scope* of it, "Imagine (says Benson) a pious father, under sentence of death, for his piety and benevolence to mankind, writing to a dutiful and affectionate son, that he might see and embrace him again, before he left the world;—particularly that he might leave with him his dying commands, and charge him to live and suffer as he had done;—and you will have the frame of the Apostle's mind during the writing of this whole Epistle."

I. 1. κατ᾽ ἐπαγγ.] The best Expositors are agreed that κατὰ in this somewhat unusual expression denotes *end* or purpose; q. d. "that I might publish the promise of salvation through Christ."

3. χάριν ἔχω τ Θ.] See 1 Thess. i. 2. and 2 Thess. i. 3. Ἀπὸ προγόνων, "after the custom

4 νυκτὸς καὶ ἡμέρας, ἐπιποθῶν σε ἰδεῖν (μεμνημένος σου τῶν δακρύων)
5 ἵνα χαρᾶς πληρωθῶ· [c] ὑπόμνησιν λαμβάνων τῆς ἐν σοὶ ἀνυποκρίτου
πίστεως, ἥτις ἐνῴκησε πρῶτον ἐν τῇ μάμμῃ σου Λωΐδι καὶ τῇ μητρί
6 σου Εὐνίκῃ· πέπεισμαι δὲ ὅτι καὶ ἐν σοί. [d] Δι᾽ ἣν αἰτίαν ἀναμιμνή-
σκω σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ Θεοῦ, ὅ ἐστιν ἐν σοὶ διὰ τῆς
7 ἐπιθέσεως τῶν χειρῶν μου. [e] Οὐ γὰρ ἔδωκεν ἡμῖν ὁ Θεὸς πνεῦμα δει-
8 λίας, ἀλλὰ δυνάμεως, καὶ ἀγάπης, καὶ σωφρονισμοῦ. [f] Μὴ οὖν ἐπαι-
σχυνθῇς τὸ μαρτύριον τοῦ Κυρίου ἡμῶν, μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ·
9 ἀλλὰ συγκακοπάθησον τῷ εὐαγγελίῳ κατὰ δύναμιν Θεοῦ, [g] τοῦ σώσαντος
ἡμᾶς καὶ καλέσαντος κλήσει ἁγίᾳ, οὐ κατὰ τὰ ἔργα ἡμῶν, ἀλλὰ κατ᾽
ἰδίαν πρόθεσιν, καὶ χάριν τὴν δοθεῖσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ
10 χρόνων αἰωνίων, [h] φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτῆρος

c Acts 16. 1.
d Acts 6. 6. & 8. 17.
& 13. 2. & 19. 6.
1 Tim. 4. 14.
& 5. 22.
e Rom. 8. 15.
f Acts 21. 33.
Rom. 1. 16.
Eph. 3. 1. & 4. 1.
Col. 4. 18.
Phil. 1. 7. & 4. 14.
1 Tim. 2. 6.
infra 2. 3.
Philem. 1. 9,13.
g Rom. 8. 29.
& 9. 11.
Eph. 1. 4. & 2. 8. & 3. 11
Tit. 3. 4, 5, 6.
h Isa. 25. 8.
Rom. 16. 25.
1 Cor. 15. 54,55.
Eph. 1. 9. & 3. 9.
Col. 1. 26. Tit. 1. 2. Heb. 2. 14. 1 Pet. 1. 20.

of my forefathers." There could have been no doubt as to the sense, had the Commentators remembered the words of Paul at Acts xxiv. 14. Ὁμολογῶ δὲ τοῦτό σοι, ὅτι κατὰ τὴν ὁδὸν, ἣν λέγουσιν αἵρεσιν, οὕτω λατρεύω τῷ πατρῷῳ Θεῷ, &c., where see Note. What the Apostle here says was meant against the *Jews*, who accused him of abandoning the God of his Fathers. Ἐν καθ. συνειδ. must be taken as Acts xxiii. 1. συνειδ. ἀγαθῇ πεπολίτευμαι, xxiv. 16. and 1 Tim. iii. 9. Heb. xiii. 18. 1 Pet. iii. 16, 21. The ὡς is for ὅτι. And by ἀδιάλ. ἔχω τὴν περὶ σοῦ μνείαν it is meant, that he gives thanks to God, that he has *reason* to bear Timothy in mind.

5. ὑπόμν. λαμβάνων] for ὑπομιμνησκόμενος. Ἐνῴκησε has reference to the doctrine of the Gospel, by which true Christians are considered as temples of the Holy Spirit. See Eph. ii. 22. and Note. At ὅτι supply εἰοικεῖ from ἐνῴκησε.

6. δι᾽ ἣν αἰτ.] i. e. that it may continue to dwell. Ἀναζωπυρεῖν properly signifies "to stir up, blow up," as it were *keep alive* a dull fire; and hence metaphorically, "to rouse *sluggishness*, and call into action any dormant faculty, whether of body or mind." See Notes on 1 Thess. v. 19. and 1 Tim. iv. 14. The χάρισμα here must, as appears from what follows, chiefly denote the supernatural gifts of the Spirit imparted by St. Paul on setting him apart for the ministry; but it may include the endowments and dispositions, formed by the ordinary *graces* of the Spirit.

7. οὐ γὰρ ἔδωκεν — σωφρονισμοῦ.] The Apostle here delicately (per κοίνωσιν) hints at a faculty which, it seems, required to be roused, — his *courage*. Yet, considering what precedes, I cannot agree with many recent Commentators in excluding the influences of the Holy Spirit, as the *Giver* of *fortitude*, tempered with discretion, as well as love; and which constrains the minister to attempt the salvation of souls, even amidst multiform dangers. See 2 Cor. v. 14. Σωφρ. is well explained by Newc. of *prudence*, "as evinced in displaying or not displaying miraculous powers, in avoiding or softening persecutions, in teaching and admonishing."

8. The Apostle here hints that this *timidity* had in some measure been evinced by his not coming to Rome, lest he should be involved in the persecution of his master. And he then sets before him the *momentous nature* of that for which he is called upon to encounter persecution; namely, the salvation to be attained by the gracious calling of God, who hath abolished death, and brought life and immortality to light by the Gospel. Μαρτύριον, i. e. the preaching and profession of the Gospel. Δέσμιον αὐτοῦ, i. e. on his account. See Note on Phil. iii. 1. Κατὰ δύναμιν Θεοῦ (Bp. Middl. has shown) is not connected with τῷ εὐαγγελίῳ, for then the Article would have been repeated (τῷ εὐαγγελίῳ τῷ κατὰ δύναμιν), but it is joined with the verb, thus: "but do thou jointly suffer the evil which the Gospel brings, in dependence on the support which God affords."

9. τοῦ σώσαντος] "who puts us into the way of salvation." See Note on Matt. i. 21. Καλέσαντος κλήσει ἁγ. See Gal. i. 6. The epithet respects the *purpose* of the calling, i. e. to make us holy here, and eternally happy hereafter. Comp. 1 Pet. i. 15. Οὐ κατὰ τὰ ἔργα ἡ. See Eph. ii. 8. Πρόθεσιν is for προαίρεσιν. See Note on Rom. ix. 11. viii. 28. seqq. Eph. iii. 11. The sense of this whole passage is well illustrated by Bp. Bull, Prim. et Ap. Trad. C. vi. p. 43. There is, he remarks, at κατὰ πρόθεσιν καὶ χάριν τὴν δοθεῖσαν ἡμῖν, an *Hendiadys*, for *propositum gratiosum*, as at v. 10. ζωὴν καὶ ἀφθαρσίαν, vitam incorruptam. The sense of the passage, he adds, is plainly this: "Secundùm gratiam, quam proposuit, seu decrevit, Deus ante tempora secularia nobis in Christo dare." And he proceeds to observe: "Dari enim tum quidem gratia à Deo dici potest, respectu certitudinis illius προθέσεως, quâ futuris post seculis istam in Christo gratiam fideles habituros decrevit Deus; licet actu nec ea, nec illi tum extitere, qui tum haberent, quod dabatur iis."

10. καταργήσ. τὸν θάνατον] i. e. as the best Commentators explain, "has deprived it of its *final* power, by procuring for all men a resurrection from the dead." The same term on the same subject occurs in 1 Cor. xv. 25—27. and Heb. ii. 14.; also in an inscription found in Nubia, cited by Bornem. de Glossis, p. 48., it is said of God; ὁ τὸν θάνατον καταργήσας καὶ ᾅδην καταπατήσας. Ἐπιφανεία here denotes Christ's first appearance in the flesh; though elsewhere the word always means his second appearance to judge the world.

— φωτίσαντος.] Render, "who hath illustrated," and, by implication, made certain, what was before obscure and dubious, just as bringing light to any object ascertains its reality. So Arrian Epict. i. 4. τῷ δὲ τὴν ἀλήθειαν εὑρόντι καὶ φωτίσαντι. Whitby, in an able and instructive Note, shows that

ἡμῶν Ἰησοῦ Χριστοῦ, καταργήσαντος μὲν τὸν θάνατον, φωτίσαντος δὲ
i Acts 9. 15. & 13. 2. & 22. 21. Eph. 3. 8. Gal. 1. 15. & 2. 8. 1 Tim. 2. 7. k Eph. 3. 1. ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου· [i] εἰς ὃ ἐτέθην ἐγὼ κῆρυξ 11
καὶ ἀπόστολος καὶ διδάσκαλος ἐθνῶν· [k] δι᾽ ἣν αἰτίαν καὶ ταῦτα πά- 12
σχω. ἀλλ᾽ οὐκ ἐπαισχύνομαι· οἶδα γὰρ ᾧ πεπίστευκα· καὶ πέπεισμαι
ὅτι δυνατός ἐστι τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν.
l Infra 3. 14. [l] Ὑποτύπωσιν ἔχε ὑγιαινόντων λόγων, ὧν παρ᾽ ἐμοῦ ἤκουσας, ἐν πίστει 13
m 1 Tim. 6. 20. καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ· [m] τὴν καλὴν παραθήκην φύλαξον διὰ 14
n Acts 19. 10. infra 4. 10, 16. Πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν. [n] Οἶδας τοῦτο, ὅτι ἀπεστρά- 15
φησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ, ὧν ἐστι Φύγελλος καὶ Ἑρμογένης.
o Acts 28. 20. Eph. 6. 20. infra 4. 19. [o] Δώῃ ἔλεος ὁ Κύριος τῷ Ὀνησιφόρου οἴκῳ· ὅτι πολλάκις με ἀνέψυξε, 16
καὶ τὴν ἅλυσίν μου οὐκ ἐπῃσχύνθη, ἀλλὰ, γενόμενος ἐν Ῥώμῃ, σπου- 17
δαιότερον ἐζήτησέ με, καὶ εὗρε· (δώῃ αὐτῷ ὁ Κύριος εὑρεῖν ἔλεος 18
παρὰ Κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ·) καὶ ὅσα ἐν Ἐφέσῳ διηκόνησε,
βέλτιον σὺ γινώσκεις.

II. ΣΥ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰη- 1

"the hope the neathens had conceived, by tradition and the light of nature, of certain future good things to be received after the termination of the present life, was but faint, not credited by their philosophers, and disbelieved by the bulk of the people. The immortality of the soul (says he) they utterly discredited and even ridiculed, as both impossible in itself, and unworthy of God to effect. And the Israelites, though they had always an obscure notion of the resurrection and immortality of the soul, yet it was rather by inference from, than any thing plainly revealed in the O. T." See Bp. Tillotson's Sermons iii. 111. and Bp. Warburton's Div. Leg. L. i. There had been many *guesses* on the subject; but since (as Paley says) he alone *discovers* who *proves*, thus the term φωτ. is perfectly applicable. In this view, I would compare Arrian Epict. i. 4. τῷ δὲ τὴν ἀλήθειαν εὑρόντι καὶ φωτίσαντι.

11. εἰς ὅ] for the Classical ἐφ᾽ ὅπερ.

12. τὴν παραθήκην μου φυλάξαι ε. ἐ. τ. ἡ.] By τὴν παραθήκην many eminent Expositors understand here (as at v. 14. and 1 Tim. vi. 20.), the *doctrine of the Gospel* committed to him. But by most it is taken, I think more properly, of the *immortal soul*, an interpretation better suited to the *usus loquendi* (for, as Slade says, the phrase ἡ παραθήκη μου more usually signifies what I have deposited with another, than what another has deposited with me. See v. 14. 1 Tim. vi. 20.), and more accordant with the manner of speaking adopted by Jewish writers, as appears from the passages cited by the Commentators. Thus persons in dying used to commit their souls into the hands of God, professing to refer their salvation entirely to him. So 1 Pet. iv. 18. ὡς πιστῷ κτιστῇ παρατιθέσθωσαν τὰς ψυχὰς ἑαυτῶν. Accordingly *here*, παραθ. μου must mean *my soul*, i. e. my hopes of salvation, my eternal interests. That by ἐκείνην τ. ἡμ. is meant, as at iv. 18. and elsewhere, "the day of judgment," Expositors are agreed. The reference to it is as to something of great notoriety. An idiom not wholly unknown in the Classical writers.

13. Now follow some exhortations, first general, and then special. On ὑποτ., see Note on 1 Tim. i. 16. And on ὑγ., see Note on 1 Tim. i. 11, and vi. 3. By ὑποτύπωσις ἔχε ὑγιαινόντων λόγων is meant literally, as Mr. Holden observes, "the sketch, delineation, outline of sound doctrines, which must have been such a summary of the Christian faith as is now called a creed, and in which the Apostle instructed his converts, Rom. vi. 17. 1 Tim. vi. 3, 4. Tit. i. 9." The ἔχε must be connected with ἐν πίστει καὶ ἀγάπῃ. Timothy was to hold fast this summary, not in faith only, but with love and charity towards those, who might differ from him in some respects.

14. παραθήκην.] Such, for παρακαταθήκην is the reading of very many MSS., early Edd. up to the fourth and fifth of Erasm., and many Fathers; which has been justly restored by Beng., Wets., Matth., Griesb., Tittm., and Vat.; παρακαταθήκη being the Attic form, παραθήκη the common one. See Wasse and Popp. on Thucyd. ii. 72. By this παραθ. is here meant the *deposit* of sound doctrine committed to him by Paul. It was to be *retained* by the aid of the same Holy Spirit, under whose influence it was *communicated*.

15. Now are held out some *examples*, partly for warning, partly for instruction. Ἀπεστρ. does not, I conceive, so much respect *abandonment* of the *religion*, as a forsaking of its outward profession, and a withdrawing of their countenance from St. Paul. Πάντες, i. e. in a manner all.

16. The family of Onesiphorus acted the reverse; and therefore the Apostle prays that they may find mercy and acceptance with God. On ἀνέψυξε, see Note on Col. iv. 11. The word seems to signify properly to "bring a person to life again (ανα) who is fainting with heat, by giving him air."

II. 1. ἐνδυναμοῦ ἐν τῇ χάρ., &c.] I have, in Recens. Synop., shown at large, that this cannot mean less than "exert thyself vigorously;" strengthen thyself [by every exertion in thy power], in [humble dependence on] the grace of God bestowed by and through Jesus Christ. Thus the passage is quite parallel to Eph. vi. 10. ἐνδυναμοῦσθε ἐν Κυρίῳ, and 1 Cor. xvi. 13. κραταιοῦσθε, where see Notes, and also Grot., Benson, and Doddr., on the present passage. In all these cases the expression is to be taken, if not *lit-*

2 σοῦ. [p] καὶ ἃ ἤκουσας παρ᾽ ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα παρά-
3 θου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι. [q] Σὺ
4 οὖν κακοπάθησον ὡς καλὸς στρατιώτης Ἰησοῦ Χριστοῦ. [r] Οὐδεὶς στρα-
τευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις, ἵνα τῷ στρατολογή-
5 σαντι ἀρέσῃ. Ἐὰν δὲ καὶ ἀθλῇ τις, οὐ στεφανοῦται, ἐὰν μὴ νομίμως
6 ἀθλήσῃ. [s] Τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβά-
7 νειν. Νόει ἃ λέγω· δώσει γάρ σοι ὁ Κύριος σύνεσιν ἐν πᾶσι. [t] Μνη-
8 μόνευε Ἰησοῦν Χριστὸν ἐγηγερμένον ἐκ νεκρῶν, ἐκ σπέρματος Δαυΐδ,
9 κατὰ τὸ εὐαγγέλιόν μου· [u] ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν, ὡς κακοῦρ-

p 1 Tim. 3. 2, &c. Tit. 1. 5, &c.
q Supra 1. 8. infra 4. 5.
r 1 Cor. 9. 25.
s 1 Cor. 9. 10.
t 2 Sam. 7. 12. Ps. 132. 11. Isa. 11. 1. Matt. 1. 1, &c. Acts 2. 30. & 13. 23. Rom. 1. 3.
u Eph. 3. 1, 13. & 4. 1. Col. 1. 24. & 4. 3, 18. Phil. 1. 7. supra 1. 18.

erally, in the reciprocal sense, (inculcated by Grot. and Benson,) in the *popular* sense of the word, *rouse your powers*. "Quo dicto (it is well observed by Calvin) vult torporem et inertiam excutisse." Nor are we to wonder that such an exhortation should have been thought *necessary* by the Apostle, — since, as Calvin remarks, "Adeo ignava est caro, ut medio in cursu flaccessant etiam qui præditi sunt egregiis donis, nisi identidem excitentur."

2. διὰ πολλῶν μαρτ.] There has been some doubt as to the *persons* here referred to. It seems best, with Vatab., Est., Beza, Wolf, Rosenm., and Heinr., to understand both the presbyters and others of the congregation present at Timothy's ordination, (mentioned at 1 Tim. i. 18; iv. 14; vi. 12; and 2 Tim. i. 6.) which was probably accompanied with a public Charge, the substance whereof St. Paul desires may be delivered to others also. In παράθου there is the same metaphor as in παραθήκην, supra i. 14, and elsewhere. The next words, πιστοῖς — διδάξαι, advert to the *two* principal qualifications for the ministry, — *fidelity*, and *fitness for preaching* or *instructing*.

3. A military allusion, as at 1 Tim. i. 18; vi. 12. Here, however, are, I apprehend, designated, not so much courage in defending, as labour and hardship in propagating the Gospel. So supra i. 8. συγκακοπάθησον τῷ εὐαγγελίῳ. And be it observed, that κακοπαθέω is often used by the Greek Historians with reference to the manual *labours* of the soldiery. As particularly applicable to the present purpose, I have noted the following passage of Valer. Max. viii. 5. Carneades *laboriosus sapientiæ miles*.

4. On this military *comparison* St. Paul founds an *argument* derived from the life of a soldier, and here applied *a fortiori*. By τοῦ βίου πραγμ. is meant the *business* of life in general; the plural being used with allusion to the various kinds thereof, as agriculture, trade, manufactures, &c. Now, by the Roman law, soldiers were excluded from *all* such. See Grot. By τῷ στρατολ. is meant the monarch or state that has taken him into pay.

5. On the *military* St. Paul now engrafts an *agonistical* allusion; as in 1 Cor. ix. 25. Ἀθλῇ "contend in the games," viz. by wrestling. Οὐ στεφ., "he does not gain the prize." Νομίμως refers, I think, not so much to the rules according to which the *wrestlers contended*, as to the previous rules of exercise enforced by the *trainers*. So Arrian Epict. iii. 10. δός μοι ἀπόδειξιν, εἰ νομίμως ἤθλησας, εἰ ἔφαγες ὅσα δεῖ, εἰ ἐγυμνάσθης, εἰ τοῦ ἀλείπτου ἄκουσας. The phrase νομίμως ἀθλ. occurs also in Galen and other writers. The two things which seem here especially adverted to, are, 1 the previous severe exercise, and 2. the stripping off all their clothes, throwing aside every encumbrance, and giving their opponent no advantage over them.

6. The agonistic metaphor now passes into an *agricultural* one, such as we find at 1 Cor. ix. 10; xi. 6; vi. 7. James v. 7. The sense, however, will depend upon what πρῶτον is to be referred to. It is most naturally connected with μεταλ.; and such is the construction adopted by the generality of Expositors, ancient and modern. The sense, however, thus arising, either involves what is inconsistent with facts, or (even when helped out by the harsh ellipsis of ἵνα κοπιᾷ, "in order that he may be enabled to labour"), contains a truth not here to the purpose; and the *spiritual* application thence deduced is forced and frigid. It is not, however, necessary, with some, to resort to *conjecture*. We have only to suppose, what is common in the writings of St. Paul, a somewhat harsh transposition; and (with Grot., Erasm., Beza, Calvin, Casaub., Hamm., Pearce, Wolf, Benson, Doddr., and almost all recent Commentators) to join πρῶτον with κοπιῶντα, as is required by the course of argument. The true construction being this: Δεῖ τὸν γεωργὸν πρῶτον κοπ. τ. καρπ. μετ., where κοπ. is the particle *imperfect*. And the literal sense is: "It is necessary that the husbandman, after first labouring, should enjoy the fruits [of his labour]."

7. νόει ἃ λέγω] "Mind what I say." This refers to all the foregoing admonitions from i. 8. forwards; and λέγω may be rendered "am saying." Some difficulty attaches to the γὰρ following, as introducing a *prayer* or *wish*. This, indeed, is *removed* in some MSS., which have δώσει; but, I suspect, from emendation. The γὰρ need not, however, be treated as *redundant*; and no authority will warrant us to render it *and*. We may suppose (as often) a reference, though remote; not, however, that which Hoogev. ap. Valpy imagines; but rather such as Benson and Wahl point out, "For it is my prayer that the Lord," &c.; i. e., for ὄφελον, or εὔχομαι, ἵνα δῷη.

8. μνημ. Ἰ. Χρ., &c.] Here there is a continuation of the admonition in νόει ἃ λέγω: the intent being, to admonish him, in all his sufferings and dangers to remember Jesus Christ, of the seed of David, (i. e. the promised Saviour) who had been raised from the dead; the recollection of whose sufferings, with the glorious *termination* of them, in his exaltation as a Prince and a Saviour, would be the strongest incentive to constancy, both for himself and others. Κατὰ τ. εὐαγγ. μου, i. e. according to the Gospel as taught you by me. See Rom. ii. 16.

9. κακοπ.] q. d. "*I* labour;" suggesting his *example* in aid of his precepts. Ὡς, for ὡς, εἰ. Of ἀλλ᾽ ὁ λόγος — δέδεται the sense is: "but it is my

x Col. 1. 24.
y Rom. 6. 3, &c. & 8. 17.
2 Cor. 4. 10.
1 Pet. 4. 13.
z Matt. 10. 33. Mark 8. 38. Luke 12. 9. Rom. 8. 17. 2 Cor. 4. 10. Phil. 3. 10. 1 Pet. 4. 13.
a Rom. 3. 3. & 9. 6.

γος· ἀλλ᾽ ὁ λόγος τοῦ Θεοῦ οὐ δέδεται. [x] Διὰ τοῦτο πάντα ὑπομένω 10
διὰ τοὺς ἐκλεκτούς, ἵνα καὶ αὐτοὶ σωτηρίας τύχωσι τῆς ἐν Χριστῷ Ἰη-
σοῦ, μετὰ δόξης αἰωνίου. [y] Πιστὸς ὁ λόγος· εἰ γὰρ συναπεθάνομεν, 11
καὶ συζήσομεν· [z] εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν. εἰ ἀρνούμεθα, 12
κἀκεῖνος ἀρνήσεται ἡμᾶς· [a] εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει, ἀρνη- 13
σασθαι ἑαυτὸν οὐ δύναται.

b 1 Tim. 6. 4.

[b] Ταῦτα ὑπομίμνησκε· διαμαρτυρόμενος ἐνώπιον τοῦ Κυρίου μὴ 14
λογομαχεῖν, εἰς οὐδὲν χρήσιμον, ἐπὶ καταστροφῇ τῶν ἀκουόντων. Σπού- 15
δασον σεαυτὸν δόκιμον παραστῆσαι τῷ Θεῷ, ἐργάτην ἀνεπαίσχυντον,
ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας. [c] Τὰς δὲ βεβήλους κενοφωνίας 16

c 1 Tim. 1. 4. & 4. 7. & 6. 20. Tit. 1. 14. & 3. 9.

comfort, that the word of God is not bound along with me," but is making free course and is glorified; and that not only by others, (as is generally understood,) but also, in some measure, by the Apostle himself; for he seems not to have been restricted from preaching it at his own hired house.

10. διὰ τοὺς ἐκλεκτούς.] By this expression is simply meant (as the best Commentators are agreed) those who were called to receive the Gospel, especially the *Gentiles*, of whom St. Paul was especially the Apostle.

11. πιστὸς ὁ λόγος.] This formula is by some referred to what *precedes*, as at Tit. iii. 8. But it almost always relates to what *follows:* and that it is so to be taken *here*, appears from the γὰρ in the next clause, which means *scilicet*, so that there is no occasion for an ὅτι. This use of the formula is intended to direct the attention to some weighty and indubitable truth. See 1 Tim. i. 15. iii. 1. iv. 9, and especially when, as in the present case, flesh and blood would be likely to stumble at a somewhat unpalateable doctrine, involving the sacrifice of what is most precious in this world, in order to the happiness of the next. See Calvin. Many Expositors are of opinion that what is here said was a saying in frequent use among Christians. But of this we have no *proof*. And the fact itself may be doubted; for, 1. the saying is not at all in the manner of a *common dictum*, especially as it is too *long* (the saying extending as far as οὐ δύναται); and, 2. it is too refined in the thought, and pointed and antithetical in the expression; both characteristic of the *Apostle*. The punctuation, however, has been hitherto incorrect; for the saying consists of two parts: the *first* (meant for *encouragement* and *consolation*, and containing in συζήσομεν—συμβασιλεύσομεν a beautiful *climax*) terminating at συμβασιλ., the *second*, meant for *warning*, as to the awful consequences of failure in enduring the fiery trial. See 1 Pet. i. 7. iv. 12, namely, that of being *disowned* by Christ. See Matt. vii. 23. and comp. x. 23. The remaining words of the sentence form, properly speaking, but one clause, and that intended for an *illustration* of what has been said, and to *point* the warning. The sense is: "Though *we* should be unfaithful to our engagements, *He* will, and must, abide faithful both to his promises and to his *threatenings*. He cannot deny himself (as *we* may) by falsifying his own solemn declarations. Therefore, as Christ is true, so must apostates and backsliders be rejected by him at that day, with the awful denunciation, 'I never knew you, depart from me,' &c." On the force of the expression συμβασ. see Rom. v. 17. (and Note) and Revel. iii. 21. This passage was perhaps had in mind by Epictetus Enchir. C. xxi. where he thus addresses the patiently suffering virtuous man: Οὐ μόνον συμπότης τῶν Θεῶν ἔσῃ, ἀλλὰ καὶ συνάρχων.

I have pointed the sentence according to the above, I apprehend, correct view of the sense; in which I am partly supported by the authority of the Pesch. Syr. Version, Benson, and Mackn., who, by supplying a *but*, admit that a new sentence commences. Though that was not *necessary* to be supplied; since the *Asyndeton* here has equal force: which had Griesb. perceived *here*, he would probably have also seen it at ἀρνήσασθαι ἑαυτὸν, and consequently would not have obtruded into the text the γὰρ, found in some 17 MSS. and some Versions and Fathers, but manifestly proceeding from certain half learned sciolists, who did not perceive the force of the Asyndeton.

14. ταῦτα ὑπομ.] So I point, with Theophyl., which is more suitable to the gravity and dignity of solemn injunction. There is no occasion to supply any *subject* to the verb ὑπομ.; but if *any*, the "*men*" of Abp. Newc. is preferable to the *them* of our Common Version.

— διαμαρτυρόμενος ἐνώπ. τ. κ.] See 1 Tim. v. 21. On λογομ. see 1 Tim. vi. 4. At ἐπὶ καταστροφῇ there is *not*, as some suppose, an ellipsis of εἰ μὴ or ἀλλά. Much energy is imparted by the *Asyndeton*. The general sense is, that controversies which turn on some nice distinctions in *words*, rather than involve differences in *things*, are to be avoided; not merely as useless, but as tending to subvert the faith of the hearers: since they may thus doubt of the truth of that Gospel about which the contending parties cannot agree. See Calvin.

15. After having shown what the preachers of God's word ought *not* to do, the Apostle proceeds to point out what they *ought* to do. It is proper to notice the *connexion* here, though none seems to have been recognized by the Commentators. At least no Expositor has shown the connexion, but Calvin, in the following admirable Note: "Quoniam ex hoc fonte nascuntur omnes pugnæ in doctrina, quod ingeniosi homines se venditare coram mundo cupiunt: optimum et aptissimum remedium opponit hic Paulus, dum præscribit Timotheo, ut in Deum conjectos habeat oculos, ac si diceret, 'Alii plausum captant theatri, tu autem studeas approbare te ac tuum ministerium Deo.'"

— ὀρθοτομοῦντα τὸν λογ. τ. ἀλ.] The *general sense* here is plain; but the *nature of the* metaphor has been not a little debated. Many recognize in ὀρθοτ. an allusion to the Jewish Priests *cutting up or dividing* a sacrifice into its proper parts;

17 περίϊστασο· ἐπὶ πλεῖον γὰρ προκόψουσιν ἀσεβείας· [d] καὶ ὁ λόγος αὐ- [d] 1 Tim. 1. 20.
18 τῶν ὡς γάγγραινα νομὴν ἕξει· ὧν ἐστιν Ὑμέναιος καὶ Φίλητος, [e] οἵ- [e] 1 Tim. 6. 21.
τινες περὶ τὴν ἀλήθειαν ἠστόχησαν, λέγοντες τὴν ἀνάστασιν ἤδη γεγο-
19 νέναι, καὶ ἀνατρέπουσι τὴν τινῶν πίστιν. [f] Ὁ μέντοι στερεὸς θεμέλιος [f] John 10. 14.

or to the scribes *dividing the Law* into sections; others, to a carver *distributing the meat* to the guests; or, to a steward *dealing out the articles* committed to his management. All which notions, however, are unsupported by proof. The opinion most *generally* adopted is that of Greg. Naz. (ably supported by Elsner in his Obs. ii. 311., Wets. in loc. and Schleus.,) and followed by most recent Expositors; by which there is supposed to be a metaphor taken from those who proceed by a direct road, leaving crooked and winding paths. And they compare the Greek phrase τέμνειν ὁδὸν, or κέλευθον, εὐθεῖαν, and the Latin *viam secare*. This view however, is liable to two objections; 1. That it drops the idea of ἐργάτης, and brings in ὁδὸν wrongly. 2. That it does not sufficiently unfold that part of the compound term ὀρθοτομοῦντα which imports the *act of cutting* or *dividing;* and which might lead us rather to think that the Apostle had in view the *act of ploughing, when the furrows are made straight*. An opinion supported by the authority of Chrys. and Theodoret, who annotate thus: "We praise even those *husbandmen*, who cut their furrows straight; so also the *teacher* is to be commended, who follows the canon, or rule, of the Divine Oracle." According to this view, "the spiritual workman who needeth not to be ashamed, rightly dividing the word of truth," is he who wanders not to the right or to the left, but goes forward directly in the path of truth, who, at every step, takes for his rule the revealed word of God. After all, however, I am inclined to think that even this view may be unfounded, and liable to the same objection as all the others, — namely, of introducing an idea which there is no reason to think was in the mind of the Apostle. Nay, it may be doubted whether he is speaking of *Scripture* at all, and consequently whether he is giving any direction for its interpretation. By "the word of truth," seems rather to be meant the *Gospel*. And the Apostle appears to have had no *special* allusions to any of the qualifications or offices of the spiritual workman, but solely has in view the general idea of "doing his work of the Gospel so as not to be ashamed," i. e. in a workmanlike manner. So the Vulgate well renders, "rectè tractantem;" and the Pesch. Syr. Translator, renders *freely*, "preaching rightly:" whence it appears that he also took λόγον τῆς ἀληθείας to mean, not the *Scriptures*, but the *Gospel;* an interpretation confirmed by the context, at v. 14., ἐπὶ καταστροφῇ τῶν ἀκουόντων. And in this sense the expression occurs at 2 Cor. vi. 7. Eph. i. 13. James i. 18. Col. i. 5. Thus, too, in Euseb. and other writers, ὀρθοτομία is used for ὀρθοδιδασκαλία. With respect to the *nature* of the metaphor, it is not clear to me that St. Paul had any particular one in view. If he had it should seem to have been to the labours, not of the *ploughman*, but the *stone-cutter*, who, to do his work well, must *cut straight*. Now ὀρθοτόμος (from which ὀρθοτομέω is derived, and *not* from ὀρθὸς and τομέω) means a *straight cutter*, and thus might κατ' ἐξοχὴν be used of a stone-cutter. If this should be thought inadmissible, I would suggest, that we may, at least, suppose, with the learned N. Fuller, that the Apostle speaks with allusion to the expression applied (as we find from the Rabbinical writers) to teachers of the Law, who were termed הכפקים בתורה οἱ τέμνοντες τὸν νόμον. Be that as it may, the objection urged by those who contend for the *agricultural* metaphor, that ἐργάτης is a term almost confined to *agricultural labour*, is by no means such as to invalidate the above view. For the word is *sometimes* used of *artizans;* of which there is at least *one* example in the N. T.; namely, in Acts xix. 25., where it is used of the mechanics who made the silver models of the Temple of Diana. So also Thucydides ii. 40. speaking of the people of Athens, says καὶ ἑτέροις πρὸς ἔργα τετραμμένοις τὰ πολιτικὰ μὴ ἐνδεῶς γνῶναι, where see my Note.

16—18. On these verses see Notes on 1 Tim. i. 4. 20. vi. 20. iv. 7., and also Bp. Warburton's Div. Leg. vol. iii. 198.

— νομὴν ἕξει] i. e. has [a tendency] to eat [or spread further]. So in Acts iv. 17. (of a pernicious opinion) ἵνα μὴ ἐπὶ πλεῖον διανεμηθῇ. On the *nature* of the opinions here adverted to see Recens. Synop. and the Introduction to 1 Cor. xv.

19. ὁ μέντοι στερεὸς, &c.] This is a passage of considerable difficulty, and on which great diversity of opinion exists. In order to determine which, it is proper to pay particular attention to the *connexion*. Now although some have denied that *any* exists (see Doddr.), and others have thought it doubtful, yet it is clearly with *the preceding verse;* q. d. "Nevertheless [whatever may be the evil effects produced by these seducers] the *Foundation* of God standeth firm and immoveable." But what is meant by this Foundation of God? The recent Expositors in general understand by it *the Christian religion*, which has God for its author. Yet thus it will be necessary to take θεμέλιος to mean an *edifice;* for which signification there is no good authority, and which is not very agreeable to the context. It is plain that the usual sense of the word must here be retained. Though even by those who retain this sense, the expression is variously interpreted; by some of the *doctrine of the resurrection;* by others, of *Christ himself*, or of the promise of eternal salvation through him: by others, again, of *election;* which last interpretation is least deserving of attention. The *third* interpretation is very specious, and has much to recommend it in other parts of Scripture. But it has little support from the *context*, which is strongly in favour of the *first*-mentioned exposition. And it has this further advantage, that it admits of the other being *engrafted* upon it: for the fundamental doctrine of the Gospel, *the resurrection* (see 1 Cor. xv. Introd.), contained in itself the promise of eternal salvation to all true believers. This view of the sense is supported by the authority of Theoph.: παρασαλεῦσαι οὐ δύναται τὴν τῆς ἀληθείας κρηπῖδα· ὁ Θεὸς γὰρ τοῦτον τέθεικε τὸν θεμέλιον. Σφραγὶς δὲ τοῦ θεμελίου, τῆς ἀναστάσεως ἡ ἐλπίς. What is more, the above view can alone enable us to assign any tolerable sense to the words *following*, ἔχων τὴν σφραγῖδα ταύτην: for to sup-

τοῦ Θεοῦ ἕστηκεν, ἔχων τὴν σφραγῖδα ταύτην· "Ἔγνω Κύριος τοὺς
ὄντας αὐτοῦ·" καί· "ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ
g Rom. 9. 21. ὄνομα Χριστοῦ." [g] Ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστι μόνον σκεύη χρυσᾶ 20
καὶ ἀργυρᾶ, ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα· καὶ ἃ μὲν εἰς τιμήν, ἃ
h Infra 3. 17. δὲ εἰς ἀτιμίαν. [h] Ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται 21
σκεῦος εἰς τιμήν, ἡγιασμένον, καὶ εὔχρηστον τῷ δεσπότῃ, εἰς πᾶν ἔργον
i 1 Cor. 1. 2. 1 Tim. 6. 11. ἀγαθὸν ἡτοιμασμένον. [i] Τὰς δὲ νεωτερικὰς ἐπιθυμίας φεῦγε· δίωκε 22
δὲ δικαιοσύνην, πίστιν, ἀγάπην, εἰρήνην μετὰ τῶν ἐπικαλουμένων τὸν
k 1 Tim. 1. 4. & 4. 7. & 6. 4. Tit. 3. 9. l 1 Tim. 3. 2. Κύριον ἐκ καθαρᾶς καρδίας. [k] Τὰς δὲ μωρὰς καὶ ἀπαιδεύτους ζητή- 23
σεις παραιτοῦ, εἰδὼς ὅτι γεννῶσι μάχας. [l] δοῦλον δὲ Κυρίου οὐ δεῖ 24
m Acts 8. 22. Gal. 6. 1. μάχεσθαι, ἀλλ' ἤπιον εἶναι πρὸς πάντας, διδακτικὸν, ἀνεξίκακον, [m] ἐν 25
πραότητι παιδεύοντα τοὺς ἀντιδιατιθεμένους· μή ποτε δῷ αὐτοῖς ὁ
Θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας, καὶ ἀνανήψωσιν ἐκ τῆς τοῦ 26
διαβόλου παγίδος, ἐζωγρημένοι ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα.

pose it to mean *token* or *confirmation* (as those are obliged to interpret it, who understand θεμελ. of an edifice), would make the next words incapable of any tolerable sense. The best Critics, for nearly a century, have been of opinion, that σφραγ. may retain its almost constant signification in the N. T., and denote the *impression* or stamp made by a seal, whether cyphers, figures, or letters. And Biblical antiquaries (see Calmet) have proved that the ancient seals had often *whole sentences, moral apophthegms,* &c. Also, that the foundation stones of great edifices had often engraven on them, or stamped upon them by a large seal, *inscriptions* having reference to the purpose of the *building*. Now here the foundation of this mystical building, meaning the Gospel, is supposed to have *two inscriptions* upon it, proper to be impressed on the minds of all professing Christians, both for *encouragement* and for *warning*, according as the case might be.

20. ἐν μεγάλῃ δὲ — ἀτιμίαν.] This passage partakes much of the obscurity of the preceding; but the difficulty here, as at Rom. v. 12., chiefly arises from the *application* of the similitude not being expressed. It is not agreed whether μεγ. οἰκίᾳ means the *world*, or the *visible Church*: but there is little doubt that the latter is the true view. By the σκεύη some think are meant *Ministers*; others, *Christians in general*. But if οἰκ. means the visible Church, σκεύη must mean all *professing* Christians in it, whether ministers or not. Thus the connexion may be laid down, with Mr. Holden, as follows; "such being the case, let every one that nameth the name of Christ, depart from iniquity, if he desires to attain to the resurrection of the just. This he must do; for though there are bad as well as good characters in the Church, as in a large house there are various sorts of vessels, yet it is only by cleansing himself from all iniquity, that he can be fit for his Lord and Master's service here, and rewards hereafter."

21. ἐκκαθ.] "keep himself pure." Τούτων, evil things, i. e. heresies and iniquities. Εἰς πᾶν ἔργον ἀγ. ἡτοιμ. is exegetical of the εὔχρηστον; and ἡτοιμ. signifies "accommodated to," as in Prov. xxxi. 9.

22. νεωτερικὰς ἐπιθ.] This is not, I think, to be interpreted of *lusts* properly so called, (though many examples of that signification are adduced by the Commentators), such a sense being foreign to the context, and the character of the person addressed. And the *abstinence* elsewhere ascribed to Timothy excludes the idea of *sensuality*. It should seem that νεωτ. is here for μειρακιώδεις (so Philo cited by Wets.: μειρ. ἐπιθυμίας, literally, younker-like) and that the Apostle means that heady, vehement, impetuous, rash, and arrogant disposition, to which young men are prone. See Salmas., Wolf, Doddr., Rosenm., Heinr., and especially Calvin, who entirely adopts this view. The words following must be meant to refer to the qualities *opposite* to those designated by νεωτ. ἐπιθ. The sense seems to be, "Cultivate justice, (æquitatem, see Acts xxiv. 25. Heb. xi. 23.) fidelity," &c., as in Rom. iii. 3. Tit. ii. 10. Or δικ. and πίστ. may mean, generally, virtue and piety. So Matt. xxiii. 23. τὴν κρίσιν καὶ τὴν πίστιν. See also Acts vi. 5. xi. 24. By the words μετὰ τῶν — καρδίας it is suggested that this love is to be evinced even to those who conscientiously differ from him in opinion, on matters not affecting fundamentals.

23. ἀπαιδεύτους] "*insulsas*," which tend to no solid information, and are founded in *folly*, if not ignorance; being, in fact, the κενοφωνίαι and ἀντιθέσεις τῆς ψευδωνύμου γνώσεως of 1 Tim. vi. 20.

24, 25. μάχεσθαι] "be disputatious and quarrelsome." See Tit. iii. 2. On διδακτ. see 1 Tim. iii. 2. Ἀνεξίκακος properly signifies "patient of injuries;" as in Hierocl. cited by Wets. (see also Wisd. ii. 18.) Here, however, it must denote tolerant of those petulant expressions which arise from difference of opinion. The next words *limit* the διδ., and point out the *manner* of the thing. Τοὺς ἀντιδ. has, I conceive, a sensus prægn., signifying, "those who are of a contrary opinion, and maintain it in opposition to him." On μήποτε ("trying whether") see Note at Luke iii. 15. Rom. xi. 21. Εἰς ἐπίγν. ἀλ. This means, "that so they may acknowledge the truth which they had before rejected." The Apostle then hints at the sinfulness of their even conscientious opposition to *the truth*, by making it need *repentance*. Compare Acts xi. 18.

26. καὶ ἀνανήψ., &c.] This strong expression is, I think, meant to *more clearly express* the sinfulness and danger of those opinions, by a reference to their *origin* and *tendency*. And thus the

1 III. [n] ΤΟΥΤΟ δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται [n Jude 18.]
2 καιροὶ χαλεποί. ἔσονται γὰρ οἱ ἄνθρωποι φίλαυτοι, φιλάργυροι, ἀλα-
ζόνες, ὑπερήφανοι, βλάσφημοι, γονεῦσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι, [o Matt. 7. 15. & 18. 17. Rom. 16. 17. 2 Thess. 3. 6.]
3 ἄστοργοι, ἄσπονδοι, διάβολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι, προδό-
4 ται, προπετεῖς, τετυφωμένοι, φιλήδονοι μᾶλλον ἢ φιλόθεοι, [p] ἔχοντες [supra 2. 16, 23. Tit. 1. 16. & 3. 10. 2 John 10.]
5 μόρφωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἠρνημένοι. καὶ τούτους

passage need not have so much perplexed the Commentators as it has done. We have only to suppose a somewhat abrupt transition from the metaphor derived from the *deep sleep* of *inebriety*, to that of *slavery;* as also, in the first clause, to the harsh blending of the metaphors of *sobering from inebriety*, and that of *disengaging oneself from a snare*, here denoting *temptation*. So 1 Tim. vi. 9. ἐμπίπτουσιν εἰς πειρασμὸν καὶ παγίδα. Of this mixture of metaphor, and on this subject, I have in my Recensio Synopt. adduced several examples from Liban., Joseph., Cebes, and the Orac. Sybill.

III. 1. Compare 1 Tim. iv. 1; the expression ἐσχ. ἡμ. here being equivalent to the ὕστεροι καιροὶ of 1 Tim. iv. 1.

2—5. The Apostle now illustrates the χαλεποί, in a description full of energy, containing, as in Rom. i., a long-drawn συναθροισμὸς, with which the Commentators compare some from the Classical writers, all serving to show the degeneracy of Christians at the καιροὶ χαλεποὶ spoken of. The *fulfilment* of the prophecy has been referred to various periods, with more or less of probability; but perhaps never so as to attain certainty.

The various vices seem here (as on almost all occasions in St. Paul's writings) to be enumerated with some regard to *plan;* so as to form *groups*, of which φίλαυτοι and φιλάργυροι form the first, and should be rendered "selfish, fond of lucre." The former term *properly* implies no more than the feeling implanted by the Almighty in man for his preservation. So Joseph. Ant. iii. 8, 1. διά τε τὸ φύσει πάντας εἶναι φιλαύτους. and Ant. v. 6. 3. ἐδήλου τὴν ἀνθρωπίνην φύσιν αὐτοφίλαυτον οὖσαν, where the αὐτοφ. is a vox nihili. The best MSS. there have αὐτῷ φιλ. Read αὑτῷ. It is usual for the first-rate writers thus to join αὐτὸς and ἑαυτῷ. In the same *good* sense of the word, Aristotle Rhet. ii. 15. says that old men are φίλαυτοι μᾶλλον ἢ δεῖ. In the later writers, however, it is generally used in a *bad* sense, like our *selfish*. The next group comprises, I think, ἀλαζόνες, ὑπερήφ., βλάσφ., which may be rendered "boasters, arrogant, railers." The two first terms are associated at Rom. i. 30. And the βλάσφ. corresponds to the ὑβριστὰς there. The next group comprises, I conceive, the γον. ἀπειθ., ἀχάριστοι, ἀνόσιοι, ἄστοργοι, ἄσπονδοι; those vices being naturally connected. For, as Theophyl. observes, he who is disobedient to parents will be ungrateful to *others*. And he that is such, is ἀνόσιος, because τὴν ὁσίαν καὶ τὸ ὀφειλόμενον ἀθετεῖ. He will also be ἄστοργος; since *for whom* will he feel affection, if he has none for his benefactor? He will also be ἄσπονδος; for whom will he keep covenant with, if not with his parent, or benefactor? It should seem that the three last are introduced (as in Rom. i. 30.), by way of *climax* to the preceding. Ἀνόσ. denotes "violators of the most solemn civil obligations," which are called ὅσια as opposed to ἱερὰ (or Divine obligations) by the best writers. So Thucyd. ii. 52. ἐς ὀλιγωρίαν ἐτράποντο καὶ ἱερῶν καὶ ὁσίων. Finally, when they are said to be *devoid* of natural affection, it is not meant that they *never had* it, but that they have divested themselves of it. See Benson. The next group comprises, I conceive, the διάβ., ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι, of which terms the first may be rendered "calumniators;" namely, on the principle of bringing all down to their own level. Ἀκρατεῖς is generally regarded as an equivalent to ἀκόλαστοι, to denote *incontinence*. This sense, however, is devoid of proof; for I know of no example throughout the Classical writers of the word being used like the Latin *incontinens*. It should rather seem to mean (as Erasm., Beza, Casaub., Pisc., Grot., and Wolf render) *intemperantes*, for ἀκρατεῖς ἑαυτῶν, scil. ἐπιθυμιῶν, affectuum, "having no mastery over their passions and affections," literally, *unreined*. And although examples of this *absolute* use in a general sense are rare, yet Aristotle furnishes more than one in his Eth. vii. 1, 4. And so Hippocr. Epidem. L. iv. and Thucyd. iii. 84. ἀκρατὴς ὀργῆς, "ungovernable in its impetuosity." This trait consorts well with the προπετεῖς just after. And, indeed, the next word ἀνήμεροι, *fierce, savage*, seems an *illustration* of this, as the ἀφιλάγ. may illustrate the διάβολοι. The ἀφιλάγαθοι is explained by many eminent Commentators "haters and averse to all that is good." See Doddr. and Bens. The word is very rare; but as φιλάγαθος occurs at i. 8. in the sense "a lover of good men," we ought surely here to render, with Newc., "haters of good men;" which well consorts with the διάβ. preceding. With ἀφιλ. is, I think, conjoined προδόται, indicating a *treacherous* way of showing their hatred of the good, and bringing them into trouble with the persecutors, whether Jews or Heathens. The προπετεῖς and τετυφ. form *another* group. The former (on which see Note on Acts xix. 36.) answers to the ἐμπλήκτως ὀξεῖς of Thucyd. iii. 83, signifying a headlong, rash, reckless spirit. Τετυφ. has been before treated on. Lastly, we have what may be considered a *general* trait, φιλήδονοι μᾶλλον ἢ φιλόθεοι, with which Wets. compares Demoph. φιλήδονον καὶ φιλόθεον τὸν αὐτὸν ἀδύνατόν ἐστι. Philo 333. 49. φιλήδονον καὶ φιλοπαθῆ μᾶλλον ἢ φιλόθεον. By the ἡδον. in φιλήδ. may be meant sensuality in general; but it is probable the Apostle chiefly intended a *dissipated* spirit, and one fond of pleasure; though, at the same time, the *sort* of pleasure may, in some cases, be not very censurable. With this view the words following are very consistent, as denoting a mere *profession* of the Gospel, and attention only to its external forms, with little influence on the heart and life. So Philo cited by Loesn. has ἐπιμορφίζειν τὴν εὐσέβειαν. Here, Schleus. thinks, ought to be supplied, from what goes before, ἔχειν. And he renders, "factis vero hanc pietatem suam demonstrare recusant." Of which sense of ἀον. he adduces other examples from Heb. xi. 24. Wisd. xii. 27. xvi. 9. Herodo. vi. 13.

p Matt. 23. 14. Tit. 1. 11. ἀποτρέπου. [p] ἐκ τούτων γάρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς οἰκίας καὶ 6
αἰχμαλωτεύοντες [τὰ] γυναικάρια σεσωρευμένα ἁμαρτίαις, ἀγόμενα ἐπι-
θυμίαις ποικίλαις, πάντοτε μανθάνοντα, καὶ μηδέποτε εἰς ἐπίγνωσιν 7
q Exod. 7. 11. 1 Tim. 6. 5. Tit. 1. 16. ἀληθείας ἐλθεῖν δυνάμενα. [q] Ὃν τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς ἀντέ- 8
στησαν Μωϋσεῖ, οὕτω καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρωποι
κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν. Ἀλλ' οὐ προκό- 9
ψουσιν ἐπὶ πλεῖον· ἡ γὰρ ἄνοια αὐτῶν ἔκδηλος ἔσται πᾶσιν, ὡς καὶ
r 1 Tim. 4. 6. ἡ ἐκείνων ἐγένετο. [r] Σὺ δὲ παρηκολούθηκάς μου τῇ διδασκαλίᾳ, τῇ 10

As to the *persons* here supposed to be characterized, and the *period* of the fulfilment of this prophecy, opinions are various. I agree with Benson in regarding this as having the same reference as the great ἀποστασία mentioned at 2 Thess., and introductory to the reign of the Man of Sin, or Anti-Christ; on which see 2 Thess. ii. 3—9. Here, however, as in the former case, the Apostle seems to have considered the mystery of iniquity as then working, though only in its beginning, and his corrupt opposers paving the way for it. See v. 13. and iv. 3, 4.

6. *οἱ ἐνδύν. εἰς τὰς οἰκ.*] Here the Apostle throws in a *peculiar trait* of the persons in question; namely, of insinuating themselves into the confidence of families, for the sake of interested purposes. Commentators here recognise a metaphor derived from *serpents;* though they adduce no example in *proof.* It should, however, rather seem derived from *worms.* Thus the persons in question may be said to (as we say) *worm* themselves into the confidence of persons, in order to make them their dupes: which brings to my recollection a passage of Anaxilas in Athenæus, p. 254, where, describing a similar class of persons, namely, flatterers and parasites, he says:

Οἱ κόλακές εἰσι τῶν ἐχόντων οὐσίας
Σκώληκες. εἰς οὖν ἄκακον ἀνθρώπου τρόπον
Εἰσέδυς, ἕκαστος ἐσθίει, καθίμενος·
Ἕως ἂν, ὥσπερ πυρὸν, ἀποδείξῃ κενόν.
Ἐπειθ' ὁ μὲν λέμμ' ἐστὶν, ὁ δ' ἑτεροδακνεῖ.

So the passage ought to be pointed, in order to make sense. Moreover, for καθίμενος, read καθήμενος; and for ἑτεροδακνεῖ, read ἕτερον δάκνει. Observe, too, the elegant *paronomasia* between κόλακες and σκώληκες. Λέμμα means the *husk*, as compared to πυρὸς, the *grain.* This passage, I would observe, throws much light on the κατεσθίει of 2 Cor. xi. 20. It seems that both the Pharisees and the false teachers, like impostors in religion of every age and sect, fastened on the liberality of their devotees. Αἰχμ., "domineering over." In illustration of this propensity, passages are cited by the Commentators from Irenæus, Josephus, and others. The Pharisees, it seems, had always employed these means. Indeed, the same thing has happened in every age, and been practised by religionists the most widely separated. In short, Jerome asserts that all heresies begin with women; and Less, in a Dissertation on this passage, pithily remarks: "Veteratores istiusmodi plerumque, varium et mutabile semper, fœminam adoriri: hujus conscientiæ pro lubitu imperare, ejusque ope familias regere integrasque respublicas, historia docet æque ac nostri temporis experientia." The strong passions of the female sex have, in all ages, laid them open to the arts of fanatics or impostors.

Σεσωρευμένα ἁμ. the Lex Cyrill. well explains βεβαρημένα ἁμ. So in Ps. i. 4. (which St. Paul seems to have had in mind), instead of the πληρῆς ἁμαρτιῶν of the Sept., the other Greek versions have βεβαρημένα. This may, I think, partly denote the weight of the former sins burdening the conscience (see Matt. xi. 28.); from the guilt of which they sought to be delivered on easier terms than the Gospel authorizes. By ἐπιθυμ. ποικ. many understand carnal lusts and vices of every kind, in which they were indulged by their teachers. But by what follows, it should seem to be the lust of the *heart* that is meant. (See Ps. lxxxi. 12.) See ii. 22.

7. *πάντοτε μανθάνοντα — δυνόμενα.*] Here we have an example of a verb being used of *endeavour after* the action denoted; for that they *did really* learn, cannot be supposed.

8. *Ἰαννῆς καὶ Ἰαμ.*] Names of two Egyptian Magicians, who, as we learn (not from Moses, but from the Rabbins, confirmed by Pliny and other Classical writers,) were magicians at the court of Pharaoh, and who opposed their sleight of hand tricks to the miracles of Moses. On κατεφθαρμένοι τὸν νοῦν, see 1 Tim. vi. 5, and on ἀδόκιμοι, the Notes on Rom. i. 28. and 1 Cor. ix. 27. Compare 1 Tim. vi. 5.

9. Ἄνοια here involves the conjoint notions of extreme folly, presumption, and impiety; in which last sense it often occurs in the Sept.

10. σὺ δέ.] The δὲ is *adversative*, and serves to *contrast* the abandonment of the true faith by the false teachers, with the *adherence to it* by Timothy, a commendation, however, serving to introduce at v. 14. an admonition to *constancy.* Thus, instead of παρηκ. τῇ ἀληθείᾳ, the Apostle says μου τῇ διδασκαλίᾳ, thus emphatically denoting its truth. On this he engrafts a sketch of the principal features of his own conduct, as a *model* to Timothy; and closes with adverting to the *persecutions* he had endured, in order that Timothy might be prepared to encounter the same with like courage; suggesting, moreover, for his comfort, a trust in that mighty power which had delivered *him* out of all his trials. On παρηκ. see Note on Luke i. 3. 1 Tim. iv. 6. The term here signifies *follow up;* as 2 Macc. ix. 27. Ἀγωγῇ is for ἀναστροφῇ, as often in Classical writers. Προθέσει is by some eminent Commentators explained *firmness or resolution of purpose;* which sense they support from Acts xi. 23. τῇ προθέσει τῆς καρδίας προσμένειν τῷ Κυρίῳ. But the notions of firmness and resolution are *there* communicated by κ α ρ δ ί α ς and προσμ. whereas, *here* there is no adjunct, and therefore the usual sense, *purpose, scope, aim,* and *design* (which is supported by the ancient Versions, and often occurs in St. Paul, the Sept., and the later Greek writers) is preferable. After the *general* terms ἀγωγῇ and προθέσει come, as in 1 Tim. iv. 12, the *special* ones πίστ., μακροθ., ἀγ., and ὑπομ. Πίστει is explained

ἀγωγῇ, τῇ προθέσει, τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπο-
11 μονῇ, [s] τοῖς διωγμοῖς, τοῖς παθήμασιν, οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις· οἵους διωγμοὺς ὑπήνεγκα· καὶ ἐκ πάντων
12 με ἐῤῥύσατο ὁ Κύριος. [t] Καὶ πάντες δὲ οἱ θέλοντες εὐσεβῶς ζῆν ἐν
13 Χριστῷ Ἰησοῦ, διωχθήσονται. πονηροὶ δὲ ἄνθρωποι καὶ γόητες προ-
14 κόψουσιν ἐπὶ τὸ χεῖρον, πλανῶντες καὶ πλανώμενοι. [u] Σὺ δὲ μένε ἐν
15 οἷς ἔμαθες καὶ ἐπιστώθης, εἰδὼς παρὰ τίνος ἔμαθες, καὶ ὅτι ἀπὸ βρέφους τὰ ἱερὰ γράμματα οἶδας, τὰ δυνάμενά σε σοφίσαι εἰς σωτη-
16 ρίαν διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ. [x] Πᾶσα γραφὴ θεόπνευστος, καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἔλεγχον, πρὸς ἐπανόρθωσιν, πρὸς
17 παιδείαν τὴν ἐν δικαιοσύνῃ· ἵνα ἄρτιος ᾖ ὁ τοῦ Θεοῦ ἄνθρωπος,

s Psal. 34. 19. Acts 13. 50. & 14. 2, 19, 22. 2 Cor. 1. 10.
t Matt 16. 24. Luke 24. 26. John 17. 14. Acts 14. 22. 1 Thess. 3. 3.
u Supra 2. 2
x Rom. 15. 4. 2 Pet. 1. 19, 20.

by many Commentators *faithfulness*, as in 1 Tim. iv. 12. *There*, however, ἀγάπῃ comes first, and is afterwards followed by πίστει; while *here* πίστ. comes first, as in 1 Tim. i. 14. 2 Tim. ii. 22. 1 Tim. vi. 11. 1 Thess. v. 8, where they are considered as being *united* (as in Eph. vi. 23.) by being compared to a *breast-plate*. And at Gal. v. 6. it is shown *how* they should be united; viz. when "faith worketh by love." It may be thought strange that the terms should be here *separated*. But if we were to impute it, with most recent Commentators, to mere irregularity of style, we should overlook the scope of the Apostle; who here, I apprehend, purposely separated πίστει and ἀγάπῃ, in order to introduce with each the virtue springing from it. That πίστις is closely connected with μακροθ., is plain from Heb. vi. 12, which passage is the best comment on the present: μιμηταὶ τῶν διὰ πίστεως καὶ μακροθυμίας κληρονομούντων τὰς ἐπαγγελίας. And that ἀγάπῃ is equally connected with ὑπομονῇ, appears from 1 Tim. vi. 11. πίστιν, ἀγάπην, ὑπομονήν. Tit. ii. 2. τῇ ἀγάπῃ, τῇ ὑπομονῇ. Whereas of πίστις followed by ὑπομονῇ, we have no instance, except Heb. vi. 12; nor of ἀγάπη followed by μακροθυμία. Besides, St. Paul seems to have subjoined ὑπομ. to intimate that the *love* was, as it regarded *men*, of that fervent kind, which *constrained* him to bear any thing and every thing to accomplish the salvation of souls. The best comment on this whole passage is Rom. v. 1—9. In τοῖς διωγμοῖς there is an exegetical apposition. Render "namely by." At οἵους δ. must be supplied from the context, παρηκολούθηκας, which, by an accommodation of sense, may mean "thou well knowest."

12. εὐσεβῶς ζῆν ἐν Χρ. Ἰ.] A formula denoting to live with the piety and holiness suitable to the Christian faith.

—διωχθήσονται.] The remark is more or less applicable in every age (see Acts xiv. 22. and Note), especially at periods when (like the Apostolic) the good and evil principles of our nature are brought into close collision.

13. πονηροὶ—χεῖρον.] Here there is an indirect admonition to Timothy to *go forward* in the right path, from strength to strength, and righteousness to righteousness; as the impostors or false teachers in question will go on from bad to worse. The next words πλαν. καὶ πλανώμενοι some eminent Commentators take to mean, that as they deceive some, so are they themselves the dupes of others. But though that might sometimes be the case, the words are, I conceive, meant to suggest *how* it happened that they went from bad to worse; namely, by the influence of *self*-deception as well as that of deceiving others; for men are observed to repeat falsities till they almost believe them themselves. The *process* is depicted with a masterly hand in the 5th Book of Cowper's Task.

14. ἐπιστώθης.] The sense is, "thou hast learnt with full certainty and certain persuasion." So Hesych. ἐπληροφορήθης. The words following show the *grounds* of that assurance; namely, 1. that he had been taught it by a Divine Legate like Paul; 2. that the truths were founded on what had been learnt by him when a child, and were deeply rooted in his mind; for his mother was a Jewess; and *mothers* are more likely to carefully communicate a religion than fathers. Εἰδὼς must be repeated, in the sense "mindful." By the ἱερὰ γράμμ. are meant (as the best Commentators, ancient and modern, are agreed) the Scriptures of the *Old* Testament, not the New, which in Timothy's childhood were certainly not in existence. They are called ἱερά, as being by revelation from God. Τὰ δυνάμενά σε σοφίσαι—Ἰησοῦ, i. e. which are able to make thee wise (i. e. to sufficiently instruct thee) in the salvation which is to be obtained alone through faith in Jesus Christ, i. e. by means of the Christian religion. So Hooker, Eccl. Pol. L. i. § 14. p. 43. (1st Ed.) proves that the Apostle is here speaking of the main intent of the Old Testament. The *comparative* intent of the Old and of the New he well expresses thus: "The general end is one; the difference between them consisting in this,—that the Old did make wise by teaching salvation through Christ that should come: the New, by teaching that Christ the Saviour is come, and that Jesus whom the Jews did crucify, and whom God did raise again from the dead, is he."

16. πᾶσα γραφὴ—δικαιοσύνῃ.] This is, I conceive, meant to *further explain* what was said in the preceding verse, proving and illustrating the ἱερὰ and the εἰς σωτηρίαν there. There is evidently an ellipsis of ἐστί; but Commentators are not agreed whether it should be introduced between γραφὴ and θεόπνευστος, or between θεόπν. and καὶ ὠφέλ. thus joining θεόπν. in immediate concord with πᾶσα γραφή. The latter method is adopted by Theodoret, of the ancient, and most eminent modern Commentators, from Camer. to Heinr. and Iaspis; q. d. "all inspired Scripture is also profitable," &c. This, however, is not permitted by the καὶ, which is found in every existing MS. And though it does not appear in the Syr. and Vulg. Versions, yet, as Bp. Middl. observes, it is far easier to perceive why καὶ does not appear

y Rom. 1. 9. & 9. 1. 2 Cor. 1. 23. & 11. 31. Gal. 1. 20. Phil. 1. 8. 1 Thess. 2. 5. 1 Tim. 5. 21. & 6. 13.

πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος. IV. [y] Διαμαρτύρομαι οὖν ἐγὼ 1
ἐνώπιον τοῦ Θεοῦ, καὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ τοῦ μέλλοντος κρί-
νειν ζῶντας καὶ νεκροὺς κατὰ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν
αὐτοῦ· κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως ἀκαίρως· ἔλεγξον, ἐπι- 2
τίμησον, παρακάλεσον, ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ. Ἔσται γὰρ 3
καιρὸς, ὅτε τῆς ὑγιαινούσης διδασκαλίας οὐκ ἀνέξονται, ἀλλὰ κατὰ τὰς
ἐπιθυμίας τὰς ἰδίας ἑαυτοῖς ἐπισωρεύσουσι διδασκάλους, κνηθόμενοι
τὴν ἀκοήν· [z] καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοὴν ἀποστρέψουσιν, 4
ἐπὶ δὲ τοὺς μύθους ἐκτραπήσονται. [a] Σὺ δὲ νῆφε ἐν πᾶσι, κακοπά- 5
θησον, ἔργον ποίησον εὐαγγελιστοῦ, τὴν διακονίαν σου πληροφόρησον.
[b] Ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφέστηκε· 6

z 1 Tim. 1. 4. & 4. 7.
a Acts 21. 8. Eph. 4. 11. supra 1. 8. & 2. 3.
b Phil. 1. 23. & 2. 17. 2 Pet. 1. 14.

there, than how, supposing it not to have been in the earliest MSS., it should have found its way into those that remain. Bp. Middl. proves that γραφὴ must be meant of the ἱερὰ γράμματα just before mentioned; the sense being, "the whole of *such* [Scripture] is divinely inspired." Of the terms διδασκ., ἔλεγχον, ἐπανόρθωσιν, and παιδ., it should seem that the two first regard *doctrine*, and the two last *practice*, διδασκ. denoting instruction in the truth, ἔλεγχ. conviction of the opposite errors. Ἐπανόρθωσις denotes the working a reformation of life; and παιδ. differs, I think, in this—that the former teaches how to "cease to do evil," the latter how to "learn to do well." On ὁ ἄνθρ. τοῦ Θεοῦ, see Note on Tim. vi. 11. On ἄρτιος, which is equivalent to κατηρτισμένος, see Luke vi. 40. and Note, and on ἐξηρτ. Note on Acts xxi. 5. Of πρὸς πᾶν ἔ. the sense is, "for every good purpose [his ministry is intended to answer]." See 1 Tim. vii. 11. and comp. supra ii. 21. and Ephes. ii. 10.

IV. To the foregoing statement of the *means* necessary for making the teacher complete for every good work, the Apostle engrafts an earnest exhortation to the perpetual and zealous *use* of them.

1. διαμαρτ.] See Note on a similar passage of 1 Tim. v. 21. Here τοῦ μέλλοντος—αὐτοῦ is added, to express the strict and solemn *account* which Timothy must have then to give of his stewardship; and by τὴν βασιλείαν is intimated the glorious *reward of fidelity*. The latter clause simply means, "when he will come in his kingdom," i. e. that of his glory commencing with the day of judgment; the present being only his mediatorial one.

2. ἐπίστηθι] "assiduously apply [to your work]." An exhortation, if not necessary to *Timothy*, yet proper to be made for the sake of others of that and future ages. Εὐκαίρως ἀκαίρως must, as the best Commentators are agreed, be understood with reference to *Timothy*, not the *people;* and denote "at all times and places not only convenient, but *inconvenient* to yourself." Or, in the words of Dr. Barrow, "not only taking opportunities presented for it, but catching at them, and creating them to ourselves, when there is no such apparent need of it." Ἔλεγξον, ἐπιτίμ., "confute [viz. those who are in error of doctrine], reprove [viz. the unruly or the immoral in life]." Παρακάλεσον, "exhort to continuance in sound doctrine and holy life." So Plutarch de Educ. speaks of instructors, διδάσκοντας, ἀπειλοῦντας, δεομένους, συμβουλεύοντας. All this to be done ἐν πάσῃ μακροθ., with the greatest patience. The next words καὶ διδαχῇ are *not* (as Rosenm. imagines) per hendiad.; but πάσῃ must be repeated, the sense being, "and with every [suitable] instruction," i. e. *sound* doctrine, as appears from what follows just after, τῆς ὑγιαινούσης διδασκαλίας οὐκ ἀνέξονται.

3. τῆς ὑγιαιν. διδ.] See 1 Tim. i. 10. 2 Tim. i. 13. Οὐκ ἀνέξ., "will not bear to listen to." To sound doctrine, which requires a holy life, the corruption of human nature, in every age, renders men averse; inducing them to follow such doctrines as make the gratification of their passions consistent with hopes of salvation. Κατὰ τὰς ἰδ. ἐπιθυμίας is by the earlier Commentators construed with ἐπισωρεύσουσι, by the more recent ones with διδασκ.; which latter method seems preferable, since it is more agreeable to the *usus loquendi*, yields a better sense, and is more suitable to the style of St. Paul, which does not reject transposition. The words may be rendered, "according to their fancies or caprices." See supra iii. 6, and Note. The term ἐπισωρ. implies contempt on the part of the writer; q. d. "there will be no want of persons *istius farinæ*." The next words suggest *why* they will do so,—namely, as κνηθόμενοι τὴν ἀκοήν, literally, "having a tickling in the ears;" i. e. wanting to be gratified with something which may please their fancies. So Hesych. ζητοῦντες τί ἀκοῦσαι καθ' ἡδονήν. Of this expression several examples are adduced by Wets., to which I would add one yet more to the purpose from Julian, p. 333. δυνάμενοι τὰς ἀκοὰς ὑμῶν κνησιτώσας παραμυθήσασθαι.

4. μύθους.] This hints at the *false* nature of the doctrines, and the *mythical* nature of the discourses; such being ever employed *ad captandum;* i. e., as Theodoret observes, τέρψιν, οὐκ ὄνησιν ἔχοντα.

5. νῆφε.] See 1 Thess. v. 6, and Note. And on κακοπάθησον, see supra ii. 3, and Note. On πληροφ. see Note on Acts xxi. 8.

6. ἐγὼ γὰρ ἤδη σπένδ., &c.] The ἐγὼ is emphatical, and corresponds to the σὺ in the former verse. And the γὰρ refers to a clause understood; q. d. "[Do thou fully discharge thy ministerial duties, nor expect any further exhortation from me]; for *I* already," &c. Σπένδομαι; i. e. ἐπιθανάτιός εἰμι. Expositors, however, are not agreed whether the meaning be, "I am ready to be poured upon," as the victim had the libation poured upon its head; or, "I am ready to be poured;" i. e. my *blood*, as a libation. The latter sense seems preferable, (since the term is not ἐπισπ., but σπένδ.) and is confirmed by Phil. ii.

7 [c] τὸν ἀγῶνα τὸν καλὸν ἠγώνισμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν
8 τετήρηκα· [d] λοιπὸν ἀπόκειταί μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀπο-
δώσει μοι ὁ Κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ ὁ δίκαιος κριτής· οὐ μόνον
δὲ ἐμοὶ, ἀλλὰ καὶ πᾶσι τοῖς ἠγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.
9 Σπούδασον ἐλθεῖν πρός με ταχέως. [e] Δημᾶς γάρ με ἐγκατέλιπεν,
10 ἀγαπήσας τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς Θεσσαλονίκην· Κρήσκης
11 εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν· [f] Λουκᾶς ἐστι μόνος μετ' ἐμοῦ.
Μάρκον ἀναλαβὼν ἄγε μετὰ σεαυτοῦ· ἔστι γάρ μοι εὔχρηστος εἰς
12 διακονίαν. [g] Τυχικὸν δὲ ἀπέστειλα εἰς Ἔφεσον. Τὸν φαιλόνην ὃν
13 ἀπέλιπον ἐν Τρωάδι παρὰ Κάρπῳ, ἐρχόμενος φέρε, καὶ τὰ βιβλία, μά-
14 λιστα τὰς μεμβράνας. [h] Ἀλέξανδρος ὁ χαλκεὺς πολλά μοι κακὰ ἐνεδεί-
15 ξατο· ἀποδώῃ αὐτῷ ὁ Κύριος κατὰ τὰ ἔργα αὐτοῦ· ὃν καὶ σὺ φυ-
16 λάσσου, λίαν γὰρ ἀνθέστηκε τοῖς ἡμετέροις λόγοις. Ἐν τῇ πρώτῃ μου
ἀπολογίᾳ οὐδείς μοι συμπαρεγένετο, ἀλλὰ πάντες με ἐγκατέλιπον· (μὴ
17 αὐτοῖς λογισθείη!) ὁ δὲ Κύριός μοι παρέστη, καὶ ἐνεδυνάμωσέ με,
ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ, καὶ ἀκούσῃ πάντα τὰ ἔθνη·
18 καὶ ἐρρύσθην ἐκ στόματος λέοντος. Καὶ ῥύσεταί με ὁ Κύριος ἀπὸ

c 1 Cor. 9. 24, 25. Phil. 3. 14. 1 Tim. 6. 12. Heb. 12. 1.
d 1 Cor. 9. 25. 1 Pet. 5. 4. James 1. 12.
e Col. 4. 14.
f Acts 15. 37 Col. 4. 10. Philem. 24.
g Acts 20. 4. Eph. 6. 21. Col. 4. 7. Titus 3. 12.
h 1 Tim. 1. 20

17. Ἀλλ' εἰ και σπένδομαι ἐπὶ τῇ θυσίᾳ, &c., where see Note.

7. See Note on 1 Tim. vi. 12. And on δρόμον τετέλεκα, Note on Acts xx. 24. Τὴν πίστιν τετήρηκα is by many eminent Commentators rendered "I have preserved my fidelity." I am not, however, aware of any *authority* for that phrase; whereas τηρεῖν is often followed by words similar in sense to τὴν πίστιν, meaning the doctrines and precepts of the Christian religion; and this signification always carries the Article. That of *fidelity* scarcely ever occurs. Finally, as the sense yielded is much less apt, the common interpretation, "I have kept the precepts of the Christian religion," is preferable.

8. ἀπόκειταί μοι] "is laid up as ready." See Notes on Col. i. 5—8. 1 Thess. ii. 19. Gal. i. 15. Ἐν ἐκείνῃ τῇ ἡμ. See Note supra i. 12. Of τοῖς ἠγαπ. τὴν ἐπιφανειαν αὐτοῦ the sense seems to be, "who have reason to look forward with satisfaction to his coming;" i. e. by having fought the good fight and kept the faith.

10. ἐγκατέλιπεν, ἀγαπ., &c.] Demas, it seems, through cowardice, had deserted him, and, through worldly-mindedness, preferred some opportunity of temporal advantage to assisting the Apostle, and furthering the Gospel.

11. Μάρκον.] See Col. iv. 10.

13. φαιλόνην.] Some MSS. and Edd. have φαινολήν, which is probably the more correct spelling, though perhaps not that adopted in the later Grecism. The word seems at first to have been φαινολὴ (whence the Latin *Pœnula*) then per metathesin, φαιλόνη, afterwards altered to φενόλη and φελόνη. If, however, the etymology of Salmasius (who derives it from φελλὸς) be right, φελόνη is the most correct spelling. As to the *sense*, — "of the various opinions proposed by the learned, the most probable seems to be, that it means a *wrapper* or *great-coat*, called by the Jews פלין."

14. Ἀλέξ.] See 1 Tim. i. 21, and Acts xix. 33. Ἀποδώῃ, &c. To this unbelievers find much to object; and the defence made by Commentators has not been so satisfactory as might be wished. Rosenm. and Iaspis urge that the Apostle justly imprecated him, as an apostate from God and the Gospel, and also for his incorrigible malice: which, Iaspis observes, is one, though not the only, cause of the imprecations in the Psalms. However, after all, I cannot but agree with the ancients, and several eminent moderns, that there is here, properly speaking, no *imprecation at all*, but rather a *wish* for his condign punishment; i. e. that the righteous God and Judge will treat him as he deserves. By τοῖς ἡμ. λόγ. is probably meant the doctrine of the Gospel.

16. πρ. ἀπολογίᾳ.] One hearing, it seems, had been granted him at Rome; and he was in expectation of a *second*, during which interval, it is said, this Epistle was written. And, as we learn from Ecclesiastical History, this second hearing, or trial, turned out very different from the first; since the *Imperial butcher*, in a rage (as Chrys. tells us) at his conversion of the royal cupbearer, had him beheaded. Μὴ αὐτοῖς λογισθείη! See Rom. iv. 8, and Note. These words are in strong contrast with those of the preceding verse. But it should seem that the Apostle had in view the different motives of the persons.

17. παρέστη] i. e. by secret help and support. So Homer says Minerva παρέστη (helped) Achilles. By κήρυγ. is meant the Gospel, as 1 Cor. xv. 14. Πληροφ., "might obtain full credence." See Rom. iv. 21. The πάντα is to be taken. Heinr. and Rosenm. say, *populariter*, for many of different nations; i. e. who had business at the court. The words, however, are not, with those and other Commentators, to be referred to his *defence* only. They appertain to the preaching of the Gospel by him during his long confinement, by which in a manner all the nations might be said to hear it; since Rome was the resort of persons from every part of the civilized world, individuals from each of which would hear the Gospel, and carry tidings of it, or diffuse its doctrines, in their respective countries.

— ἐρρύσθην ἐκ στόματος λ.] The best Expositors are agreed in understanding the λέοντος of the Emperor Nero. May there not be an allu-

παντὸς ἔργου πονηροῦ, καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων! ἀμήν.

i Acts 13. 2. Rom. 16. 3. supra 1. 16. k Acts 19. 22. & 20. 4. & 21. 29.

[i] Ἄσπασαι Πρίσκαν καὶ Ἀκύλαν, καὶ τὸν Ὀνησιφόρου οἶκον. [k] Ἔρα- 19
στος ἔμεινεν ἐν Κορίνθῳ· Τρόφιμον δὲ ἀπέλιπον ἐν Μιλήτῳ ἀσθενοῦν- 20
τα. Σπούδασον πρὸ χειμῶνος ἐλθεῖν. 21

Ἀσπάζεταί σε Εὔβουλος, καὶ Πούδης, καὶ Λίνος, καὶ Κλαυδία, καὶ
οἱ ἀδελφοὶ πάντες. ὁ Κύριος Ἰησοῦς Χριστὸς μετὰ τοῦ πνεύματός σου. 22
ἡ χάρις μεθ' ὑμῶν. ἀμήν.

Πρὸς Τιμόθεον δευτέρα τῆς Ἐφεσίων ἐκκλησίας πρῶτον ἐπίσκοπον χειροτονηθέντα ἐγράφη ἀπὸ Ῥώμης, ὅτε ἐκ δευτέρου παρέστη Παῦλος τῷ Καίσαρι Νέρωνι.

sion to a well-known fable of Æsop? for Paul's deliverance at court, which might be called the *lion's den*, would justify the expression, in almost its literal sense. So Pseudo-Eurip. Rhes. 56. ὦ δαῖμον, ὅστις μ' εὐτυχοῦντ' ἐνόσφισας Θοίνης λέοντα.

18. καὶ ῥύσεται — πονηροῦ.] "And the Lord *will*, I trust, deliver me from *every* evil work;" i. e. all dangers, temptations, and adversities; for such appears to be the simplest interpretation of ἔργου πονηροῦ, on which the recent Commentators seek needless refinements.

19. καὶ τὸν Ὀνησ.] That the Romanists should infer from this salutation of Onesiphorus, that he *himself* was dead, is not surprising; for on that slender foundation they chiefly build the *gainful* doctrine of prayers and masses for the dead: but that many eminent *Protestant* Commentators should do the same, is unaccountable. For, as Benson observes, "he might be gone from Rome, and yet not be at Ephesus, when the Apostle wrote this Epistle: or Onesiphorus might possibly be the bearer of this letter." Indeed, that he was *not dead*, the authority of the *ancients* (which the Romanists always profess to follow) uniformly tends to establish. They, however, say that he was yet at Rome; which, from i. 6. (where see Note) appears not so probable. Heinr. maintains that in both places it may signify, by a familiar idiom, *Onesiphorus and his family*. And he compares the phrase οἱ ἀμφὶ τὸν Σωκράτη. This, however, appears precarious. It is sufficient to say, that there is no *proof* that he was *dead*, and little *probability*; since thus οἶκον would not have been used. On the other hand, nothing is more probable than that he might be, to Paul's certain knowledge, at some *other place*, and *not* Ephesus.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΤΙΤΟΝ ΕΠΙΣΤΟΛΗ.

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1 I. [1] ΠΑΥΛΟΣ δοῦλος Θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ, κατὰ πίστιν ἐκλεκτῶν Θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ᾽ εὐσέβειαν,
2 [m] ἐπ᾽ ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψευδὴς Θεὸς πρὸ χρό-
3 νων αἰωνίων, [n] ἐφανέρωσε δὲ καιροῖς ἰδίοις τὸν λόγον αὐτοῦ, ἐν κηρύ-γματι ὃ ἐπιστεύθην ἐγὼ κατ᾽ ἐπιταγὴν τοῦ σωτῆρος ἡμῶν Θεοῦ·

1 1 Tim. 3. 16. & 6. 3.
m Num. 23. 19 Rom. 1. 2. & 16. 25. Eph. 1. 9. & 3. 9. Col. 1. 26. 2 Tim. 1. 9, 10. & 2. 13. 1 Pet. 1. 20.
n Acts 20. 24. 2 Cor. 2. 12. & 7. 14. & 8. 6, 16. Gal. 1. 1. & 2. 3. 1 Thess. 2. 4

Titus was a Greek, either of Syria, or of some province of Asia bordering upon it. He was one of St. Paul's earliest converts, and so much in his confidence, as to be allowed to accompany him and Barnabus to the first Council at Jerusalem; and afterwards to attend him in his circuit, to visit and confirm the Churches. He was probably afterwards employed in confidential public business for the Church; insomuch, that some years after, we find him sent by St. Paul to Corinth, to examine the state of the Church in that city, and to transmit a report of it to him. In consequence of that he was sent back to Corinth to hasten the collection for the poor brethren in Judea. After that time, we have no further mention in the N. T. of what became of Titus, except that in *this* Epistle he is spoken of as himself with Paul in Crete, and in 2 Tim. iv. 10. as being in Dalmatia, having, it is supposed, been sent there to settle the affairs of the Church. It should seem that Titus, though perhaps occasionally sent to settle the affairs of *other* Churches, had *Crete* as his especial province, from the time when he was left there by Paul (Tit. i. 5.). As to the *time* when Christianity was first planted in Crete, we are left much in the dark. The most probable opinion is, that notwithstanding that the Gospel might have been announced, and become known in Crete, from the time of the first effusion of the Holy Spirit at Jerusalem (Acts ii. 11.), where some Cretans were present; yet that it was not thoroughly planted there till many years after; most probably by St. Paul, and possibly during the year and a half he spent at Corinth, between the latter part of A. D. 51. and the early part of 53. For it appears from 2 Cor. xii. 14. xiii. 1. that he did make an excursion *somewhere* during that time, and after it returned back to Corinth. This, however, is, to say the least, very uncertain; it being little probable that St. Paul could spare time enough for so great a work, as evangelizing the "*hundred-citied* isle," quasi ἐν παρέργῳ. It should either seem, as others suppose, that St. Paul evangelized Crete during the period between his first and second imprisonment at Rome. *Thus* the date of the Epistle (which has been exceedingly controverted, and entirely depends upon the date assigned to St. Paul's *evangelizing Crete*) will be brought to about A. D. 64. And there is much to support this in the strong verbal coincidences between this Epistle and that of 2 Timothy, confessedly written not long before St. Paul's death. These coincidences, indeed, are nearly as great as those between the Epistles to the Ephesians and the Colossians, and cannot satisfactorily be accounted for except on the same principle, namely, by supposing that they were written about the same time, and when the same ideas and expressions were in the writer's mind. Moreover, as in Acts xxviii., where St. Paul is recorded to have touched at Lasèa, and Fair Havens, not a hint is given as to the island being evangelized, it should seem that then (namely, the autumn of 61), St. Paul had not evangelized Crete. This circumstance strongly confirms the idea suggested by the strong verbal coincidences above mentioned, that the Epistle was written about the same time as the 2d Epistle to Timothy. It should seem that Paul evangelized it at the period between his first and second imprisonment at Rome; and wrote this Epistle a little before 2 Timothy, some time in the summer of A. D. 65. The *scope* of the present Epistle is the same as that of the preceding one. For an analysis the reader is referred to Mr. Horne's Introd.

C. I. 1—3. κατὰ πίστιν.] The best Expositors are agreed that this must be taken as at 2 Tim. i. 1. and denote "for the purpose of promoting the faith." So of καὶ ἐπίγνωσιν — εὐσεβ. the sense is, "and for the promotion, the acknowledgment of the true doctrine which is intended to lead us to holiness." See 1 Tim. vi. 3

o Eph. 1. 2. Col. 1. 2. 1 Tim. 1. 2. 2 Tim. 1. 2. 1 Pet. 1. 2. p Acts 14. 23. 2 Tim. 2. 2.

[o] Τίτῳ γνησίῳ τέκνῳ κατὰ κοινὴν πίστιν· χάρις, ἔλεος, εἰρήνη ἀπὸ 4
Θεοῦ Πατρὸς καὶ Κυρίου Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν.
[p] Τούτου χάριν κατέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ λείποντα ἐπιδιορθώ- 5
σῃ, καὶ καταστήσῃς κατὰ πόλιν πρεσβυτέρους, ὡς ἐγώ σοὶ διεταξάμην·

q 1 Tim. 3. 2.

[q] εἴ τις ἐστὶν ἀνέγκλητος, μιᾶς γυναικὸς ἀνὴρ, τέκνα ἔχων πιστὰ, μὴ 6
ἐν κατηγορίᾳ ἀσωτίας, ἢ ἀνυπότακτα. [r] Δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγ- 7

r Lev. 10. 9. Matt. 24. 45. 1 Cor. 4. 1. Eph. 5. 18. 1 Tim. 3. 3, 15. 1 Pet. 5. 2.

κλητον εἶναι, ὡς Θεοῦ οἰκονόμον· μὴ αὐθάδη, μὴ ὀργίλον, μὴ πάροι-
νον, μὴ πλήκτην, μὴ αἰσχροκερδῆ· [s] ἀλλὰ φιλόξενον, φιλάγαθον, σώ- 8

s 1 Tim. 3. 2.

φρονα, δίκαιον, ὅσιον, ἐγκρατῆ, [t] ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν 9

t 1 Tim. 1. 10. & 6. 3. 2 Tim. 1. 13. & 4. 3. infra 2. 1.

πιστοῦ λόγου, ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ
ὑγιαινούσῃ, καὶ τοὺς ἀντιλέγοντας ἐλέγχειν. [u] Εἰσὶ γὰρ πολλοὶ [καὶ] 10

u Acts 15. 1. 1 Tim. 1. 6.

ἀνυπότακτοι, ματαιολόγοι καὶ φρεναπάται, μάλιστα οἱ ἐκ περιτομῆς·

Ἐκλεκτῶν, "of faithful Christians." See 2 Tim. ii. 10. Ἐπ' ἐλπίδι ζωῆς, for εἰς ἐλπίδα, "hope of obtaining salvation." Ὁ ἀψευδής. An appellation of God, like ὁ ἀληθινὸς, and used by the Heathen writers as well as by the Scriptural ones. Πρὸ χρόνων αἰωνίων. See Notes on 2 Tim. i. 9—11. On ἐφανέρωσε, see 2 Tim. i. 10. and on καιροῖς ἰδίοις, Acts i. 7., and 1 Tim. ii. 6. and Notes. Τὸν λόγον. So λόγ. ἐπαγγελίας at Rom. ix. 9. On κατ' ἐπιταγὴν τοῦ σωτ. ἡμ. Θ. see 1 Tim. i. 1. In both places the sense seems to be "according to the ordinance or direction of God."

4. Compare 1 Tim. i. 2. Κατὰ κοινὴν πίστιν, "according to the faith common to both of us and all Christians." Χάρις, &c. See Note on 1 Tim. i. 2.

5. For κατέλιπον, some 12 or 14 MSS. have ἀπέλ. But that is susceptible of no sense suitable here; and is not supported by a single Version. The reading, doubtless, arose from the Scribes; for κατ and ἀπ in composition are perpetually confounded. Καταλ. is frequently used in the sense here required not only by St. Luke, but by St. Paul, as in a kindred passage of 1 Thess. iii. 1. καταλειφθῆναι ἐν Ἀθήναις. Moreover, though the writers of the N. T. sometimes use καταλ. where a Classical writer would have employed ἀπολ., yet never the contrary. Ἵνα τὰ λείποντα ἐπιδιορθ. The complete sense is, "that thou mightest further put in order the things which remained [to be ordered]." Ἐπι is here intensive, and has the same force as in ἐπιδιατάσσομαι at Gal. iii. 15. Of the *verb* no example has been adduced; but several of the *noun* ἐπιδιόρθωσις with τῶν λειπόντων. The terms καταστήσῃς πρεσβ. plainly show that Titus was invested with Episcopal authority, in the highest sense of the word ἐπίσκοπος, which was *sometimes*, as at v. 7., and Acts xx. 17. 28., used in the *lower* sense of πρεσβύτερος, since pastors are *overseers* over their flocks. The Presbyterians are obliged to understand this *appointing*, of Paul's *interposing his influence* with the congregations, to procure the election of these persons as presbyters; than which a harsher or more factitious *gloss* was never promulged by the Socinians themselves.

— κατὰ πόλιν.] Not "in every city," but in each city or town (literally "city by city"), of all those which had Christian congregations. Of such there might be several in this "hundred-cities isle;" though the name πόλις was often given to towns. And not a few of the Cretan cities were probably no better. See Meursii Creta. Σοὶ διεταξ., "as I [then] directed thee." Paul, it seems, had not time then to give the directions and injunctions which he now sends.

6. εἴ τις ἐστίν.] Render, "whoever is," such as are, &c. Compare 1 Tim. iii. 2—7. The ἀνέγκλητος here is equivalent to the ἀνεπίληπτος there. Πιστά. Render, with Newc., "believing;" a sense frequent in St. Paul; implying also an obedience to the requisitions of the Gospel, and especially those which are then specified. Ἀνυπότακτα, "disorderly and unruly." So in 1 Tim. iii. 4. the presbyter is to have his children ἐν ὑποταγῇ.

7—9. Compare 1 Tim. iii. 23. and Notes. Ὡς Θεοῦ οἰκ., "as the steward of *God's* family," (which every congregation is). For surely, if fidelity be required in earthly affairs, how much more is it requisite in *spiritual* ones. See 1 Cor. iv. 2. Αὐθάδη, "self-willed." See a spirited sketch of this character in Theophr. Char. C. 15. On the other terms see 1 Tim. Φιλάγ. may signify either "a lover of good men" (as the word is used in Aristot. Rhet. C. 2. 4. Cod. Vat.), or, "a lover of goodness." The word also occurs in Dionys. cited by Suicer, and Sirach vii. 22. Ἀντεχόμενον, "closely adhering to," literally, holding fast any thing, in opposition to [αντι] one who would wrest it away. This also implies *diligent attendance to*, as in 1 Thess. v. 14. ἀντέχεσθε τῶν ἀσθενῶν. By πιστὸς λόγος are denoted the sure and certain truths of the Gospel. Παρακαλεῖν ἐν τῇ διδ. τῇ ὑγ. is by most of the later Commentators explained of exhorting them to embrace and abide by sound doctrine. That, however, involves a very harsh ellipsis. The ἐν is well rendered by our common Version and most Expositors, "by;" which is confirmed by the Pesch. Syr. It is, indeed, placed beyond doubt by a kindred passage of 2 Tim. iv. 2. ἔλεγξον, ἐπιτίμησον, παρακάλεσον ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ. On ὑγ. see Note at 1 Tim. i. 10.

10. The καὶ after πολλοὶ is absent from several MSS.; and in others is put before ματαιολόγ. It is, therefore, with reason, suspected by the Editors to be *interpolated*; probably by some early Critics who thought a copula was required. Ἀνυπότ. here seems to denote disobedience both in matters of doctrine and discipline; *Judaizers* being probably for the most part intended. Ματαιολ., is meant of those who are at 1 Tim. i. 6. said to have turned aside εἰς ματαιολογίαν. The φρεναπάται are those who at Rom. xvi. 18. are called ἐξαπατῶντες τὰς καρδίας τῶν ἀκάκων.

11 [x] οὓς δεῖ ἐπιστομίζειν· οἵτινες ὅλους οἴκους ἀνατρέπουσι, διδάσκοντες
12 ἃ μὴ δεῖ, αἰσχροῦ κέρδους χάριν. εἶπέ τις ἐξ αὐτῶν, ἴδιος αὐτῶν
13 προφήτης· "Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί." Ἡ
μαρτυρία αὕτη ἐστὶν ἀληθής. δι' ἣν αἰτίαν ἔλεγχε αὐτοὺς ἀποτόμως,
14 ἵνα ὑγιαίνωσιν ἐν τῇ πίστει, [y] μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις, καὶ
15 ἐντολαῖς ἀνθρώπων ἀποστρεφομένων τὴν ἀλήθειαν. [z] Πάντα μὲν κα-
θαρὰ τοῖς καθαροῖς· τοῖς δὲ μεμιασμένοις καὶ ἀπίστοις οὐδὲν καθα-
16 ρόν, ἀλλὰ μεμίανται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις. [a] Θεὸν ὁμο-
λογοῦσιν εἰδέναι, τοῖς δὲ ἔργοις ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ ἀπειθεῖς,
καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.

1 II. Σὺ δὲ λάλει ἃ πρέπει τῇ ὑγιαινούσῃ διδασκαλίᾳ· πρεσβύτας
2 νηφαλέους εἶναι, σεμνούς, σώφρονας, ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ,
3 τῇ ὑπομονῇ· [b] πρεσβύτιδας ὡσαύτως ἐν καταστήματι ἱεροπρεπεῖς, μὴ

x Matt. 23. 23. 1 Tim. 6. 5. 2 Tim. 3. 6.
y Isa. 29. 13. Matt. 15. 9. Col. 2. 22. 1 Tim. 1. 4. & 4. 7. & 6. 20.
z Matt. 15. 11. Luke 11. 39, 41. Acts 10. 15. Rom. 14. 14, 20. 1 Cor. 6. 12. & 10. 23, 25. 1 Tim. 4. 3, 4.
a 2 Tim. 3. 5. Jude 4.
b 1 Tim. 2. 9. & 5. 13. 1 Pet. 3. 3.

11. οὓς δεῖ ἐπιστομ.] i. e. by putting them to silence after full confutation; just as a horse when well bridled, is not *disposed* to be unruly.

— ὅλους οἴκους ἀνατρ.] i. e. "subvert the faith of whole families." So 2 Tim. ii. 18. τὴν πίστιν ἀνατρέπουσι. This, indeed, is hinted at in the words διὸ. ἃ μὴ δεῖ, where there is a *litotes*, as in Is. lxvi. 4. John xxi. 18. I would here compare Plato, p. 960. ὅλως οἰκίας, χρημάτων χάριν, ἐπιχειροῦσι κατ' ἄκρας ἐξαιρεῖν. These are the kind of persons described in 2 Tim. iii. 6., as οἱ ἐνδύνοντες εἰς οἰκίας, αἰχμαλ., &c., and who are at v. 2. described as φιλάργυροι.

12. εἶπέ τις — προφ.] Here ἴδιος αὐτῶν is put *per epanorthosin*, being a stronger expression. Προφ. is by Newc. and others rendered *poet.* And, indeed, the term, like *vates* in Latin, was then applied (as denoting a sort of *inspiration*) to all poets of more than ordinary celebrity; though it had been formerly confined to Homer, Hesiod, and Pindar. *Epimenides*, however, (who is admitted to be the person here meant) was not a *poet*, but a *prophet*, and a writer περὶ χρημῶν, and as Theophyl. says (imitating Thucydides vii. 50.) θειασμοῖς καὶ ἀποροπιασμοῖς προσέχων, καὶ μαντικὴν δοκῶν κατορθοῦν, "was reputed to be an able μάντις." Hence he is called by Apulejus *fatidicus*, and by Cicero *vaticinans*. It should, therefore, seem that St. Paul had reference to his *prophetic* rather than *poetic* celebrity. The words Κρῆτες ἀεὶ ψεῦσται were borrowed by Callimachus (Hymn on Jove, v. 8.); who proves the truth of the ἀεὶ, from their having fabricated a tomb which they pretended was Jupiter's. "Thus (says Bp. Warburton) proclaiming a truth concealed from the vulgar, that the Gods were only *mortals* raised to Divine honours for the benefits they had conferred on men." This bad character always adhered to them, as the Greek proverb testifies; Τρία κάππα κάκιστα· Καππαδοκία, καὶ Κρήτη, καὶ Κιλικία. which is the best illustration of κακὰ just after. And of the terms θηρία and γαστ. ἀργ. the former denotes their brutishness, the latter their sloth.

13. ἔλεγχε αὐτοὺς ἀποτ.] See Note on 2 Cor. xiii. 10.

14. μὴ προσέχ. Ἰουδ. μύθοις.] See Note on 1 Tim. i. 4.

15. πάντα μὲν καθαρὰ — συνείδ.] Compare a similar sentiment in 1 Tim. iv. 4, 5. and Rom. xiv. 14. 23. The Apostle takes occasion from what has been said of Jewish fables and traditions, to inculcate, that the Jewish distinctions of meats and drinks, as clean or unclean, were of no effect as to moral purity; which consists not in abstaining from certain meats, but in preserving an unpolluted heart; q. d. "to the pure [in heart] all such meats as, by the Jewish traditions, were held as unclean, are pure;" i. e. may be eaten without defilement; but to the polluted [in heart], and unfaithful to Christ, nothing is pure.

16. Θεὸν ὁμολογ., &c.] This is said by way of justifying the charge of ἀπιστία in the preceding verse. On the expression Θεὸν εἰδέναι, see 2 Tim. ii. 19. and Note. The ἔργοις has reference to the λόγοις implied in ὁμολογοῦσι. So in a passage of Aristot. cited by Budæus Comm. L. Gr. in voc. συνᾴδω, we have καὶ συνᾴδοντων μὲν τοῖς ἔργοις (scil. τοῖς λόγοις αὐτῶν) ἀποδεκτέον· διαφωνούντων δὲ λόγους ὑποληπτέον. where instead of the manifestly corrupt words λόγους ὑποληπτέον, I venture, with some confidence, to propose to read λόγοις ἀπολεκτέον, for ἀποστατέον, i. e. *abandon their society*. Moreover, διαφωνούντων λόγοις is elliptical for διαφ. (ἐν τοῖς ἔργοις) τοῖς λόγοις. The above criticism is, I apprehend, placed beyond doubt by a passage of the same writer, Ethic. x. 1. συνῳδοὶ γὰρ οἱ λόγοι τοῖς ἔργοις ὄντες πιστεύονται. On βδελυκτοὶ, see Note on Matt. xxiv. 15., and on ἀδοκ., see Note on 2 Tim. iii. 8.

II. 1—6. See 1 Tim. iii. 11. v. 14. and Notes.

2. πρεσβ.] Repeat λάλει, in the sense εἰπὲ, *bid.* Πρεσβ. is by some eminent Expositors taken to denote, not *aged men*, but *Presbyters;* since the directions given are similar to those at 1 Tim. i. 3. and πρεσβύτιδας at v. 3. is applicable to those women who bore offices in the Church; as appears from the epithets ἱεροπρεπεῖς and καλοδιδασκάλους. This view, however, is supported neither by the authority of the ancient Expositors, nor by the opinion of the best modern ones. And the qualifications do not sufficiently correspond. Neither is the word ever used in the N. T. in that sense. *More* may be said for πρεσβύτιδες as denoting female elders, or deaconesses; where there *is* ancient authority to allege. Perhaps we may, in the former case, reconcile the two interpretations, by supposing that the Apostle, though using the general term πρεσβύτης, yet had also in mind those who filled *ecclesiastical offices*. With ὑγιαίν.

διαβόλους, μὴ οἴνῳ πολλῷ δεδουλωμένας, καλοδιδασκάλους, ἵνα σωφρο- 4
νίζωσι τὰς νέας, φιλάνδρους εἶναι, φιλοτέκνους, [c] σώφρονας, ἁγνάς, οἶ- 5
κουροὺς, ἀγαθάς, ὑποτασσομένας τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ λόγος
τοῦ Θεοῦ βλασφημῆται. Τοὺς νεωτέρους ὡσαύτως παρακάλει σωφρο- 6
νεῖν· [d] περὶ πάντα σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων· ἐν τῇ 7
διδασκαλίᾳ ἀδιαφθορίαν, σεμνότητα, ἀφθαρσίαν, [e] λόγον ὑγιῆ, ἀκα- 8
τάγνωστον· ἵνα ὁ ἐξ ἐναντίας ἐντραπῇ, μηδὲν ἔχων περὶ * ἡμῶν λέγειν
φαῦλον. [f] Δούλους ἰδίοις δεσπόταις ὑποτάσσεσθαι, ἐν πᾶσιν εὐαρέστους 9
εἶναι, μὴ ἀντιλέγοντας· μὴ νοσφιζομένους, ἀλλὰ πίστιν πᾶσαν ἐνδει- 10
κνυμένους ἀγαθήν· ἵνα τὴν διδασκαλίαν τοῦ σωτῆρος ἡμῶν Θεοῦ κο-
σμῶσιν ἐν πᾶσιν.
[g] Ἐπεφάνη γὰρ ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος πᾶσιν ἀνθρώποις, 11

c Gen. 3. 16. 1 Cor. 14. 34. Eph. 5. 22. Col. 3. 18. 1 Tim. 6. 1. 1 Pet. 3. 1.
d 1 Tim. 4. 12. 1 Pet. 5. 3.
e 1 Tim. 5. 14. 1 Pet. 2. 12, 15. & 3. 16.
f Eph. 6. 5. Col. 3. 22. 1 Tim. 6. 1, 2. 1 Pet. 2. 18.
g 1 Tim. 2. 4. infra 3. 4.

τῇ πίστει, τῇ ἀγ., τῇ ὑπομ. may be compared 1 Tim. vi. 11. δίωκε πίστιν, ἀγάπην, ὑπομονήν. and 2 Tim. iii. 10. where see Notes.

3. καταστήματι] "deportment;" corresponding to the French "*maintien*," whence our *mien*. So Porphyr., cited by Wets., τὸ δὲ σεμνὸν καὶ ἐκ τοῦ καταστήματος ἑωρᾶτο. and Simpl. τὸ κατ. σεμνόν. In ἱεροπρ. the reference should seem to be (not, as many eminent Expositors suppose) to *dress*, but to the καταστήματι; denoting that their deportment should be suitable to their holy calling. So Menand. cited by Schleus. ἱερ. τέχνη. Δεδουλ., "addicted to;" nearly synonymous with προσέχοντας at 1 Tim. iii. 8, though a somewhat stronger term, and illustrated by John viii. 34. and Rom. vi. 14.

4, 5. ἵνα σωφρονίζ., &c.] These words point at the chief *purpose* of the instructions,—namely, that they should teach them to be σώφρονες, acting as monitresses, and regulators of their morals. There is no reason to suppose, with some, an allusion to the ten σωφρονισταὶ, who were chosen as Censors of the morals of the Athenian youth; for the term was used (as Hemsterh. on Pollux ix. 138. has shown) in a general way, of those who bring others to a right mind. Thus it occurs in Thucyd. iii. 65. σωφρονισταὶ τῆς γνώμης. And the *verb* is found in this sense at Thucyd. vi. 78. These instructions (as appears from what follows) were to turn on the domestic duties suitable to young married women, and each in the order of importance. The *first* is, as it were, their *cardinal* virtue; for it was well said by Socrates (ap. Stob. p. 483.) εὐσέβεια γυναικεία, ὁ πρὸς τὸν ἄνδρα ἔρως. In like manner *modesty* is by Pericles in his Funeral Oration (Thucyd. ii. 45.) called *the* virtue of the female *sex*. In οἰκουροὺς we have a very significant term, denoting not only "stayers at home," but *ex adjuncto*, care-takers of the house. So Theophyl. explains by οἰκονομικάς. which, I would observe, is the sense of the obscure term στεγανόμους in Lycophr. Cass. 1095, who just after uses the term οἰκουρίαν to denote *housewifery*. Ἀγαθὰς may mean either,—with reference to the words *following*,—*good-tempered*; or, as it should rather seem, with reference to the *preceding*, *good*-wives, in the sense in which the word was used by our ancestors, like the οἰκοδεσποῖναι of Artemid. ii. 33. or the *bona-fœmina* of Ennius; namely, *good managers*. Thus it will be exegetical of the preceding. On ἵνα μὴ ὁ λόγος, &c. see 1 Tim. vi. 1.

7, 8. τύπον.] See 1 Tim. iv. 12. and Note. At ἐν τῇ διδ. ἀδιαφθορίαν repeat παρέχ. in the sense ἐνδεικνύμενος. The ἀδιαφ. is closely connected with the καπηλεύειν τὸν λόγον τοῦ Θεοῦ at 2 Cor. ii. 17; i. e. corrupting it for the sake of lucre, or other base motives. Now *this* regards the *person*, as λόγον ὑγιῆ (by a metaphor often occurring in the Epistles to Timothy and Titus) does the *thing*. Ἀκατάγν. is properly a *forensic* term, but is here synonymous with the ἀνεπίληπτος at 1 Tim. vi. 14. At ἐξ ἐναντίας supply γνώμης; this expression being equivalent to the ὁ ἀντικείμενος at 1 Tim. v. 14, and including both Jews and Judaizers. The same phrase occurs in Thucyd. vii. 45. τὸ ἐξ ἐναντίας. Ἐντραπῇ. "that he may be ashamed;" as 2 Thess. iii. 14. Compare a similar passage at 1 Cor. xiv. 24. On these two verses see two admirable Sermons by Bp. Jeremy Taylor, Works, vol. vi. 483. seqq.

9, 10. Compare similar admonitions at 1 Tim. vi. 1. sq. Eph. vi. 5—8. Col. iii. 22. The ἀντιλέγ. here is equivalent to the ἀνταποκρίνεσθαι of Rom. ix. 20. Hence may be illustrated the obscure words of Æschyl. Theb. 244. παλινστόμεις αὖ; for so I would point, regarding the preceding line as spoken *aside*. Hence the conjecture of Bp. Blomfield, πολυστόμεις, however learned and ingenious, is unnecessary.

10. νοσφιζ.] See Note on Acts v. 1, 2. On τοῦ σωτῆρος ἡμ. Θ., "of God our Saviour," see Note at 1 Tim. i. 1, 2.

11, 12. ἐπεφάνη — ἀνθρώποις.] The connection seems to be as follows: "And this honouring of your religion ye *all*, as Christians, are bound to aim at; since from all, of whatever rank, it is required]; *for* the grace of God," &c. The Apostle then shows that in that religion is contained the obligation to avoid the vices, and cultivate the virtues above enjoined; and, in general, to live righteously, soberly, and godlily. After which he points out the *strongest imaginable motives* to avoid the one and cultivate the other, arising from the expectation of a day of retribution; suggesting, withal, an *encouragement* to strive after virtue, in the doctrine of atonement and expiation by Jesus; and, finally, he notices the strong incentive to perform all we are really able, from a regard for the *purpose* for which this atonement was made;—namely, "to purify unto himself a peculiar people, zealous of good works." Πᾶσιν ἀνθρώποις must be construed, not with ἐπεφάνη, but with ἡ σωτήριος, thus: "which bringeth salvation to all men, whether Jews or Gentiles." Ἐπεφάνη. "hath been revealed and promulgated." Παιδεύ-

12 [h] παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς h Eph. 1. 4. Col. 1. 22. 2 Tim. 1. 9.
ἐπιθυμίας, σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν 1 John 2. 16.
13 αἰῶνι· [i] προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης i 1 Cor. 1. 7. Phil. 3. 20.
14 τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ· [k] ὃς ἔδωκεν k Exod. 19. 5.
ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώσηται ἡμᾶς ἀπὸ πάσης ἀνομίας, καὶ κα- Eph. 2. 10. & 5. 2. Gal. 1. 4. & 2. 20.
15 θαρίσῃ ἑαυτῷ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων. [l] Ταῦτα λάλει Heb. 9. 14. l 1 Cor. 16. 11.
καὶ παρακάλει, καὶ ἔλεγχε μετὰ πάσης ἐπιταγῆς· μηδείς σου περιφρο- 1 Tim. 4. 12.
νείτω.

1 III. [m] ΥΠΟΜΙΜΝΗΣΚΕ αὐτοὺς ἀρχαῖς καὶ ἐξουσίαις ὑποτάσσε- m Rom. 13. 1, &c. 1 Pet. 2. 13.

ουσα is for εἰς τὸ παιδεύειν. The ἵνα is for ὅτι, and ἀρνησάμενοι may be rendered *rejecting, renouncing.* So Thucyd. vi. 56. ἀπαρν. τὴν πεῖρασιν. Ἀσέβ. denotes not only neglect of the proper object of worship, by *idolatry*, but by those vices which result from it. On τὰς κοσμικὰς ἐπιθ. the best comment is 1 John ii. 16. Σωφρ. denotes virtue as regards *ourselves*; δικ., as regards our *fellow-creatures*; and εὐσεβῶς, as respects *God*. Similar divisions are found in passages of the Classical writers cited by the Commentators.

13. προσδεχόμενοι — Χριστοῦ.] The most natural sense, and that required by the proprietas linguæ, is the one assigned to the passage by almost all the ancients from Clem. Alex. downwards, and by the early modern Expositors, as Erasmus, Grot., and Beza, and also by some eminent Expositors and Theologians of later times, as Bps. Pearson and Bull, Wolf, and Matth., and Bp. Middl., — namely, "Looking for (or rather looking forward to. Comp. Job ii. 9. and see Grot.) the blessed hope, and the glorious appearing of our great God and Saviour Jesus Christ." The cause of the ambiguity in our common version is ably pointed out, and the above version established on the surest grounds, by Bp. Middl. and Prof. Scholefield. But, besides the argument founded on the *propriety of language*, that of Beza, who urges that ἐπιφ. is nowhere used of God, but Christ, is unanswerable. So in a late able Critique on Dr. Channing's works, in the British Critic. the Reviewer justly maintains, that "Christ must be the God here spoken of, because it is his *glorious appearing* which all Christians here are said to expect: but of God the Father, we are expressly told, that Him *no man hath seen, nor can see.*" Other convincing arguments for the construction here laid down may be seen in Dr. Routh's Reliquiæ Sacræ, vol. ii. p. 26. The reader is also particularly referred to Clem. Alex. Cohort. ad Gentes sub init., where vv. 11—14 are cited by that Father, and the view of σωτ. here maintained is adopted. The whole of the context there is deserving of great attention, as containing such plain and repeated attestations to the Divinity of Jesus Christ as can rarely be found. The *passage itself* may be seen in Bp. Bull's Def. Fid. Nic. p. 37. also, with learned remarks, and an English *translation of it*, in Dr. Burton's Testimonies of the Ante-Nicene Fathers, p. 99. Here Doddr. and Mackn., though they profess to leave the matter *dubious*, yet so translate as both to leave no ambiguity, and decide it in a manner we should little expect. See Rec. Syn. They and our other Translators have, I suspect, been influenced, more than they were aware, by an argument specious, indeed, and employed by the maintainers of the new version, that "Jesus Christ is nowhere styled *the great God.*" But the μεγάλου belonging to both Θεοῦ and σωτῆρος alters the case, and removes that objection. The sense is plainly, "the glorious appearance of *that* GREAT BEING, *who is our* GOD AND SAVIOUR."

14. λυτρώσηται] "might redeem us." The word is here a verbum prægnans, denoting not merely, as the Unitarians contend, withdrawing men from sin by a pure doctrine and a holy example, but paying the λύτρον, which delivers them from the punishment of sin, and places them in a condition to please God. The second of these senses is alluded to in the next words καὶ καθαρίσῃ, &c., in which may be recognized a blending of two clauses into one, namely — "that he might [by atonement] purify us unto his service, and [thus] make us a people peculiarly his own, by being zealous of good works." Περιούσιος, in this Hellenistic use (derived from the Sept.), signifies (as Chrys. observes) what is ἐξαιρετὸν, or chosen out from other things, *eximium*, by an allusion to the title formerly given to the Jews by God, i. e. λαὸς περιούσιος. (Exod. xix. 5. Deut. vii. 6.) This use is formed on that of the Heb. סגלה. See Eph. ii. 10. So 1 Pet. ii. 9. λαὸς εἰς περιποίησιν.

15. ἔλεγχε.] This must not be rendered, with Rosenm. and others, "enjoin;" for which signification there is no authority. No perplexity would have existed, had the comma of the early Editions after παρακάλει been retained. The sense may be thus expressed: "The above doctrines and duties do thou teach, and exhort to the practice thereof; and [any who gainsay or neglect them] rebuke with all authority," i. e. in the exercise of all the authority vested in thee as God's minister for that very purpose. So 2 Tim. iv. 2. κήρυξον — ἔλεγξον — παρακάλεσον.

— μηδείς σου περιφρον.] i. e. give no one just cause to despise thee; as in 1 Tim. iv. 12.

III. 1. See Rom. xiii. 1. compared with Col. i. 10. Expositors are not agreed whether πρὸς πᾶν ἔργον ἀγαθὸν ἑτοίμους ε. should be referred to the *preceding* words (thus limiting the obedience to *all things lawful*), or to the *following* ones, as suggesting *how* political obedience may best be rendered, — namely, by discharging the other duties. The latter mode is preferable, and it is confirmed by 2 Tim. ii. 21. εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένοι. Thus the sense is, "readily disposed to the performance of that (namely, political obedience) and every other good work," i. e. moral duty connected therewith, such as abstinence from all reviling language and quarrelsome conduct, and the cultivation of the opposite disposition of meekness and forbearance towards *all men*, even

n Phil. 4. 5.
2 Tim. 2. 24,25.
o 1 Cor. 6. 11. Eph. 2. 1, &c. & 5. 8. Col. 3. 7. 1 Pet. 4. 3.
p Supra 2. 11.
q John 3. 3, 5. Acts 15. 11. Rom. 3. 20, 28. & 4. 2, 6. & 9. 11. & 11. 6. Eph. 1. 4. & 2. 4, 9. & 5. 26. Gal. 2. 16. 2 Tim. 1. 9.
r Ezek. 36. 25. Joel 2. 28. Acts 2. 33. Rom. 5. 5.
s Rom. 8. 23, 24.

σθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἑτοίμους εἶναι, [n] μηδένα 2
βλασφημεῖν, ἀμάχους εἶναι, ἐπιεικεῖς, πᾶσαν ἐνδεικνυμένους πραότητα
πρὸς πάντας ἀνθρώπους. [o] Ἦμεν γάρ ποτε καὶ ἡμεῖς ἀνόητοι, ἀπει- 3
θεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ
καὶ φθόνῳ διάγοντες, στυγητοὶ, μισοῦντες ἀλλήλους. [p] Ὅτε δὲ ἡ χρη- 4
στότης καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν Θεοῦ, [q] οὐκ ἐξ 5
ἔργων τῶν ἐν δικαιοσύνῃ ὧν ἐποιήσαμεν ἡμεῖς, ἀλλὰ κατὰ τὸν αὐτοῦ
ἔλεον ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας, καὶ ἀνακαινώσεως Πνεύ-
ματος ἁγίου, [r] οὗ ἐξέχεν ἐφ᾽ ἡμᾶς πλουσίως, διὰ Ἰησοῦ Χριστοῦ τοῦ 6
σωτῆρος ἡμῶν· [s] ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι, κληρονόμοι γε- 7
νώμεθα, κατ᾽ ἐλπίδα, ζωῆς αἰωνίου. Πιστὸς ὁ λόγος· καὶ περὶ τού- 8

those who, like their Heathen adversaries, little deserved it at their hands.

3. ἦμεν γὰρ ποτὲ, &c.] The γὰρ is meant to assign a *reason* for such lenity and mildness towards abusive Heathen opponents; namely, pity for their situation, and recollection that they *themselves* were once such as those persons now are. The best Expositors are agreed, that by ἡμεῖς the Apostle speaks per κοίνωσιν; i. e. *identifies* himself with them; as he often does elsewhere, in order to soften disagreeable topics, and avoid offence. For, notwithstanding what some say, there is here scarcely any particular suitable to Paul when a Jew; whereas *all* of them are very similar to those by which the Apostle describes the *heathens* at Rom. i. and elsewhere. Ἀνόητοι has reference to the peculiar ignorance of atheism, or polytheism; namely, idolatry and unacquaintance with the religion revealed by God. Πλανώμενοι is nearly synonymous. So at Heb. v. 2. it is joined with ἀγνοῶν. and πλαν. may, as there, signify "deceiving yourselves," implying error. So 1 John i. 8. ἑαυτοὺς πλανῶμεν, καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. The ἀπειθεῖς, as being placed between ἀνόητ. and πλαν., must denote a contumacious refusing of belief and obedience, corresponding to οὐκ ἐδοκίμασαν τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει at Rom. i. 28. On the δουλεύοντες ἐπιθυμ. καὶ ἡδ. ποικίλαις the best comment is Rom. i. 28—31, and Eph. ii. 3. And as those words allude to the *abominable vices* of the heathens; so, I conceive, do the next to certain *evil dispositions*, such as malice, envy, hatred, and all uncharitableness. So Rom. i. 29. πεπληρωμένους κακίᾳ· μεστοὺς φθόνου, φόνου, ἔριδος. Στυγητοὶ, "hateful (or deserving of hatred) to God and good men." So Rom. i. 30. θεοστυγεῖς. The μισοῦντες ἀλλήλους has no exact counterpart in the above passage; but it is *implied* in the ἀσυνθέτους, ἀστόργους, ἀσπόνδους. We may render, in the words of Tacitus, "*invisos mutuis odiis.*"

4—6. Compare the parallel passages at Gal. iv. 3—6, and Eph. ii. 1—10, the latter of which especially is a good comment on the present. Τοῦ σωτῆρος ἡμῶν Θεοῦ is rendered by Bp. Middl., "of our Saviour God;" who, in supposing that here and at i. 3; ii. 10. 1 Tim. ii. 2, the Saviour God means *Christ*, is certainly mistaken. Not only the parallel passages of Gal. and Eph. show it to be *God the Father* who is here meant, but such is clear from v. 6.

5. ὧν ἐποιήσ.] This should be rendered, with Mackn. and Wakef., "which we had done," or did; i. e. before faith and the laver of regeneration. "This (as Whitby observes) does not in the least exclude the works of righteousness which should hereafter be done, by virtue of the new nature given to Christians, and the renewing of the Holy Spirit, from being conditions of their future happiness. And when the Apostle says κατὰ τὸν αὐτοῦ ἔλεον ἔσωσεν ἡμᾶς, his meaning is, that by his free mercy he brought us from a state of wrath and condemnation, into the way of salvation; in which, if we walk, and continue, we shall assuredly obtain salvation."

— ἔσωσε.] The best Expositors are agreed that the sense is, "hath put into a state of salvation." See Note on Matt. i. 21, and Acts ii. 47. It must, however, likewise import deliverance from the consequences of former sins, negligences, and ignorances, by having the means of true knowledge and virtue communicated. Διὰ λουτροῦ παλ. Render, by "the laver of regeneration." The ancient Expositors almost universally (see Chrys. i. 323.) and all the most eminent modern Commentators are agreed that by the παλιγγ. is meant *baptismal regeneration.* And that this is the doctrine of our Church, is certain from its 27th Article. See the masterly Vindication of this doctrine by Bp. Marsh, Lect. p. 386—392, and Dr. Whitby. The term, indeed, might, *without the adjunct* λουτρὸν, mean *moral* regeneration. And though that sense be very rare in the ancient writers, yet I have myself noted an example in Euseb. Eccl. Hist. iii. 23. fin. διδοὺς μέγα παράδειγμα μετανοίας ἀληθινῆς, καὶ μέγα γνώρισμα παλιγγενεσίας. The ἀνακαιν. Πν. ἁγ. must, of course, be primarily understood of the renovation proceeding from the regenerating grace of baptism; though it must not be *confined* to that; but understood of that moral renovation *begun* in baptism, but requiring the aid of the Holy Spirit throughout the whole of life. The reader is here referred to a most admirable elucidation of this controverted topic by Dr. Glocester Ridley (cited in Mant and D'Oyly); which leaves, in fact, very little about which moderate men, careful to understand each other, would differ.

6. ἐξέχειν — πλουσίως.] See Acts ii. 17, and Note.

7. See the above parallel passages of Galatians and Ephesians, and also Rom. iii. 24—26; v. 1—9; viii. 17. Gal. iii. 29, and Notes. See also Bp. Bull, Harm. Ap. pp. 16 & 83.

8. πιστὸς ὁ λόγος.] Literally, "Faithful or true is the saying." Expositors are not quite agreed whether this refers to what *precedes*, or to what *follows.* In the *latter* case the sense will be, "uphold the doctrine, that believers should maintain good works." To this sense, however, the *plural* τούτων is adverse; and the ἵνα will not ad-

τῶν βούλομαί σε διαβεβαιοῦσθαι· ἵνα φροντίζωσι καλῶν ἔργων προΐ-
στασθαι οἱ πεπιστευκότες τῷ Θεῷ. Ταῦτά ἐστι τὰ καλὰ καὶ ὠφέλιμα
9 τοῖς ἀνθρώποις. [t] μωρὰς δὲ ζητήσεις καὶ γενεαλογίας καὶ ἔρεις καὶ
10 μάχας νομικὰς περιΐστασο· εἰσὶ γὰρ ἀνωφελεῖς καὶ μάταιοι. [u] Αἱρετι-
11 κὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ, εἰδὼς ὅτι
ἐξέστραπται ὁ τοιοῦτος, καὶ ἁμαρτάνει, ὢν αὐτοκατάκριτος.
12 [x] Ὅταν πέμψω Ἀρτεμᾶν πρός σε ἢ Τυχικὸν, σπούδασον ἐλθεῖν πρός
13 με εἰς Νικόπολιν· ἐκεῖ γὰρ κέκρικα παραχειμάσαι. [y] Ζηνᾶν τὸν νομι-
14 κὸν καὶ Ἀπολλὼ σπουδαίως πρόπεμψον, ἵνα μηδὲν αὐτοῖς λείπῃ. μαν-

t 1 Tim. 1. 4. & 4. 7. & 6. 20. 2 Tim. 2. 23. supra 1. 14.
u Matt. 18. 17. Rom. 16. 17. 2 Thess. 3. 6. 2 Tim. 3. 5. 2 John 10.
x Acts 20. 4. Eph. 6. 21. Col. 4. 6. 2 Tim. 4. 12.
y Acts 18. 24. 1 Cor. 1. 12.

mit it. It is better (with almost all eminent Expositors, ancient and modern,) to refer them to the *preceding*, understanding by *τούτων* the doctrines above mentioned; i. e. concerning salvation to sinners from the mercy of God in Christ, through regeneration, by faith and justification of grace. The sense of the next words is: "And I would have you constantly insist on these truths: so that those who have believed in God may maintain good works." The cause of the obscurity, and consequent diversity of interpretation arose from the Apostle's not having here shown *how* it should be, that the doctrine of salvation by grace should produce holiness of life. But he has done it in another kindred passage which the Commentators have omitted to adduce; namely, Eph. ii. 9 & 10, where, after having at large treated on the subject of salvation by grace (as here), adding that it is not of *works* lest any man should boast, he subjoins: *αὐτοῦ γάρ ἐσμεν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν ὁ Θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν·* where the *γὰρ* refers to a clause omitted; q. d. "[Yet works must be done,] for," &c. Hence it should seem that the *καλῶν ἔργων* here must have the same sense as the *ἔργοις ἀγαθοῖς* there: and consequently it must not be limited, with many eminent Commentators, to works of *benevolence*, still less the *business of our vocation*, but be extended to good works of *every* kind. Προΐστασθαι signifies 1. to set oneself about any thing; 2. to assiduously practise it; a sense sometimes found in the Classical writers. Ταῦτά ἐ. τὰ καλά. Some 14 MSS. have not the *τὰ*, which Bp. Middl. is disposed to cancel, for scarcely any better reason than because he does not perceive the force of it. And what the Bishop was only *inclined* to do, Mr. Valpy, swayed by his authority, takes courage, and *does;* and, with less than his usual discretion, *cancels* the word, alone of all the Editors. But, not to advert to Bp. Middleton's *reasons* for supposing it not genuine, it is surely difficult to imagine how, *if so*, it should have been *introduced* into nearly nine-tenths of the MSS.; for Rinck's collations present no variation. Whereas, for its *omission* we can well account; namely, from the ancient Critics being as unable to discover its force as was Bp. Middl. Yet, if I mistake not, it is susceptible of a very good sense, namely: "These are the things (i. e. duties) which are good and profitable unto men." A sense much *stronger* than that yielded by the common version; and such as is very agreeable to the *Asyndeton*, which in St. Paul is commonly introductory to a sentiment of more than usual energy. Indeed, it is here required by the *contrast* in the next verse: for in the pursuit of curious speculations, and scholastic subtilties, unconnected with the main articles of our faith, and the common rules of human duty, practice is usually neglected.

9. See Notes at 1 Tim. i. 4. 2 Tim. ii. 16 & 17. By *genealogies* it has been thought by some learned men that St. Paul has reference to that Oriental system of Philosophy, the advocates of which taught that the eternal and perfect Deity lived in a state of undisturbed repose and happiness: that two beings, male and female, immediately sprung from him: that from them descended successive *generations* (Æons): and that these three species of beings constituted a celestial family, (*πλήρωμα*). — See Mosheim's Ecclesiast. Hist. vol. i. p. 71.

10. The mention of frivolous questions and curious subtilties naturally introduces that of the *heresies* and *schisms* which they usually generate. Compare Rom. xvi. 17, where see Note. On the sense of *αἱρετικὸν ἄνθρωπον*, and of the term *σχίσμα* much has been written. Suffice it here to say, that *αἱρ.* seems to mean one who takes up any doctrine in opposition to, or inconsistent with the fundamental truths of the Gospel; especially if anxious to promulgate his own notions, and from a vain-glorious desire of being the head of a Sect. Of course, *schism* is the promulgation and supporting of such heresies. See Bingham's Ecclesiastical Antiq. L. xvi. 6. 21. Vitringa de Synag. p. 755. sqq. Ellis's Fortuita Sacra, p. 238.

11. *εἰδὼς ὅτι — αὐτοκατ.*] These obscure and controverted words are, I conceive, meant to suggest a *reason why* all intercourse with such a person is to be avoided. And the difficulty hinges upon *αὐτοκατάκριτος*, which some eminent Commentators think may mean "one who furnishes matter of self-condemnation against himself." This sense, however, seems very harsh, and little agreeable to what preceded. The ancient interpretations, from their simplicity, deserve more attention. Chrys., Theophyl., and Œcum. explain it *ἀναπολόγητος*, i. e. condemned by himself and his own conscience. And it is well remarked by Theodoret, that the import of the whole verse is *ἀνόνητος γάρ ἐστιν ὁ πόνος*. Perhaps, however, the truth will best be attained by uniting both interpretations, thus: "Such an one avoid; for he is utterly perverted, and therefore no good can be expected to be done: he sins self-condemned, and is *so inexcusable* that you may justly break off intercourse; and, by his being already *self*-condemned, you *need* not keep up intercourse with the intent of *convincing* him of his *error;* for of *that* his conscience will admonish him."

14. The scope of this verse seems to be to engraft upon the Christian duty enjoined in the *last*, a general admonition, further illustrative of v. 8, as to works of *benevolence* in general; and the

θανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προΐστασθαι εἰς τὰς ἀναγκαίας χρείας· ἵνα μὴ ὦσιν ἄκαρποι. Ἀσπάζονταί σε οἱ μετ᾽ ἐμοῦ πάντες· ἄσπασαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει. ἡ χάρις μετὰ πάντων ὑμῶν. ἀμήν.

Πρὸς Τίτον τῆς Κρητῶν ἐκκλησίας πρῶτον ἐπίσκοπον χειροτονηθέντα ἐγράφη ἀπὸ Νικοπόλεως τῆς Μακεδονίας.

words may be rendered: "And withal, let our people learn to carefully exercise themselves in goodly actions, (i. e. honest industry,) for the supply of necessary wants, that they may not be unfruitful. By *ἡμέτεροι* are to be understood the Christians in Crete. On the expression *προΐστασθαι* see Note supra v. 8. By *καλὰ ἔργα* must here be especially, if not solely, meant works of benevolence and charity; as appears from the context, and the very expression *καλῶν ἔργων*, occurring in a similar connection at 1 Tim. vi. 18, and v. 10, and elsewhere. The next words seem intended to show what was meant by the *καλῶν ἔργων* here, and in some degree to *qualify* what had been said; the sense being, for the supply of necessary wants, *ad vitæ subsidia*, as Schleus. explains. And that the *ἐφόδια* provided for travellers, were sometimes so called, is plain from Acts xxviii. 10. *καὶ ἀναγομένοις ἐπεθέντο τὰ πρὸς τὴν χρείαν.* So that Theophylact (following Chrys.) well explains by *ἐφοδιάσαι, κήδεσθαι τῶν δεομένων, καὶ ἐν χρήμασι καὶ ἐν ῥήμασι.* where, for *ἐν ῥήμασι*, read, as the sense requires, *ἐνδίμασι.* The words following suggest the *reason* why they should do this; namely, that they may not fail in rendering such fruit as Gospel principles require.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΦΙΛΗΜΟΝΑ ΕΠΙΣΤΟΛΗ.

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1 [z] *ΠΑΥΛΟΣ δέσμιος Χριστοῦ Ἰησοῦ, καὶ Τιμόθεος ὁ ἀδελφὸς, Φιλή-*
2 *μονι τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν,* [a] *καὶ Ἀπφίᾳ τῇ ἀγαπητῇ, καὶ*
Ἀρχίππῳ τῷ συστρατιώτῃ ἡμῶν, καὶ τῇ κατ᾽ οἶκόν σου ἐκκλησίᾳ·
3 *χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ*
Χριστοῦ.
4 [b] *Εὐχαριστῶ τῷ Θεῷ μου, πάντοτε μνείαν σου ποιούμενος ἐπὶ τῶν*
5 *προσευχῶν μου,* [c] *ἀκούων σου τὴν ἀγάπην καὶ τὴν πίστιν, ἣν ἔχεις πρὸς*
6 *τὸν Κύριον Ἰησοῦν καὶ εἰς πάντας τοὺς ἁγίους· ὅπως ἡ κοινωνία τῆς*

z Eph. 3. 1. & 4. 1. 2 Tim. 1. 8.
a Rom. 16. 5. 1 Cor. 16. 19. Col. 4. 15, 17. Phil. 2. 25.
b 1 Thess. 1. 2. 2 Thess. 1. 3.
c Eph. 1. 15. Col. 1. 4.

This Epistle is simply a brief letter written to reconcile a Colossian named Philemon to his slave Onesimus, who had absconded; and having come to Rome, had been converted to the Christian faith, and baptized by St. Paul; with whom he staid some time, attending upon him with the greatest fidelity. In order, however, to repair the injury he had done his master, he was anxious to return to him; and St. Paul wrote this letter to entreat Philemon to pardon his offence, and receive him again into his service; since he might now place entire confidence in him, as he was become a sincere Christian, and would conscientiously discharge his duties. Nay, in order to prevent all objection on the score of injury suffered, the warm hearted Apostle offers to reimburse it.

On the time and circumstances of the writing of the letter, see Paley's Hor. Paul.; who proves it to have been written at the same period with the Epistle to the *Colossians*, and committed to the same person, who conveyed that, and no doubt *this* at the same time, to Colosse. The writer was yet in confinement, but is supposed to have been nearly at the end of his first imprisonment. It is impossible to read the letter without being much struck with the generosity of spirit which breathes throughout it, and the address and delicacy employed by the Apostle in accomplishing his benevolent purpose.

C. I. 1. *δέσμιος* X. 'I.] "a prisoner for the sake of, or in the cause of Jesus Christ." See 2 Tim. i. 8. and Note. Συνεργῷ. Literally, "helper [in the cause of the Gospel]," whether as Deacon, or preacher to the congregation assembling at his house, is uncertain.

2. Ἀπφία.] Said by the ancients to have been the wife of Philemon: and Archippus, they tell us, was his *son*, and a Deacon in the Church. On συστρατ. see Phil. ii. 25, and Note. With respect to τῇ κατ᾽ οἴκόν σου ἐκκλησίᾳ, Benson has given good reasons for supposing that this was not the whole congregation of the Christians at Colosse, but a part only. The Christians there (as in most other places at this period of persecution, before they were allowed to build edifices for the common worship of considerable numbers) probably assembled in small parties at the houses of some of the leading persons among the Christians, who happened to have rooms convenient for the purpose. See Rom. xvi. 5, 11, and 1 Cor. xvi. 19.

4. εὐχαριστῶ, &c.] See 2 Tim. i. 3, and Note.

5. ἀκούων — πίστιν.] Here the Commentators have been agreed that there is a transposition *(per Chiasmum et Synchysin)* for τὴν ἀγάπην ὑμῶν εἰς πάντας τοὺς ἁγίους, καὶ τὴν πίστιν ὑμῶν πρὸς τὸν Κυρίον 'I., as in Col. i. 4, and Eph. i. 15. It was, however, left for the taste and judgment of Bp. Jebb to *account* for this seeming irregularity, which he has satisfactorily done in his Sacred Literature, p. 345—347; rightly tracing the reason to the different objects of those Epistles as compared with that of the present. "In the *former* case," he observes, "it was requisite to give prominence to *faith;* in the latter, the object would be promoted by making *love toward the saints* the prominent member of the *period.* St. Paul, therefore, has distributed his terms like a consummate master of language; he placed *love* first, and the *object of that love* last; including *faith toward Christ*, the originative fountain of all Christian love, between these two extremes: thus, instead of detracting from the grand impression, the mention of Christian faith promotes it."

6. ὅπως ἡ κοιν. &c.] The best Commentators are agreed that here προσευχόμενος is to be supplied

πίστεώς σου ἐνεργὴς γένηται ἐν ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ ἐν ἡμῖν,
εἰς Χριστὸν Ἰησοῦν. ‡ Χάριν γὰρ ἔχομεν πολλὴν καὶ παράκλησιν ἐπὶ 7
τῇ ἀγάπῃ σου, ὅτι τὰ σπλάγχνα τῶν ἁγίων ἀναπέπαυται διὰ σοῦ,
d 1 Thess. 2. 6. ἀδελφέ. [d] Διὸ, πολλὴν ἐν Χριστῷ παῤῥησίαν ἔχων ἐπιτάσσειν σοι τὸ 8
ἀνῆκον, διὰ τὴν ἀγάπην μᾶλλον παρακαλῶ· τοιοῦτος ὢν ὡς Παῦλος 9
e 1 Cor. 4. 15. Gal. 4. 19. Col. 4. 9. πρεσβύτης, νυνὶ δὲ καὶ δέσμιος Ἰησοῦ Χριστοῦ. [e] Παρακαλῶ σε περὶ 10
τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς μου, Ὀνήσιμον, (τὸν 11
ποτέ σοι ἄχρηστον, νυνὶ δὲ σοὶ καὶ ἐμοὶ εὔχρηστον,) ὃν ἀνέπεμψα· σὺ 12
δὲ αὐτὸν, τουτέστι τὰ ἐμὰ σπλάγχνα, προσλαβοῦ. Ὃν ἐγὼ ἐβουλόμην 13
πρὸς ἐμαυτὸν κατέχειν, ἵνα ὑπὲρ σοῦ διακονῇ μοι ἐν τοῖς δεσμοῖς τοῦ
f 2 Cor. 9. 7. εὐαγγελίου· [f] χωρὶς δὲ τῆς σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ 14
ὡς κατὰ ἀνάγκην τὸ ἀγαθόν σου ᾖ, ἀλλὰ κατὰ ἑκούσιον. τάχα γὰρ 15

from προσευχῶν at v. 4., "praying that." Ἡ κοιν. τῆς πίστεώς σου (as I have shown in Recens. Syn.) must mean, "thy communication or participation in the faith." Compare Tit. i. 4. and Jude 3. Ἐνεργὴς, "effectual," as in Gal. v. 6. Ἐν ἐπιγνώσει, for εἰς ἐπίγνωσιν. The sense of the clause is not quite certain, but it may probably be expressed with Mr. Holden as follows: i. e. "by leading you all to the knowledge that every good which you possess, or practise, is for, and redounds to, the honour and glory of Christ." For the common reading ὑμῖν, many MSS., early Edd., and Fathers have ἡμῖν, which has been adopted by almost every Editor from Beng. to Vater.

7. χάριν.] Some MSS., Versions, Fathers, and early Edd. have χαρὰν, which has been edited by Griesb., Tittm., and Valpy: but, I think, without sufficient reason; since the *external* evidence for χαρὰν is very weak; the MSS. which support it being only 15, and all of the Western recension, and abounding in *corrections*. As to *Versions*, they are in a case of this kind *no* evidence; and the authority of Fathers very slight. With respect to the *internal* evidence, it is decidedly in favour of χάριν, as being the more difficult reading. That it may have the sense *joy*, is proved both from the examples adduced from the Classical writers and from 2 Cor. i. 15., where *one* MS. has χαρὰν, which is acknowledged to be a gloss. Therefore why not here? And as the Greek Commentators explain χάριν by χαρὰν, the thing is certain.

8, 9. διὸ] "This being the case," i. e. since you have shown so benevolent and liberal a spirit to Christians. Ἔχων παῤῥ. ἐν Χρ., i. e. such as I might, by the authority of Christ and as his Apostle, use. Τὸ ἀνῆκον, i. e. what is proper for you to do as a Christian. Διὰ τὴν ἀγάπην seems to mean, "because of the love [which subsists between us]." Πρεσβύτης should (as Bp. Middl. observes) be rendered "an old man." "There are (says Heinr.) three claims on which he grounds his request: 1. as being an *Apostle* to whom Philemon was indebted; 2. as being an *old man* (and to such we should be loath to refuse a request); 3. as being a *prisoner in the cause of the Gospel*, i. e. for the Gospel's sake." See Note at Tit. i. 1—5. The repetition of παρακαλῶ after a parenthetical clause has great energy. On the use of τοιοῦτος, Wets. aptly compares Andocid. in Alcib. ὁ δὲ πάντων δεινότατόν ἐστι, τοιοῦτος ὤν, ὡς εὔνους τῷ δήμῳ τοὺς λόγους ποιεῖται.

10. ἐγέννησα] i. e. have converted to the Christian faith; by a metaphor common both in the N. T. and the Rabbinical writers.

11. τὸν ποτέ σοι — εὔχρηστον.] On the admirable address shown in thus introducing the request to be made, see Benson. Ἄχρηστον is supposed to be used, per litoten, in the sense *injurious*; since from v. 18, 19, it appears that he had *robbed* his master. See, however, the Note there.

12. τὰ ἐμὰ σπλάγχνα] i. e. whom I love as if it were myself, or my own son. So the best Commentators explain, comparing Esth. vii. 3. and adducing several examples from the Classical writers of σπλάγχνα in the sense *son*. To which may be added another from Soph. Antig. 1053. Προσλαβοῦ, "take him to thy confidence and protection." A sense of the word found in Acts xxviii. 2.

13. ὃν ἐγὼ ἐβουλ. πρὸς ἐμ. κατέχ.] This is added to show the Apostle's decided opinion that he is ποιν εὔχρηστος. Ὑπὲρ σοῦ, for ἀντὶ σοῦ, "in thy stead," "i. e. (says Fell) as thou wouldst have done hadst thou been present." Διακ. refers, not so much to the waiting on of a servant, but to the *kind offices* which a spiritual father had a right to expect from those whom he had begotten in the faith.

14. χωρὶς δὲ σῆς γνώμης.] Literally, "without thy determination [on the point.]" I would remark, that the Classical writers in this sense use ἄνευ, in preference to χωρίς. So Herodian v. 1. ἐμοὶ δὲ σκοπὸς, μηδέν τι πράττειν ἄνευ τῆς ὑμετέρας γνώμης. Xenoph. Mem. iv. sub fin. ἄνευ τῆς τοῦ προτέρου δεσπότου γνώμης. — Ἵνα μὴ ὡς κατὰ, &c. "that the benefit [if you choose to give him up to me]," (or, as Benson explains, of pardoning and receiving him into favour) may not be, as it were, compulsory, but voluntary. This use of τὸ ἀγαθὸν is very rare; but examples have been adduced.

15. The Commentators remark on the euphemism in ἐχωρίσθη, "was parted from you;" and they are agreed that the words suggest the *probability* that this separation happened κατὰ θείαν οἰκονομίαν, by Divine Providence. "There was," observes Benson, "no human intention on the part of Onesimus, or Paul, or Philemon, to accomplish an event which had led to much good; therefore Providence might probably be supposed to have brought it about for the good of Onesimus, and eventually of Philemon. Comp. Gen. xlv. 5. l. 20. This could not indeed justify Onesimus's running away (Rom. iii. 8.); but

16 διὰ τοῦτο ἐχωρίσθη πρὸς ὥραν, ἵνα αἰώνιον αὐτὸν ἀπέχῃς· οὐκέτι ὡς
δοῦλον ἀλλ' ὑπὲρ δοῦλον, ἀδελφὸν ἀγαπητόν, μάλιστα ἐμοί, πόσῳ δὲ
17 μᾶλλον σοί, καὶ ἐν σαρκὶ καὶ ἐν Κυρίῳ; Εἰ οὖν ἐμὲ ἔχεις κοινωνόν,
18 προσλαβοῦ αὐτὸν ὡς ἐμέ. Εἰ δέ τι ἠδίκησέ σε ἢ ὀφείλει, τοῦτο ἐμοὶ
19 ἐλλόγει. ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρὶ, ἐγὼ ἀποτίσω· ἵνα μὴ λέγω
20 σοι ὅτι καὶ σεαυτόν μοι προσοφείλεις. Ναὶ, ἀδελφὲ, ἐγώ σου ὀναίμην
21 ἐν Κυρίῳ· ἀνάπαυσόν μου τὰ σπλάγχνα ἐν Κυρίῳ. [g] πεποιθὼς τῇ [g] 2 Cor. 7. 16.
22 ὑπακοῇ σου ἔγραψά σοι, εἰδὼς ὅτι καὶ ὑπὲρ ὃ λέγω ποιήσεις. [h] Ἅμα [h] 2 Cor. 1. 11. Phil. 1. 25. & 2. 24. Heb. 13. 2.
δὲ καὶ ἑτοίμαζέ μοι ξενίαν· ἐλπίζω γὰρ ὅτι διὰ τῶν προσευχῶν ὑμῶν
23 χαρισθήσομαι ὑμῖν. [i] Ἀσπάζονταί σε Ἐπαφρᾶς ὁ συναιχμάλωτός μου [i] Col. 1. 7. & 4. 12.
24 ἐν Χριστῷ Ἰησοῦ, Μάρκος, [k] Ἀρίσταρχος, Δημᾶς, Λουκᾶς, οἱ συνεργοί [k] Acts 12. 12, 25. & 15. 37. & 19. 29. & 20. 4. & 27. 2. Col. 4. 10, 14. 2 Tim. 4. 10, 11. 1 Pet. 5. 13.
25 μου. ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος
ὑμῶν. ἀμήν.

Πρὸς Φιλήμονα ἐγράφη ἀπὸ Ῥώμης διὰ Ὀνησίμου οἰκέτου.

hence is magnified the gracious mercy of God, who had brought good out of evil." Ἵνα αἰώνιον αὐτὸν ἀπέχῃς. Here there is, I conceive, a blending of two clauses into one, i. e. "that thou mightest receive him back from me reformed, and thus to remain with thee for ever," or perpetually. This is not only meant indirectly to engage that he shall not run away again, but to suggest another and affecting consideration; "for if," as Dr. Burton observes, "Onesimus had continued a heathen, Philemon might have had him as his servant *for life*, but after that they would have been separated; now they would be companions for *ever*, in this world and the next."

18. εἰ δέ τι ἠδίκησέ σε ἢ ὀφείλει.] From these words many infer that Onesimus had been guilty of *robbery* as well as desertion. But the recent Commentators seem right in thinking that the terms will scarcely authorise us to suppose this. Ἠδίκ. may apply to the having wronged his master by depriving him of his services during his absence, or perhaps by idleness before. What is meant by ὀφείλει, is not easy to determine. It would certainly seem little applicable with reference to any money Onesimus had robbed his master of. Though, indeed, some consider it as an *euphemism*. Benson and Heinr. suppose that he had in some way contracted debts, which his master had been obliged to pay. Τοῦτο ἐμοὶ ἐλλόγει. Literally, "reckon on the account between us as an item for me to pay."

19. ἐγὼ Παῦλος ἔγρ. τ. ἐ. χ.] q. d. "For greater certainty, take my engagement; I, Paul, [do hereby] write with my own hand, I will repay it." So οἰκειόχειρος ἀσφάλεια in Pachym. L. vi. 26. and οἰκειόχειρος in Ducange Gloss. Græc.

20. ναὶ — Κυρίῳ.] "Do (אנ) brother, grant that I may enjoy this from thee, as from a Christian," (i. e. as from thy conversion). The next clause seems to mean, "grant my request," and may be best rendered, "gratify my heart in this matter connected with the religion of Christ." See Note supra v. 7.

21. ὑπακοῇ.] Benson and others take this in the sense *compliance*. But it should seem best to retain the usual signification *obedience*, viz. to the precepts of the Gospel, which would best secure his compliance in the matter. Εἰδὼς ὅτι — ποιήσεις. Some think this hints that he should *manumit* Onesimus; while others recognise no such meaning. Indeed, it is not clear what is intended.

22. ξενίαν.] See Note on Acts xxviii. 23.

25. μετὰ τοῦ πνεύμ. ὑ.] See 2 Tim. iv. 22.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΕΒΡΑΙΟΥΣ ΕΠΙΣΤΟΛΗ.

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1 Num. 12. 6, 8. I. [1] *ΠΟΛΥΜΕΡΩΣ καὶ πολυτρόπως πάλαι ὁ Θεὸς λαλήσας τοῖς* 1
πατράσιν ἐν τοῖς προφήταις, ἐπ' * *ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν*

We are now arrived at a Book, on the nature of which, and especially on the *writer*, there has been more discussion than on any or *all* of the other Books of the N. T., putting aside the Apocalypse. Here *five* points (all of them disputed), have to be attended to. 1. What may be considered the *nature* of this Book? Is it to be called an Epistle, or not? 2. To *whom* was it *addressed?* 3. In *what language* was it written? 4. By *whom* was it written? And, 5thly, What was the *occasion* of its being written, and what the *scope* of its contents. Now, from the forms of salutation, usually found in the Epistles, being here wanting, some have doubted, whether it can be regarded as an Epistle sent to some one *Christian community;* or whether a *Discourse* on some important topics, intended for the instruction of Christian readers *in general.* But the objections to its claim to be regarded as an Epistle, have been quite over-ruled; and by the able reasoning of some eminent Critics (especially Michaelis, Hug, and Prof. Stuart), it has been established that the composition in question, though it be without some of the usual characteristics of an Epistle, yet is essentially an *Epistle;* i. e. is an *address* combined with dissertatory and argumentative matter in order to give the appeal greater effect; — though, for reasons adverted to by Stuart, not avowedly such. That it was meant *especially* for some Christian community, in particular, is plain. Thus, for instance, we have the pronoun *ye*, and that in conjunction with some particular circumstances connected with the persons so addressed; and especially a *visit* is mentioned, as promised to them, and various salutations are sent.

2. As to the question, to *whom* this Epistle (for such it must certainly be called) was addressed; it is inscribed to the *Hebrews:* though the learned are not agreed whether by those are to be understood Hebrews in general, Christian and non-Christian, or whether the former only: and if so, whether Hebrew Christians in *Palestine*, or in *Asia Minor*, or in *Greece*, or in *Spain.* These and other suppositions have been discussed at considerable length, and with great ability, by Prof. Stuart; from whose learned researches it seems pretty certain, that the opinion of the ancient Greek Church, and that also adopted by Beza, Calvin, Bp. Pearson, and nearly all the most eminent Critics up to the present day, is the one entitled most to reception — namely, that the Epistle was principally intended for the *Hebrew Christians in Palestine*, who bore the appellation *Hebrews*, by way of distinction from the Foreign Jews, who were called Hellenists. But whether it was meant for the Church or Churches of Palestine *in general*, or some Church *in particular* (as that of Jerusalem, or that of Cæsarea), must, after all that has been said, be left undecided. And probably it might, in some measure (like the Epistle of St. *James*), be meant for the Jewish Christians in *foreign* countries *as well as* those in Palestine, and was therefore written *in Greek.* Though on *that* point a difference of opinion exists. The Fathers of the Greek Church generally, some of the Latin (as Jerome and Augustine), and a few eminent modern Critics (as Michaelis and Bardt), maintain that it was originally written in *Hebrew*, and afterwards translated into Greek by St. Luke, or Barnabas, or Clement of Rome. While the modern Critics and Commentators *in general*, maintain that it was written in *Greek.* For the *former* opinion the chief reason alleged is, 1. that, since the Epistle was addressed to *Hebrew* Christians, it was proper that it should be written *in Hebrew.* But surely there were, as we have seen, reasons why it would be proper to be written in *Greek.* Those, on the other hand, who contend for the Greek original, establish their opinion from various points of *internal* evidence arising from the composition itself: 1. since the work has all the freedom and spirit of an original, and Hebraisms are in it not so frequent as in the Septuagint Verson. 2. That Hebrew names are interpreted. 3. That the passages cited from the O. T. are not quoted from the Hebrew, but from the Septuagint. These arguments, however, are not *all* of them very cogent: for as to the *first*, can any work have more of the air of an original than Josephus's History of the Jewish War? And yet we know, from Josephus himself, that it was *translated* from a Hebrew original. It is further urged by Prof. Stuart, against the existence of a Hebrew (i. e. Syro-Chaldee) original, that "it would have been understood by comparatively few of Palestine; or at least only Jews, and con

2 ἡμῖν ἐν Υἱῷ· [m] ὃν ἔθηκε κληρονόμον πάντων, δι᾽ οὗ καὶ τοὺς αἰῶνας m Psal. 2. 8. Matt. 21. 38. John 1. 3.
3 ἐποίησεν· [n] ὃς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως Eph. 1. 10. & 3. 9.

Gal. 4. 4. Col. 1. 16. n Ps. 110. 1. Wisd. 7. 26. John 1. 4. & 14. 9. 2 Cor. 4. 4. Col. 1. 15, 17. Phil. 2. 6. infra 8. 1. & 9. 12, &c. & 12. 2. Rev. 4. 11.

sequently would be misrepresented to the unbelieving multitude, and especially the Gentiles. Whereas, by writing in *Greek*, the author would both instruct his countrymen, and explain the nature of the Christian covenant to the Gentiles." Of these arguments, however, the former takes too much for granted, and supposes a state of things of which it would be difficult to furnish any *proof*. At all events, those arguments only tend to show the *expediency* of a *Greek*, but do not *disprove* the expediency of a *Hebrew* original. And as the weight of historical testimony (in the Greek and early Latin Fathers) is most decidedly in favour of a *Hebrew* original, it should seem to be the best mode of reconciling conflicting testimony, of removing various difficulties (that may be urged, whichsoever hypothesis, of a Greek or of a *Hebrew* original, be adopted), and accounting for various phenomena is to suppose that here (as in the case of St. Matthew's Gospel, and Josephus's History), there were, in a certain sense, *two originals*, both coming from the author himself, and therefore equally entitled to the name of an original. Nor will it be of much importance to ascertain *which* came *first*. But if we inquire which, in all probability, actually preceded, there are as many reasons why we should here assign the priority to the *Greek*, as in the case of St. Matthew's Gospel, to the *Hebrew* — reasons founded on *internal* evidence, as supplied from the nature and state of the composition itself. Besides which, the *Greek* would be more *called for first*, and, at all times be of more extensive circulation and utility. As to supposing, with several ancient Critics, that the *Greek* was a translation formed from the Hebrew by St. Luke, or Barnabas, or Clement, such probably originated merely in *report*, or *surmise*, or was perhaps suggested by the desire to account for the dissimilarity supposed to exist between the style and manner of this Epistle and those of the acknowledged Epistles of St. Paul. It is probable that the Hebrew was formed either contemporaneously with, or a very short time after, the Greek: and was, we may suppose, drawn up for the especial use of those Palestine Jews, who, being of the less educated class, or living in the *country*, did not understand Greek: though intended, I imagine, also for those Jews *out* of Palestine, who were called of the *Eastern Dispersion;* i. e. those who sojourned in the parts beyond the Euphrates, as Mesopotamia, Babylonia, Media, Parthia, Elamitis, &c. Now these were not likely to understand *Greek*, but would probably have a tolerable knowledge of the Syro-Chaldee, into which the Old Testament was now, it is probable, already translated, as appears from the Targums (i. e. Chaldee Versions) of Onkelos and Jonathan Ben Uzziel. And that St. Paul spoke, and consequently, a fortiori, *wrote* the Syro-Chaldee, we know from Acts xxi. 40. (where he is said to address his countrymen "in the Hebrew tongue"). Now the existence of these Chaldee or Syro-Chaldee Versions, formed at or before this period, proves the existence of a very extensive class of persons, probably both in and out of Judæa, i. e. of the Eastern Dispersion, who did not understand *Greek*, and therefore could not read the Septuagint Version, which, indeed, was at first intended alone for the Foreign Jews of the *Western* Dispersion; though from the circumstance of the Greek language becoming prevalent in Judæa, it proved useful to the educated class *there*. Thus by addressing his countrymen in both Greek and Hebrew, the writer certainly took the best method of making this address to his nation intelligible to all, whether in or out of Palestine. Thus we know that, in after times, in the fifteenth century, there was a Hebrew Version of this Epistle made for the use of those Jews, dispersed up and down, who were unacquainted with the Greek, and not very conversant with the Latin, or other languages of the *Versions*.

With respect to the age and *canonical authority* of the Epistle, the *former* is established by Prof. Stuart, from evidence of the most weighty kind, both external and internal; and the latter, by actual testimony the most decisive. That it was written while the Temple at Jerusalem and the Jewish state were yet in being, is plain from the work itself. And yet that it was written in the *latter* part of the Apostolic age, is evident from various intimations. See v. 12. x. 32. xiii. 7. 17. And the external evidence for its *canonical authority* is almost of equal strength, from its being found in the Pesch. Syr. Version, and from a chain of quotations and attestations from the early Fathers, Clemens, Barnabas, and others down to the close of the second century; where, as Prof. Stuart observes, "the question of the Canonical credit of the Epistle intermingles itself with the question whether *St. Paul* was the writer of the Epistle." And this naturally leads us to the most important, though, at the same time, the most difficult question connected with the Epistle — namely, *who was the writer?* Now some have ascribed it to *St. Luke*, or *Barnabas:* others, to *Clement of Rome*, or *Silvanus*, or *Apollos*. However, the Christian Church in general has ever ascribed it to *St. Paul*. Indeed, as to Barnabas, Clemens, Silvanus, Apollos, and Luke, there is no *external* authority whatever to prove *any one* of them to be the writer. And *internal* testimony is very slender, nay, as regards Luke and Clemens, quite adverse. Internal testimony is not wanting in favour of *Apollos*. But it only amounts to this — that *if* the matter depended wholly upon *internal* evidence, we might indeed say that there is nothing in the Epistle but what seems agreeable to the character and talents ascribed in the N. T. to Apollos. Yet this kind of evidence cannot be admitted, where *external* evidence is entirely wanting, and where internal evidence of a *still stronger* kind may be alleged in proof of some *other* writer; and where *external* authority of the strongest kind is *combined* with that internal. And this leads us to advert to the evidence for the opinion which has generally prevailed in the Christian Church, that this Epistle was written by *St. Paul*. On so very extensive a question, to enter into *details* would be unsuitable to a work of this nature. I must therefore content myself with briefly adverting to the *leading features* of the evidence external and internal, referring the reader, for further particulars, to the very elaborate and invaluable *Introduction* to his Translation and

αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, δι' ἑαυτοῦ καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν ἡμῶν, ἐκάθισεν ἐν δεξιᾷ τῆς

Notes on this Epistle by Prof. Stuart, or to the admirable *summary* of what has been written on the subject, by Mr. Horne, in his Introduction. Now the evidence FOR *the Pauline origin*, is of two kinds, — *external* and *internal*. As to the external evidence, or Historical testimony, — in the first place, it seems adverted to as the production of St. Paul by St. Peter, in his Second Epistle, iii. 15, 16.; for there is great reason to suppose that this Epistle was the one which St. Peter had chiefly in view. 2. The Epistle is found in the most ancient of the Versions, Eastern and Western; as, for instance, the Pesch. Syr., formed in the early part of the second century, and the early Latin Version called *Italic*, made a little after that period. 3. The testimony of Ecclesiastical antiquity is decidedly in favour of the Pauline origin; the Greek Fathers almost universally ascribing it to Paul; as also many of the most eminent of the Latin. *How* it came not to be received more generally, or *earlier* by the *latter*, is satisfactorily accounted for by Hug, Introd. vol. ii. p. 516 — 525. To sum up the matter in the words of Prof. Stuart (p. 119.) "the early testimony is, of course, immeasurably the most important. And there seems to be sufficient evidence, that this was as general and uniform, for the first century after the Apostolic age, as in respect to many other Books of the N. T.; and more so, than in respect to several. So that it is apparent that the weight of evidence from tradition is altogether preponderant in favour of the opinion that *Paul* was the author of this Epistle."

Let us now advert to *internal* evidence FOR the Pauline origin. I. Paul cherished a great affection for his kinsmen according to the flesh (Rom. ix. 1 — 4.): and is it probable that he should never *write* to them, and endeavour to remove their prejudices and their unbelief? II. If a writer's method of treating his subject, together with his manner of reasoning, be a sure mark by which he may be recognized, — then St. Paul must be allowed to be the author of the Epistle to the Hebrews. For, in the first place, the general arrangement or method pursued in *this*, corresponds with that found in the confessedly Pauline Epistles. 2dly. We here find that *superabundance of meaning expressed in very few words*, which distinguishes St. Paul from the other sacred writers. And 3dly, many things in this Epistle show its writer to have been not only mighty in the Scriptures, but perfectly conversant with the customs, practices, opinions, traditions, expositions, and applications of Scripture then received in the Jewish Church. III. Not only does the general scope of this Epistle tend to the same point on which St. Paul so much dilates in his Epistles (namely, that we are justified and saved alone through Jesus Christ, and that the Mosaic institutions cannot accomplish that); but there are various *doctrinal propositions* in this Epistle, which are found in the acknowledged Epistles of St. Paul; 1. As to the degree of religious knowledge imparted by the Gospel. 2. As to the views, displayed in the Gospel, concerning God the Father, and the communication of the gifts of the Holy Spirit. 3. Concerning the person and mediatorial office of Christ. IV. There is such a similarity between the modes of quotation, and style of phraseology of this Epistle, and those which occur in the Epistles confessedly by St. Paul, as evince this to be his production. 1. Modes of quotation and interpretations of some passages of the Hebrew Scriptures, which are peculiarly Pauline, because only to be found in the writings of St. Paul. 2. Instances of coincidence in the style and phraseology. Of these Schmidt, De Groot, and Stuart, adduce a considerable number. Add to this, that *agonistic* figures, which are frequent in St. Paul, are found in the Epistle to the Hebrews vi. 18. xii. 1 — 3, 4. 12. 3. Coincidences between the exhortations in this Epistle, and those confessedly Pauline. 4. Similarity of the *conclusion* of this Epistle to the conclusions of St. Paul's Epistles. V. There are several circumstances towards the close of this Epistle which prove that it was written by St. Paul. See xiii. 23, 24. x. 34. Now is it possible that those coincidences can be the effect of mere accident? Is it not, rather, far more probable that Paul was the writer of this Epistle?

The foregoing sketch, chiefly formed on the details in Stuart or Horne, presents the outlines of the argument on the *internal* evidence, adduced for the Pauline origin of the present Epistle. For the *details* themselves I must refer the reader to Prof. Stuart, and content myself with offering a few remarks on the nature and force of the above evidence. First, the evidence as regards the *circumstances*, is, in *some* respects, inconclusive, and in *all* not so strong as that deduced from similarity of *doctrines*, &c.; and yet even similarity of doctrines and method would not, *of itself*, be sufficient to prove this to be the production of St. Paul; for such are not inconsistent with its being from the pen of *Apollos*. The evidence arising from similarity of *diction* would seem likely to be *decisive*. But here it must be acknowledged, that a considerable part of the passages adduced by the defenders of the Pauline origin are not sufficiently definite to prove *coincidence*: while a few passages that *are* so (as will be seen by the subsequent Annotations) have been inadvertently passed over. One thing, however, is certain — from the learned researches of De Groot, and especially Stuart, namely, that the points of *similarity* and *coincidence* are far more numerous than those of *dissimilarity*. Though these last have been hunted out by the indefatigable diligence of a whole phalanx of German Critics for the last 50 years (especially Seyffarth), of which the summary may be seen in the Prolegomena of Kuinoel, and also, *with answers*, in the Introduction of Prof. Stuart. It must, however, after all, be confessed that the *internal* evidence *for* the Pauline origin is less strong than the *external*. It is, indeed, of the nature of all internal evidence *in favour* of the authenticity of any composition (I mean, that a work came from the pen of any certain writer) to be less satisfactory than that *against* it. For while, in the *latter* case, internal evidence may be so strong as to prove the point almost to demonstration, in the *former* case, it can rarely rise much beyond this — that the work *very probably was* from the writer in question. And as no *internal* evidence can prove a book to be genuine, when *external* evidence is decidedly against it;

4 μεγαλωσύνης ἐν ὑψηλοῖς· [o] τοσούτῳ κρείττων γενόμενος τῶν ἀγγέλων,
5 ὅσῳ διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα. [p] Τίνι γὰρ εἶπε

[o] Eph. 1. 21. Phil. 2. 9, 10.
[p] 2 Sam. 7. 14. 1 Chron. 22. 10. & 28. 6. Psal. 2. 7. Acts 13. 33. infra 5. 5.

so no internal evidence short of that strongest kind, proceeding from what involves *anachronism*, can prove a work to be spurious, or *not* written by any author, when external testimony decidedly attests that it *was*. Yet, sometimes, internal evidence that a composition is by a certain writer, may, if his style, manner, and cast of thought be peculiar, prove so strong, that a person possessed of a true taste and correct judgment may *feel* such a persuasion that the composition *is* by that writer, as to rise to what *he* thinks *certainty*. Here, however, we have to encounter the perplexing fact, that while the *cast of thought*, and *modes of reasoning* are decidedly Pauline, yet the *colourings of style*, and especially the *composition of the sentences*, are not so: though that difference may be partly attributable to the difference of *subject* in this Epistle; which was intended as a *treatise* rather than an hortatory *letter;* and being *didactic*, would consequently be written with far greater deliberation, than most of the Epistles confessedly Pauline appear to have been, and would have more finish of style and composition than those. At all events, the coincidence in the former particular is of by far the most importance; and I must say that the feeling of my own mind as to the composition now in question, after repeated and most attentive examinations of its contents, is that none but St. Paul *could* have written it, and consequently that none but St. Paul *did* write it. In it, in short, we have all the peculiar and prominent features of St. Paul's style and manner — the same method of treating his subject, the same fulness of thought, the same devotional spirit, the same warmth of feeling, and the same energy of expression, which characterize his other Epistles. Can all this be the case, and yet the Epistle be *not* by St. Paul?

Notwithstanding, however, what may to most persons seem to be satisfactory proof of the Pauline origin, yet the Continental Critics for the last half century have almost unanimously *rejected it*. Of course, they take their stand on the *internal evidence*, founding thereupon various objections, though for the most part exceedingly frivolous. These have been examined at considerable length by Prof. Stuart, under the distinct heads of objections by *Bertholdt*, by *Schulz*, by *Seyffarth* (in which the objection deduced from the number of ἅπαξ λεγόμενα is utterly refuted by a simple reference to the number of ἅπαξ λεγόμενα in 1 Cor., collected with indefatigable industry by Professor Stuart), by *De Wette*, by *Böehme*, and finally by *Bleek*. The above have been, *upon the whole*, satisfactorily refuted by Prof. Stuart; and for the details, I must refer the reader to his elaborate Exposé. One or two remarks must suffice. All the Critics who contend *against* the Pauline origin, rest their cause chiefly on the allegation, that the Greek of this Epistle is so much superior to that of the Epistles admitted to be by St. Paul, that the composition in question cannot have been his. Now nothing can be more fallacious than such a kind of reasoning. And moreover, the *fact* may be confidently denied. After a study of the Greek language as diligent, and an acquaintance with its writers, of every age, about as extensive as any person, at least of my own country, I must maintain that the Greek is, except as regards the *structure of the sentences*, NOT so decidedly superior to the Greek of St. Paul, as to make it even *improbable* that the Epistle was written by him. To *prove* this would here be out of place, and indeed were *agere actum*, since the Section of Prof. Stuart on the *Hebraisms and non-conformations to Classical usage, in this Epistle*, may suffice to decide that point. At all events, it is certain that, though arguments drawn from the style and diction of the Epistle to the Hebrews, as compared with those of the Epistles admitted to be written by St. Paul, would not *of itself* be enough to prove the Pauline origin; so also, on the other hand, the same kind of arguments, if even far stronger than they are, never could decide the Epistle to be *not* written by St. Paul. And this *latter* needs the aid of *external* and *historical* evidence even more than the former. Yet the historical evidence *against* is very slight compared with that *for* the Pauline origin. And the historical testimony that *does* exist against it is, as Stuart shows, of a nature which is grounded more on taste and feeling than on solid testimony. In short, external and historical testimony ought here to *decide* what internal evidence might leave dubious: nor ought we to hesitate, except on the surest grounds (and we see there are none), to suppose that the opinion handed down by ancient tradition (preserved in the Church to the time of Origen) is well founded; namely, that the Epistle was written *by St. Paul*. Indeed, it is worthy of remark, that those who bring themselves to be of opinion that the Epistle was *not* written by St. Paul, are quite unsuccessful in showing *who* was the author: for objections of the most serious kind lie against *any* name that has been or can be brought forward, as has been shown at large by Prof. Stuart. That it was written by *Barnabas*, or by St. Luke, there is not a shadow of evidence: for *Clemens Romanus* or *Silvanus*, the evidence is very slight: and for *Apollos* the external or historical evidence is next to *nothing;* and the internal only such as to induce us to *grant* that he *might* be the writer, *if historical testimony would allow it:* but it does *not*. And one cannot imagine that if Apollos *had* been the writer, all attestation to the fact would have been thus wholly lost. It is plain, therefore, that *this*, as well as the preceding hypothesis is utterly untenable. Of this, indeed, Seyffarth and Kuinoel are quite aware; and sooner than admit the Pauline origin, they have devised *another* hypothesis even less admissible than the above, — namely, that the Epistle was written by *an anonymous Alexandrian Jew*. But what can be imagined more improbable, than that the work of an *anonymous* writer, and an *obscure* person, should, in the space of 30 years after it was written (the time of Clement of Rome, who appeals to it as a book of Divine authority), or soon after, when the Pesch. Syr. Version was formed, have come to be regarded as an inspired work, and received into the Canon of Scripture, though no works had been admitted to a place there, but such as were confessedly written by *Apostles!* This argument, indeed, holds good, more or less, of Clemens, Silvanus, and Apollos, but much more of an *anonymous* writer. Besides, as the writer evidently was *well known to those*

ποτὲ τῶν ἀγγέλων· [Υἱός] μου εἶ σύ, ἐγὼ σήμερον γεγέν-
νηκά σε; καὶ πάλιν· Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ

whom he especially *addressed*, how could it happen that he should not be more *generally known?* On the other hand, the early almost *general* persuasion that the Epistle was written by *St. Paul*, can hardly be accounted for, except on the supposition that it *was* so. Indeed (to use the words of Prof. Stuart), "if Paul did not write it, who did? And what is to be gained by endeavouring to show the *possibility* that some other person wrote it, when so many circumstances unite in favour of the general voice of the primitive ages, that this Apostle was the author? That the Church, during the first century of the apostolic age, ascribed it to some one of the Apostles, is clear from the fact that it was inserted among the canonical books of the Churches in the East and the West; that it was comprised in the *Peschito;* in the old Latin Version; and was certainly admitted by the Alexandrian and Palestine Churches. Now what Apostle did write it, if Paul did not? Surely neither John nor Peter, nor James, nor Jude. The difference of style is too striking between their letters and this, to admit of such a supposition. But what other Apostle, except Paul, was distinguished in the ancient Church as a writer? None; and the conclusion therefore seems to be altogether a probable one, that he was the writer. Why should all the circumstances which speak for *him* be construed as relating to some *unknown writer?* Are the sentiments unworthy of him? Are they opposed to what he has inculcated? Do they differ from what he has taught? Neither. Why not then admit the *probability* that he was the author? Nay, why not admit that the probability is as great as the nature of the case (the Epistle being anonymous) could be expected to afford. Why should there be any more objection to Paul as the author of this Epistle, than to any other man?" I must, therefore, conclude by entirely acquiescing (with Prof. Stuart) in the opinion of Origen (which certainly attests the persuasion to have been of the highest antiquity), that "*it is not without reason* that the ancients have handed down to us, that this Epistle is *Paul's.*"

To advert briefly to the *scope* and *contents* of the Epistle (which cannot better be expressed than in the words of Mr. Horne): "The great object of the Epistle is to show the Deity of Jesus Christ, and the excellency of his Gospel, when compared with the institutions of Moses; to prevent the Hebrews or Jewish converts from relapsing into those rites and ceremonies which were now abolished; and to point out their total insufficiency, as means of reconciliation and atonement. The reasonings are interspersed with numerous solemn and affectionate warnings and exhortations, addressed to different descriptions of persons. At length St. Paul shows the nature, efficacy, and triumph of faith, by which all the saints in former ages had been accepted by God, and enabled to obey, suffer, and perform exploits, in defence of their holy religion; from which he takes occasion to exhort them to steadfastness and perseverance in the true faith."

C. I. The general design of the writer being so to commend Christianity to those whom he addressed, as to confirm them in their adherence thereto, or induce them to embrace it, if they had not yet done so; he commences his discourse by raising in their minds the highest conceptions of Jesus Christ, *the Author of that new revelation which God had made to man* (v. 1.). He then points out the *dignity* of His office and person, as *Lord of the world*, which was created by Him (v. 2.); representing him as being the *true image of God*, the representative to men of His glory, and accordingly endowed with sovereign power (v. 3.): that, *as Mediator of the new dispensation*, he is exalted far above *the angels*, who were the mediators of the old one; that in his name SON, he has an appellation far more exalted than *theirs* (vv. 4, 5.); nay, that he is the *object of worship* to the angels; while *they* are only God's messengers (vv. 6, 7.). That in his quality of *King* and Messiah, he has an eternal dominion; and is elevated by his love of righteousness to an honour above all other kings (vv. 8, 9.), being, indeed, addressed in Scripture as *Creator of the Universe*, immutable, *imperishable* (vv. 10—12.); an exaltation never ascribed to angels (v. 13.), who are only considered as *agents* employed for the good of those who are to attain to the salvation which Christ confers. See Stuart's full Analysis.

1. πολυμέρως καὶ πολυτρόπως.] Some difference of opinion here exists among Expositors, ancient and modern, as to whether these words should be *kept distinct in sense*, or be *connected*, as synonymous, and designating, by intensity, the *greatest* variety of the ancient revelations; q. d. "in various and different ways." Of those who keep them distinct, some assign to πολυμέρως the sense "at various times;" others, that of "in sundry parts;" or they *unite both;* which is surely inadmissible. As to the sense, "at sundry times," it is destitute of authority, and unsupported by any of the ancient Versions. Upon the whole, it is *better* (with Chrys., of the ancients, and some of the best modern Expositors, as Grot., Dindorf, and Kuinoel) to regard the two words as synonymous in signification, and united to strengthen the sense; being intended to denote the variety in general of the matters and doctrines, which God directed the Prophets to reveal. An opinion supported by certain passages of Maximus Tyrius and Philo, where we have πολυμέρως καὶ πολυτρόπως, and πολυμεροῦς καὶ πολυτρόπου· nay, in *one* passage, with the addition of ποικίλου. If, however, the words be taken *separately*, πολυτρόπως *may* be meant (as most Commentators think), of the *various modes* of Divine *revelation*, by dreams, visions, symbols, Urim and Thummim, prophetic ecstasy; *or* (as Dindorf and Kuin. maintain) of "the variety in general of the things and doctrines which God commanded to be revealed by the Prophets."

—πάλαι] "in ancient times." For 400 years had elapsed since the time of the *latest* of those writers, who were the writers, in various ages, of the Book which composed the Revelation of God, according to the Old Dispensation. Λαλεῖν properly denotes immediate oral communication; but sometimes, as here, communication made in any *other* way,—by visions, supernatural impulses, or such like; and not to the persons themselves, but through the medium of others. Ἐν stands here for διά; an Hellenistic idiom. Προφ. here,

ὁ αὐτός ἔσται μοι εἰς υἱόν; [q] Ὅταν δὲ πάλιν εἰσαγάγῃ τὸν Πρω- q Ps. 97. 7. Rom. 8. 29. Col. 1. 18.
τότοκον εἰς τὴν οἰκουμένην, λέγει· Καὶ προσκυνησάτωσαν αὐτῷ

as often, denotes those who communicate the Divine will. Instead of the common reading ἐσχάτων, very many MSS., early Editions, and Fathers, have ἐσχάτου, which has been adopted by every Editor of note from Mill to Vater: and justly, especially as it is confirmed by the occurrence of the very expression in the Sept. at Num. xxiv. 14. Ezek. xxxviii. 16. Jerem. xxiii. 20; though ἐσχάτων elsewhere occurs. Moreover, ἐσχάτου is to be preferred, as being the more *difficult* reading. With respect to the *sense* of the expression ἐπ' ἐσχάτου, it generally imports, "at some future time" more or less remote, according to the context and scope of the passage. When the *times of the Messiah* are spoken of, the expression ἔσχαται ἡμέραι, καιρὸς, or χρόνος ἔσχατος, and τὸ ἔσχατον τῶν ἡμερῶν mean the *last times*; since *then* an end would be put to the Mosaic dispensation, by the coming of the Messiah. Thus the expression ἐσχ. ἡμ. was occasionally applied by the Apostles to denote the time shortly previous to the advent of Christ to judgment at the end of the world. Sometimes, however, it was employed to denote the *period of the Gospel*, the *last dispensation of God*, even that of the Messiah. And such seems to be its import here.

—ἐν Υἱῷ.] This use of Υἱῷ without the Article does not, as Prof. Stuart imagines, tend to invalidate Bp. Middleton's theory of the Greek Article. In a Note on Matt. i. 1, and iv. 3, he shows that, by a licence arising out of the nature of Θεὸς, we may write either ὁ Υἱὸς τοῦ Θεοῦ, or Υἱὸς Θεοῦ. But he has, I believe, nowhere noticed the peculiar usage before us of Υἱὸς for Υἱὸς Θεοῦ, which is exceedingly rare, yet again occurs at vii. 28, and v. 8. Had he done so, however, he would have found no difficulty in reconciling it with his theory; since he would have seen that Υἱὸς may, in this use, be considered (like Χριστὸς put for ὁ Χριστὸς τοῦ Θεοῦ) as an *appellation* converted into a *sort of proper name*, and consequently entitled to the same licence; which we find to be the case in Χριστὸς; very rarely, indeed, in the Gospels and Acts, but frequently in the Epistles. In this case, propriety seems to require that the word should be written with a *Capital*. And so I find Theophyl. Moreover, it is probable that in the Υἱῷ of this verse, and the κληρονόμον of the next, the writer had in view the words of our Lord in the parable, Matt. xxi. 37. ὕστερον δὲ ἀπέστειλε πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ.

2. ἔθεκε] for κατέστησε, as in Acts xiii. 47. 1 Thess. v. 9. 1 Tim. i. 12; which use is also found in the Hebrew שׂוּם. Yet the idiom is not merely Hellenistic; being sometimes found in the Classical writers; e. gr. Herodian iv. 7. 10. Θέμενος αὐτὸν υἱὸν, καὶ κοινωνὸν τῆς ἀρχῆς. where there is a use of υἱὸς midway between the ordinary use *a son*, and the one just noticed.

—κληρονόμον.] The best Expositors are agreed that the word is here used in the sense *Lord*, or *Possessor*: as at Gal. iv. 1. the Son is said to be κύριος πάντων. And Christ is so called at Acts x. 36. See also ii. 36. This Prof. Stuart supposes to be a Hebraism, from יריש. But the idiom seems rather formed from the use of the Latin *hæres* for *dominus*; the heir being called *herus minor*. Still to *render* it "Lord" is objectionable; since the expression in question was used for κύριος, to hint at something *further*. See Theophyl. Of κληρονόμος πάντων the full sense is: "Lord of all things in the world by inheritance," in virtue of his *Sonship* just mentioned. So κληρονόμος κόσμου is used at Rom. iv. 13. Compare v. 3, and vi. 14. Bp. Bull, Jud. Cath. Eccl. Ch. v. § 8, p. 42, well remarks: "Non ibi dicitur Christus Dei Filius, nedum unigenitus, quòd hæres omnium constitutus fuit; sed contrà is hæres factus dicitur, qui prius Filius fuit, idque Filius, per quem Deus Pater sæcula condiderat, quique adeo ante sæcula fuit."

—δι' οὗ.] Here Kuin. justly rejects the Version of Grot. and others, "on account of whom;" since δι' οὗ and δι' ὃν are nowhere *confounded*, but kept *distinct* in this Epistle. Indeed, the *sense* thus arising would be *inapposite*, and the thing asserted be contradictory to what is said repeatedly in the N. T.; as John i. 3. 1 Cor. viii. 6. Eph. iii. 9. Col. i. 16 & 17; from which it appears that the words must be understood of a physical, or *efficient* creation by Christ, as all the ancient Fathers are agreed. So Justin Martyr: ᾧ τοὺς οὐρανοὺς ἔκτισε. By τοὺς αἰῶνας is meant (as at xi. 3, and perhaps 1 Tim. i. 17.) the whole system of creation, *the universe*, (so the Syr. *olma*); answering to the πάντα of John i. 3. This sense of αἰὼν (found also at Wisd. iv. 2; xiii. 9; xiv. 6.) is confined to the plural, being formed by the Alexandrian Jews on the Hebr. עולמים. Thus the Pesch. Syr. here uses ܥܠܡܐ, i. e. the universe. So Bp. Bull, Jud. Cath. Eccl. Ch. v. p. 42, remarks, that the expression רב העולמים is frequent in the Jewish Liturgy, with allusion to the three *Æons*, or worlds, 1. the עולם השפל or *lower world*, the region of the *elements*; 2. the עולם התיכון, the *middle world*, meaning the *celestial orbs*; 3. the עולם העליון, the *upper world*; namely, the abode of the Divine Majesty and the angels, which St. Paul at 2 Cor. xii. 2. calls "the third heaven."

3. ἀπαύγασμα—ὑποστασ.] Render, "the effulgence of his glory, and the exact image of his substance or essence." Δόξα corresponds to the Hebr. כבוד, and, like it, is used especially of the *Divine Majesty* of the Deity. The word ἀπαύγασμα denotes properly the light reflected from a lucid body; but it is often used by Philo in the sense of εἰκών. Χαρακτὴρ from χαράσσω, *sculpo*, properly signifies the *die*, or stamping-tool, used in coining, by which the figure expressed is stamped; or the impression made by a seal; being thus synonymous with σφραγίς. And as *such* cannot but be an exact representation of the die or seal, so the word came to denote an exact and perfect resemblance, or *counterpart*, of which sense examples are adduced from Aristotle and Plato. Thus it is a stronger term than εἰκών; with which, however, it is in *use* synonymous. So at 2 Cor. iv. 4, and Col. i. 15, Christ is called εἰκὼν τοῦ ἀοράτου Θεοῦ. Ὑπόστασις signifies, as the Commentators are agreed, not *person*, (a sense of the word unknown until after the Arian controversy, in the fourth century) but *substance*, or *essence*; i. e. *being*: a sense supported by the authority of the Pesch. Syr. and Vulg. Versions. The general meaning, then, is,—that the glory of the Father was *reflected* on the Son, and the

r Psal. 104. 4. πάντες ἄγγελοι Θεοῦ. [r] Καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει· 7 Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς

ὑπόστασις of the Father was *impressed* on the Son; so that the Son represented it, as an impression represents the seal; forming a perfect representation of God's person and attributes; i. e. of the perfections *subsisting*, or *existing*, in God. The writer here had probably in mind a passage of Wisd. vii. 26. where Wisdom is said to be an efflux or exhalation from God's glory, an ἀπαύγασμα φωτὸς ἀΐδιον, ἔσοπτρον τῆς τοῦ Θεοῦ ἐνεργείας, καὶ εἰκὼν τῆς ἀγαθότητος αὐτοῦ.

— φέρων τὰ πάντα, &c.] Φέρων is rendered by Newc. "ruling;" by Stuart, "controlling." But I prefer our common version *upholding*, which is supported by the Pesch. Syr., Chrys., and Theoph., and almost all the early modern Expositors. Here the writer had perhaps in mind Ps. lxxv. 3. "I bear up the pillars of it (i. e. the earth)." Thus it is for ἀναφέρων; which involves an *adjunct* notion of *regulating* as well as preserving; just as the Hebr. נשא denotes both to *preserve* and to *govern*. Indeed, such seems to have been the reading of the *original*, from which the Vatican MS. B. (perhaps the most ancient in the world) was copied; for the reading φανερῶν is evidently a mere error of the copyist. The reading ἀναφέρων was, I doubt not, an *interlineary gloss* of the MS. from which the archetype of the Cod. Vat. was copied, and perhaps nearly coeval with the Apostolic age, and representing the interpretation of the earliest period. Ῥήμ. τῆς δυναμ. is, by Hebraism, for ῥήματι δυνατῷ, "by his powerful fiat;" the words דבר and ῥῆμα being often used in the O. T. of the *fiat* of Omnipotence. See Gen. i. 3. Ps. xxxiii. 6 & 9; and Col. i. 17. Καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν, is equivalent to Ἱλάσκεσθαι τὰς ἁμαρτίας, ii. 17, and ποιεῖν λύτρωσιν at Luke i. 68, and means, "having made expiation for our sins." Δι' ἑαυτοῦ is equivalent to διὰ τῆς θυσίας αὐτοῦ, as in ix. 12 & 26; ii. 14; implying, "not by the blood of *victims*." It is a *brief* expression for the more fully developed διὰ τοῦ ἰδίου αἵματος at ix 12. See also ii. 14.

— ἐκάθισε.] Supply ἑαυτὸν, "seated himself." To sit at the right hand of a king, implied, by Oriental customs, peculiar approbation, and even participation in the government. See Prof. Stuart's Excurs. iv. Τῆς μεγαλωσύνης scil. τοῦ Θεοῦ. Abstract for concrete, to signify "the Almighty." So Liber Enochi (cited by Stuart), ἐνώπιον τῆς δόξης τῆς μεγαλώσυνης. Ἐν ὑψηλοῖς is equivalent to ἐν ἐπουρανίοις in a kindred passage of Eph. i. 20.

4. τ. κρείττων γενόμ. τῶν ἀγγέλων.] Render, "being so much superior in rank to the angels." From the examples cited by the Commentators, it appears that κρείττων was used, in an august sense, of the *Gods* and Demigods of the Heathens. Διαφορώτερον is for ὑψηλ. It often occurs in the later Greek writers in the sense of κρεῖττον. This use of παρὰ after comparatives (answering to the Heb. מן, the Latin *præ*, and the English *than*) is found both in the Sept. and the Classical writers. This force of comparison is derived from its original sense of "by the side of," juxta-position implying comparison. Ὄνομα is by many modern Commentators explained "dignity;" but by the ancients and the generality of moderns, "name," or title; i. e. of Son, which is preferable; for (as Kuin. and Stuart observe) "the argument in the sequel shows that the title Son is the ground on which the superiority over the angels is proved." Now none but Christ is ever called *the* Son of God.

5. In confirmation of the above, an argument is adduced from the O. T., formed on two passages of it (Ps. ii. 7. and 2 Sam. vii. 14.), which have been in every age referred, by even the best *Jewish* Interpreters, to the Messiah, at least in their mystical and sublimer import. For in such a sense as is inherent in these passages (namely, one that imported supreme dominion and authority), neither angels nor men were called *sons of God*. The force of the argument lies in υἱός μου and γεγέννηκα; but, as Mr. Holden remarks, "in whatever way this may be referred to Christ s human nature, it can be no ground for such pre-eminence; and consequently this filiation must be applicable to him in his *Divine* nature, or the Apostle reasons fallaciously." The σήμερον γεγέννηκα is usually understood of the eternal generation of the Son of God; q. d. "Whereas the angels are *created*, he is *begotten*," i. e. holds the dignity he possesses by an eternal generation. But it does not appear how σήμερον can ever denote "from eternity." By Chrys. and Theophyl. it is referred definitely to *time;* and the best Expositors have always so understood it; though they are not agreed whether by that time is denoted the period of our Lord's *incarnation*, or of his *exaltation* (as regards his *human* nature) to his mediatorial throne after his resurrection. The *latter* view, however, is decidedly preferable; on which see Stuart, especially in his Excurs. v.

— ἐγὼ ἔσομαι — εἰς υἱόν.] This was said primarily of *Solomon;* though there are expressions which cannot apply to him. Εἰς πατέρα is a literal version of the Heb. לו לאב, though purity of Greek idiom would require πατὴρ αὐτοῦ. On the exact import of the position and nature of the Apostle's argument, see Stuart.

6. ὅταν δὲ πάλιν — λέγει.] The difficulties in this passage rest on πάλιν and εἰσαγ.; and it is best to retain the same sense as just before; and, if necessary, we may, with Rosenm., suppose a *transposition* of the words, for πάλιν δὲ ὅταν, as in Rom. i. 20. v. 6. and often in the Scriptural and Classical writers. Stuart, indeed, contends that there is no transposition; and he thinks δὲ πάλιν means, "Again, also, when he," &c. But the words δὲ and πάλιν do not, properly speaking, belong to each other; the δὲ belonging to ὅταν εἰσαγ., and the πάλιν (if it have the same sense as in the former verse) to λέγων, taken from λέγει, or εἰπών, taken from εἶπε just before. Thus the literal sense is, "And when, speaking in another place, he introduces," &c. Εἰσαγ. has been variously interpreted: but there is no sufficient reason to abandon the sense commonly assigned; namely, of ushering, as it were, to the world (i. e. by the predictions and prophecies of Scripture) the advent of the First-begotten. Of which idiom examples are adduced by Kuin. from Jerem. i. 10. and Mich. ii. 12. It should seem that the term εἰσάγειν was used by the writer, from his having in mind not so much the Θεὸς, to which the preceding context points, as the *holy Prophet* speaking under Divine inspiration. That the *Psalmist* is intended at vv. 7 & 8 is, I think, clear; and this is better than supposing (with

8 λειτουργοὺς αὐτοῦ πυρὸς φλόγα· [s] πρὸς δὲ τὸν Υἱόν· Ὁ [s] Psal. 45. 6.
θρόνος σου, ὁ Θεὸς, εἰς τὸν αἰῶνα τοῦ αἰῶνος· ῥάβδος
9 εὐθύτητος ἡ ῥάβδος τῆς βασιλείας σου. [t] ἠγάπησας [t] Acts 10. 38.

many eminent Commentators) that *the Scripture* is meant.

— τὸν Πρωτότοκον.] This is not well rendered by Stuart, "his first-born." Rather, "the First-begotten," or "First-born." (So the Pesch. Syr. "Primogenitum.") For that, as appears from Ps. xxxix. 20. compared with Rom. viii. 29. was a *title* of the Messiah; and when the force of the metaphor is duly weighed (on which see Schoettg. and Kuin.), it means the *Lord of men and angels;* or, as the Apostle at Col. i. 16. more fully expresses it, τὸν πρωτότοκον πάσης κτίσεως, where see Note.

With respect to the words following, the best Expositors are now agreed (see Stuart's Excurs. vi.) that they are taken from Ps. xcvi. 7. according to the LXX., who have rendered אֱלֹהִים by ἄγγελοι; though modern Interpreters take it to mean the *false gods* of the heathen. It is, however, as Kuin. remarks, used in the former sense at Gen. xxxv. 7. Ps. viii. 5. lxxxii. 1, which would be very suitable to the context and the intent of the Psalmist here; for it is admitted by Kimchi that "this Psalm, as well as all from xciii. to ci., relate to the mystery of the Messiah." Θεοῦ was *supplied* by the Sept. to make the sense clearer; though the use of the Article with ἄγγελος would have answered the purpose as well. The argument of inferiority deduced from any one's *worshipping* another, is irrefragable. Of course, it is implied how supremely great must that Person be, whom the very angels are to reverently bow before. The προσκυν. here has the same reference as the γόνυ κάμψαι in the sublime and kindred passage of Phil. ii. 10.

7. To further prove this inferiority of the angels to Christ, the Apostle now adduces passages from the Psalms, in which *they* are called *ministers*, but *Christ* KING supreme and perpetual. (Kuin.) Πρὸς, "as regards," "in reference to." The words following are from Ps. civ. 4. (Sept.), though for πυρὸς φλόγα we have πῦρ φλέγον; which, however, will not prove that the Apostle quoted from *memory*, as Kuinoel imagines: but only that he gave another version to אֵשׁ לֹהֵט, and that so similar to the version of Symmachus, that it is not improbable some copies of the *Sept.* (or other Greek Versions) might then have the rendering assigned by the writer. Indeed, such is found in many of the best MSS. of the Sept. It has been doubted whether the *subject* here is contained in πνεύματα and πυρὸς φλόγα, or in τοὺς ἀγγ. and τοὺς λειτουργούς. Many eminent Expositors (especially the more recent ones) adopt the *latter* view, rendering, "who maketh the winds his messengers, and flames of fire his ministers." See Newc. and Campb. This interpretation, however, Bp. Middl. thinks, would require the Article at πνεύμ. and ἀγγ. And though it be very agreeable to the context of the *Psalm*, yet that of the *Epistle* requires the first mentioned construction; which is confirmed by the Pesch. Syr. Version. And Pr. Stuart thinks the Hebrew words admit of no other construction. There has been equal debate as to the sense of πνεύματα, whether "*spirits*," or "*winds*." Now Bp. Middleton's criticism would necessarily *exclude* the latter, and consequently oblige us to adopt the former. Considering, however, the license throughout St. Paul's writings, with respect to the omission of the Article where it can conveniently be omitted, such a principle may be regarded as precarious; and the question must be determined solely by the comparative fitness of the two senses. That of "spirits" is contrary to the use in the *Psalm*, and is at variance with the other member of the Parallelism; "since (as Carpz. observes) there can be no comparison between an *intelligent* ens and what is not intelligent." Indeed, the best Commentators have been long agreed in rejecting that interpretation. The sense "*winds*" or "the winds" is doubtless the true one. And though *here* again the words are susceptible of more than one sense, yet (as Kuin. and Stuart have shown) the only one suitable to the context is as follows: "Who employs his angels as winds, and his ministering servants as lightnings;" q. d. "*Angels* not less than the winds and lightnings obey his fiat. As he employs the winds and lightnings as instruments of his will, so does he the angels as his agents."

8. πρὸς δὲ τὸν Υἱόν.] Not "*unto*" the Son, as our common Version (following the Vulg.) renders: but "respecting," a sense adopted by the best Commentators, and supported by the authority of the Pesch. Syr. Δὲ here is equivalent to ἀλλὰ, *contra*. Ὁ Θεός. Nomin. for Vocat., as elsewhere in the N. T., and generally throughout the Sept. This clearly ascribes Divinity to the Son, agreeably to the Prophet Isaiah ix. 6. "His Name shall be called Wonderful, Counsellor, *the Mighty* GOD," &c. In θρόν. and ῥάβδ. we have *emblems* of *dominion;* and as the former clause designates the *perpetuity*, so does the latter the perfect *equity* of the Son's government. For the best Jewish Commentators admit the 45th Psalm to relate, at least in a *secondary* sense, to the Messiah. For Bp. Horsley (in loco) has shown that, by "throne," the kingdom of God-man must here be meant, as is evident from what follows. And he shows that the passage is here with the greatest propriety applied to Christ, and made an argument of his Divinity, not by any *forced accommodation* of the words, but according to the true intent of the Psalmist, and the literal and only consistent exposition of his words.

9. ἠγάπησας — ἀνομ.] This is illustrative of the εὐθύτητος before. The best Commentators are agreed that the Aorist here denotes, as often, what is *customary;* and thus it is well expressed by the *Present* tense. The general sense (enhanced by the use of the *negative* form following the affirmative) is this; "perfectly equitable and just is thy government." At ἔχρισε — ἔλαιον ἀγαλλιάσεως there is commonly supposed to be an allusion to the inauguration of Kings and Prophets by *anointing;* reference being supposed to the anointing of Christ by the Holy Spirit for his regal and priestly office in the Church. To this, however, both the context and the usus loquendi are adverse. See Kuin. and Stuart. Indeed, anointing with perfumed oil was often used to do honour to a *guest*. See Luke vii. 46. John xii. 3. But χρίειν sometimes simply denotes *ornare, instruere* (as in Acts x. 38.), which seems to be the sense here. Thus ἀγαλλ. will have reference to the notion of *exaltation* and *celebrity*, included in that of *honouring:* and so Chrys.

δικαιοσύνην, καὶ ἐμίσησας ἀνομίαν· διὰ τοῦτο ἔχρισέ
σε ὁ Θεὸς ὁ Θεός σου, ἔλαιον ἀγαλλιάσεως παρὰ τοὺς
u Psal. 102. 25. μετόχους σου. [u] Καί· σὺ κατ' ἀρχάς, Κύριε, τὴν γῆν 10
ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρα-
x Isa. 51. 6. 2 Pet. 3. 7, 10. νοί. [x] αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις· καὶ πάντες 11
ὡς ἱμάτιον παλαιωθήσονται, καὶ ὡσεὶ περιβόλαιον 12
y Ps. 110. 1. Matt. 22. 24. Mark 12. 36. Luke 20. 42. Acts 2. 34. I Cor. 15. 25. Eph. 1. 20. infra 10. 1, 2. & 12. 2. ἑλίξεις αὐτοὺς καὶ ἀλλαγήσονται· σὺ δὲ ὁ αὐτὸς εἶ,
καὶ τὰ ἔτη σου οὐκ ἐκλείψουσι. [y] Πρὸς τίνα δὲ τῶν ἀγγέ- 13
λων εἴρηκέ ποτε· Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς
z Psal. 34. 7. & 91. 11. ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου; [z] Οὐχὶ πάντες εἰσὶ 14

must have taken it, since he explains ἀγαλλ. by ἀγλαϊσμοῦ, καλλωπισμοῦ δόξης. By τοὺς μετόχους (answering to the Heb. חברים) are meant associates in dignity, συνθρόνους, i. e. *fellow Kings*, as Dr. French and Mr. Skinner well render, aptly comparing Revel. xix. 16. The *Accusative* is here (by an idiom found also occasionally in the Classical writers) put for the Dative, which is the usual syntax. It is not certain whether the first ὁ Θεὸς is a *Nominative*, or a *Vocative*. Many eminent Expositors, ancient and modern, including Ernesti, Rosenm., Kuin., and Stuart, suppose the *latter;* while the ancient Translators, and almost all modern ones, adopt the *former;* which yields a better sense, and with a more natural construction.

10—12. The καὶ ("and further") connects this portion with the testimonies at v. 8. The passage is taken from Ps. cii. 25—27, which, Commentators are generally agreed, does not relate *primarily* to the *Messiah*, but to *Jehovah*, absolutely considered, being a description of the eternity and immutability of the one true God. Yet, as Stuart observes, "there is nothing in the Psalm which forbids its *application* to the Messiah; but many passages which are *most* applicable to him: and such a reference is supported by the fact that several Psalms do contain such predictions." That the writer of the Epistle so considered the Psalm, is plain. But Stuart shows that "if it were supposed to be applicable merely to *Jehovah*, there would be no difficulty with the quotation here, since the *application* of the same words to the *Son of God* which were originally spoken of *Jehovah*, would be the same as saying, What was affirmed by the Psalm of *Jehovah* may be as truly affirmed of *the Son*. "Thus (continues he) the weight of the argument as to the Divine nature of Christ would be the same, and *either* would show the opinion of the writer to be, that the Son is eternal and the Creator of the universe, and truly Divine, since, as he says at iii. 4. ὁ δὲ τὰ πάντα κατασκευάσας, Θεός."

In the next words we have the *climax* of the whole, *completing* the proof of the Divinity of the Son. Κατ' ἀρχὰς is best rendered "of old," since the Sept. only rendered לפנים κατ' ἀρχάς, with reference to the ἐν ἀρχῇ of Gen. i. 1. Ἐθεμελ. refers to the *first act* of creation, with allusion to the idea entertained of the earth by the Hebrews, namely, as a plain surface erected on foundations. The use of τῶν χειρῶν imports not *instrumentality* (as Stuart supposes), but *power*, as Menoch., Est., and Kuin. understand. By the αὐτοὶ may, with Kuin. and Stuart, be supposed to be meant the heavens and the earth; *both* having been mentioned. Thus ἡ γῆ καὶ οἱ οὐρανοὶ are a periphrasis of *the world*. See Gen. i. 1. xiv. 19. And the gender is accommodated to οὐρ. as the last mentioned and the *worthier* gender. For διαμένεις, a few MSS. have διαμενεῖς, which is adopted by some Critics, as Knapp and Stuart. But the other is plainly the true reading, and is confirmed by the Pesch. Syr. Translator, who well renders, "Thou art permanent." And certainly there is nothing to hinder the Heb. תעמד from being expressed in the present tense, as it *is* done by Dr. French. Thus, too, there is more *force* and *sublimity* in the sentiment; the Present being more applicable to a Being whose duration is unconnected with time, who *was*, *is*, and *is to be;* who "is the same yesterday, to-day, and for ever." It is, moreover, required by what follows, σὺ ὁ αὐτὸς εἶ, corresponding to σὺ διαμένεις. The words καὶ πάντες — ἀλλαγ. are exegetical of ἀπολοῦνται, as καὶ τὰ ἔτη — ἐκλείψ. are of διαμένεις. So Theoph. explains ἀπολ. by μετασχηματισθήσονται. With πάντες ὡς ἱμάτιον παλαιωθήσονται compare Is. li. 6. Περιβ. denotes a *wrapper*, or outer garment, like the hyke or *bornouse* of the Arabs, for such is the idea in the Heb. רקיע, whence perhaps our old English *rack*, for the sky. In that and ἑλίξεις there is an allusion to the heavens as an *expanse*, the *rolling up* implying *removal*, for the purpose of substituting others; the 'new heaven and new earth' of Revel. xxi. 1. Compare xx. 11. Of σὺ δὲ ὁ αὐτὸς εἶ the sense is imperfectly expressed by the Commentators, who have failed to perceive that this must here be exegetical of the more fully expressed phrase at xiii. 8. So Philo (cited by Carpz.) says of the Sun, ὁ αὐτός ἐστιν ἀεί. Τὰ ἔτη σου οὐκ ἐκλ. is expressive of immortality; q. d. "thy years [thy *existence*] will never fail, or come to an end."

13. πρὸς τίνα δὲ, &c.] So τίνι at v. 5. The sense is: "Where does God even address the *angels* in terms implying that they are συνθρονοι with him;" for such is implied by the phrase κάθου ἐκ δεξιῶν: on which see Notes on Matt. xxii. 44. and Acts ii. 34. The words ἕως ἂν θῶ — ποδῶν σου contain an *image* of complete subjection, and are highly intensive of the sense of the foregoing phrase. See Stuart. These words are applied by our Redeemer himself to the Messiah.

14. οὐχὶ πάντες εἰσὶ λειτ. πν. &c.] This forms the *conclusion* of the comparison made between the Son of God and the angels, to show the great superiority of the former. The interrogation here has great force, as intimating that the thing is an universally admitted truth. The full and literal

λειτουργικὰ πνεύματα, εἰς διακονίαν ἀποστελλόμενα, διὰ τοὺς μέλλοντας
1 κληρονομεῖν σωτηρίαν; II. Διὰ τοῦτο δεῖ περισσοτέρως ἡμᾶς προσ-
2 έχειν τοῖς ἀκουσθεῖσι, μή ποτε παραῤῥυῶμεν. [a] Εἰ γὰρ ὁ δι' ἀγγέ-
λων λαληθεὶς λόγος ἐγένετο βέβαιος, καὶ πᾶσα παράβασις καὶ παρακοὴ

[a] Deut. 27. 26. Acts 7. 38, 53. Gal. 3. 19.

sense is: "Are not all of them [of whatever rank] [no more than] ministering Spirits, sent forth for service (or assistance), on the part of (i. e. in behalf of) those who are to inherit (i. e. obtain) salvation?" They are said to be λειτουργ. πνεύματα, (an expression formed on Ps. ciii. 21. Sept. εὐλογεῖτε τὸν Κύριον, λειτουργοὶ αὐτοῦ, ποιοῦντες τὰ θελήματα αὐτοῦ) as being merely διάκονοι Θεοῦ, not σύνθρονοι, like Christ. The next words are exegetical of the λειτ., and show the *nature* of that service. Ἀποστελλ. is inserted in order to show that they have no *self-derived* dignity, but are only ἀπόστολοι, with delegated authority; which is the constant doctrine of the O. T., and the Jewish writings in general. So the angels are called, in the Rabbinical writers, "angels of *ministry*." מלאכי דשירותא (see De Dieu and J. Capell.), with allusion to the *etymon* of מלאך, sent [on service] and ἄγγελος.

The word ἄγγελος appears to be derived from ἄγγω, cognate with ἄγω, *to bring* or *bear*, (as κλάγγω from κλάγω, and πάγγω from πάγω), and is a derivative from ἄγγος, which means an utensil adapted to carry any thing. So στρόβελος from στρόβος, σφάκελος from σφάκος, εἴκελος from εἰκὸς, σθένελος from σθένος, τράπελος from the old τράπος cognate with τρόπος, σκόπελος from σκοπὸς, &c. Ἄγγελος, then, simply means *a bearer*, and, by use, a bearer [of a message or order]. Here Carpz. compares from Philo: ἀγγέλοις, ὑπηρέταις καὶ διακόνοις ὁ δημιουργὸς εἴωθε χρῆσθαι πρὸς τὴν τῶν θνητῶν ἐπίστασιν. The use of πνεύμ. here seems formed on Num. xxvii. 16. Θεὸς τῶν πνευμάτων καὶ πάσης σαρκός. On the present subject see two able Sermons of Bp. Conybeare's, on the nature and employment of *good angels*, Vol. ii. p. 267—310.

— διὰ τοὺς μέλλοντας κληρ. σωτ.] A periphrasis for faithful and true Christians.

II. This and the preceding Chapter Ernesti justly calls the *Scandalum Socinianorum*. And the learned Commentator lays down a summary of the doctrines which may thence be proved, namely, the divinity and the humanity of Christ; the conjunction of both natures in one person, communication of the Divine idiomata; the two-fold state of Christ, and his triple office.

1. διὰ τοῦτο] "wherefore," i. e. such being the infinite superiority of Christ, the Head of the new Dispensation, over the angels, the mediators of the old, &c. In ἡμᾶς the Apostle, as often, speaks per κοίνωσιν. Περισσοτέρως is by some construed with προσέχειν, by others with δεῖ. It seems meant to refer to *both*. At ἀκουσθ. supply ῥήμασι scil. λόγοις, doctrines of the Gospel. With respect to παραῤῥυῶμεν, the Commentators are not agreed whether it denotes to *glide*, to *slide* from them, turn aside from them, fall from them, so as to perish; *or*, to *let them glide or slip* from the mind. And Stuart takes the sense to be, "lest we should pass by, neglect the things heard;" supporting his version from Prov. iii. 21. (the only example of the word in the Sept.) υἱὲ, μὴ παραῤῥύῃς ("neglect not") τήρησον δὲ ἐμὴν βουλήν. and Clem. Alex. ἵνα μὴ παραῤῥυῶσι τῆς ἀληθείας, "neglect or transgress the truth." Yet, ably as this interpretation is supported, the proofs of the sense in question seem insufficient. The passage of Proverbs is not to the point, since, from the wide discrepancy from the Hebrew, and the irregularity of the sense, there is, as the best Critics are agreed, reason to suspect corruption, and that παραῤῥυῇ is the true reading; and the Hebrew verb there, לוז, signifies, to *decline, recede from*. As to the passage of Clemens, it was doubtless formed on the one before us; yet there παραῤῥ. admits equally well of the *other* sense. The first mentioned interpretation, therefore, seems to deserve the preference, especially as it is supported by almost all the ancient, and most modern Expositors; and adopted, after a learned discussion of the sense, by Kuin, who thinks the image is derived from a *torrent*, that has been raised by heavy rains; which rapidly falls, when the rain has given over. So Job vi. 15.

2. εἰ γὰρ ὁ δι' ἀγγέλων λαλ. λόγ.] The writer now proceeds to show by an argument *ex minori ad majus*, why the Gospel demands especial obedience. Notwithstanding what some eminent Expositors maintain, ὁ δι' ἀγγ. λόγος must denote the promulgation of the Mosaic Law, as appears from Gal. iii. 19. ὁ νόμος διαταγεὶς δι' ἀγγέλων, and Acts vii. 53. ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγ. where see Notes. And in a similar argumentation at x. 28, we have τὸν νόμον Μωϋσέως. Any seeming discrepancy between what is said in those passages and the present, as compared with Exod. xx. 1. and elsewhere, where *God himself* is said to proclaim the law, is done away on the principle of "Qui facit per alium, facit per se:" and *God* might be said to promulgate, and the *angels* to proclaim the law. If more be necessary, see the elaborate Excursus of Stuart, who concludes with the following very sensible remark, "that the excess of speculation into which the later Jews run on the subject of *angelic ministration* at the giving of the Law does not disprove the fact itself, that the angels were, in some way, employed by Jehovah at the promulgation of the Law, which, though not asserted, is implied in several parts of the O. T." "This is all the text can be well interpreted as meaning, and all that is requisite for the argment of the Apostle." Βέβαιος, i. e. firm by being carried into full execution. So Prof. Dobree well paraphrases v. 2—4.: "If the denunciations of Moses were actually fulfilled, much more will Christ's, which are now *confirmed to us* (i. e. further explained and partly accomplished) by the Apostles, through the witness of the Spirit." See Rom. iv. 16. 2 Pet. i. 19. Παράβασις and παρακοὴ are nearly synonymous; but the latter implies *contumacy* as well as disobedience. Μισθ. should be rendered "retribution," since that rather implies *punishment*, though at x. 35. and xi. 26. it signifies *reward*. To the illustration of the Commentators I add Eurip. Or. 833., πατρῴων παθέων ἀμοιβάν. where the Scholiast explains ἐκδίκησιν. Æschyl. Theb. 1023. τοὐπιτίμιον λαβεῖν, *mercedem*, τιμωρίαν. Hor. Carm. 3, 24, 24. et peccare nefas, aut *pretium* emori. It occurs in no other writer, and is justly supposed by Fischer to have been taken

b Matt. 4. 17. Mark 1. 14. infra 12. 25.
c Mark 16. 20. & Acts 2. 22. & 14. 3. & 19. 11. 1 Cor. 12. 4, 7, 11.
d Supra 1. 2, 4, 8. infra 6. 5. 2 Pet. 3. 13.
e Psal. 8. 6. & 144. 3.

ἔλαβεν ἔνδικον μισθαποδοσίαν· [b] πῶς ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμε- 3
λήσαντες σωτηρίας; ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ Κυρίου, ὑπὸ
τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη· [c] συνεπιμαρτυροῦντος τοῦ Θεοῦ 4
σημείοις τε καὶ τέρασι, καὶ ποικίλαις δυνάμεσι, καὶ Πνεύματος ἁγίου
μερισμοῖς, κατὰ τὴν αὐτοῦ θέλησιν.
[d] Οὐ γὰρ ἀγγέλοις ὑπέταξε τὴν οἰκουμένην τὴν μέλλουσαν, περὶ ἧς 5
λαλοῦμεν· [e] διεμαρτύρατο δέ που τὶς λέγων· Τί ἐστιν ἄνθρωπος, 6

from the common dialect, for the Classical μισθοδοσία.

3. τηλικαύτης σωτηρίας.] Σωτ. is taken by the best Commentators for λόγου σωτ., which occurs in Acts xiii. 26., i. e. the Gospel, or Christian religion. Σωτ., however, *may*, by metonymy, denote the *means*, *or*, the *doctrine* of salvation, there being (as appears from the τηλικ.) a tacit comparison between the *temporal* salvation of the Law, and the *eternal* salvation of the Gospel. Ἀμελ. is used instead of a stronger term, and involves the sense of total disregard and contempt by apostasy. See x. 26. Ἀρχὴν λαβοῦσα corresponds to the Latin *initium capere*. Εἰς ἡμᾶς ἐβεβαιώθη is rightly regarded by Ernesti and Kuin. as a *formula prægnans*, and to be explained ἦλθεν εἰς ἡμᾶς καὶ ἐβεβαιώθη, "was delivered unto with confirmation."

4. συνεπιμαρτυροῦντος — θέλησιν.] This is exegetical of ἐβεβ., and the sense is; "God [himself] bearing his testimony [to the truth of what was preached] by signs and wonders, and various miraculous powers and distributions of the Holy Spirit, [imparted] according to his own will and pleasure." On σημ., τέρ., and ποικ. δυν. see Note on Acts ii. 22. Δυν. must mean *miraculous powers*; otherwise ποικ. would not have been used. The words following are *exegetical*, and also show the *manner* of the thing; for μερ. does not denote, as Stuart thinks, "the additional gifts of the Spirit *other* than miraculous powers," but "particular distributions;" and the best comment on the expression are the words of the Apostle, on the same subject, at 1 Cor. xii. 4. διαιρέσεις δὲ χαρισμάτων εἰσί, τὸ δὲ αὐτὸ Πνεῦμα, &c. and xii. 11.

5. οὐ γὰρ ἀγγέλοις — λαλοῦμεν.] Having warned them against the consequences of apostasy from the Gospel, the Apostle resumes the subject of Christ's superiority to the angels, proceeding to show that the *new* dispensation was not indeed ordered, like the old, by angels; but that the Son of Man, the Messiah, was, in his human nature, placed at the head of it. Now as the Jews *granted* that the dispensation of the Messiah would be of a higher order than that of Moses, proof that Jesus was the sole mediator or head of the New dispensation, and that angels were not employed as mediators in it, would satisfy them that Jesus was superior to the angels; since the place which he holds in the *new* economy, is higher than that which they had under the *old*, because the new economy itself is of a higher nature than the old. At the same time, an objection which a Jew, weak in Christian faith, and strong in his attachment to the Mosaic institutions, would very naturally feel, is met, and tacitly answered by the Apostle, in what follows. The unbelieving Jews, doubtless, urged upon those who professed an attachment to Christianity, the seeming absurdity of renouncing their subjection to a dispensation of which angels were the mediators, and of acknowledging a subjection to one of which the professed head and mediator appeared in our nature. The Apostle concedes the fact, that Jesus had a nature truly and properly human, v. 6 — 18. But instead of granting that this proves the new dispensation to be inferior to that of Moses, he proceeds to adduce evidence from the O. T. to show that man, or the human nature in the person of the Messiah, was to be made Lord of the universe. Consequently, in this nature, Jesus the Messiah is superior to the angels. Of course, the possession by Jesus of a nature truly and properly human, does not at all prove either his inferiority, or the inferiority of the dispensation of which he is the Head (v. 6 — 9.). Nay, more; it was becoming that God should exalt Jesus, in consequence of his obedience unto death; a death necessary for the salvation of Jew and Gentile, v. 9, 10. To suffer this death, he must needs take on him a nature like ours; and, as his object was the salvation of *men* (and not of *angelic beings*), so he participated in the *nature* of men, in order that by *experience* he might know their sufferings, temptations, and trials, and thus be prepared to succour them, vv. 11 — 18. (Stuart.)

Τὴν οἰκουμένην τὴν μέλλουσαν must, from the context, denote the new dispensation (as opposed to the *old*); i. e. the Gospel dispensation, commencing at Christ's first advent, and when completed at his final advent, to be merged into the economy to subsist under the reign of Christ. See Witsius cited by Kuin. The term μέλλ. is used because as long as the Temple and the Jewish state were in being, the old dispensation might yet be said to continue. Hence the propriety of the phrase *advent* of Christ as applied to the destruction of Jerusalem and the Jewish state. Schoettg. has shown that the Jews used העולם הבא to denote *reign* or *dispensation* of Messiah.

6. διεμαρτ. δὲ π. τίς.] There is here a *lacuna*, which may be thus supplied: "but [God put it in subjection to Christ] for," &c., which suppressed clause is implied in the proof itself. (Kuin.) Thus the sense is well expressed in paraphrase by Abp. Newc. as follows: "But God hath committed the dispensation under which we live to his Son, who became man: to which assumption of human nature, and its consequences, I apply the words of the Psalmist." Τις must, from the subject and the context, denote an inspired writer. This mode of citation by no means implies an ignorance of the writer in question, nor even of the *part* of his work intended; but only supposes so familiar a knowledge of both in the *reader* as only to need the words being cited: and as it was only used of writers of the greatest eminence, it implies any thing but irreverence. Indeed, Schoettg. and Carpz. have shown that this is a mode of citation common in the Rabbinical writers, and not unexampled in the Classical writers. It often occurs in Eustathius, and sometimes in the Scholiasts on Aristophanes,

ὅτι μιμνήσκῃ αὐτοῦ· ἢ υἱὸς ἀνθρώπου, ὅτι ἐπισκέπτῃ
7 αὐτοῦ; Ἠλάττωσας αὐτὸν βραχύ τι παρ᾽ ἀγγέλους·
δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν· [καὶ κατέστησας
8 αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου·] [f] πάντα ὑπέταξας
ὑποκάτω τῶν ποδῶν αὐτοῦ. Ἐν γὰρ τῷ ὑποτάξαι αὐτῷ τὰ

[f] Psal. 8. 7. Matt. 28. 18. 1 Cor. 15. 25,27. Eph. 1. 22.

Euripides, and Thucydides. It has been not a little debated whether by ἄνθρωπος and υἱὸς ἀνθρώπου is here meant *Man*, (i. e. human nature,) or the Son of Man, i. e. Christ. That the passage is *applicable* to the Messiah, we might infer even from our Lord's applying another part of the Psalm to himself. (Matt. xxi. 16.) This, however, will not prove, as some imagine, that the whole Psalm is meant of the *Messiah alone*. That notion has been refuted at large by Bp. Middl., who shows that "this Psalm is an instance of the existence in the O. T. of various passages having both a primary and a secondary sense; i. e. capable of a two-fold application, being *directly* applicable to circumstances then past, or present, or soon to be accomplished; and *indirectly* to others, which Divine Providence was about to develope under a future Dispensation." "Indeed, (continues he) on no other hypothesis can we avoid one of two great difficulties; for else we must assert, that the multitude of applications made by Christ and his Apostles are fanciful and unauthorized, and wholly inadequate to prove the points, for which they are cited; or, on the other hand, we must believe that the obvious and natural sense of such passages was never intended, and that it is a mere illusion. Of the 8th Psalm the *primary* import is so certain, that it could not be mistaken. כל הארץ may surely be taken of Palestine." The learned Prelate shows that the objections advanced *against* this view only tend to establish a *secondary*, not to disprove a *primary* sense. "It may readily (he continues) be admitted that the words, though primarily spoken of Adam and his descendants, cannot in their full and complete sense have their sole reference to *them*, because they expressly represent a person, who after a while was advanced to the highest dignities, a perfect Lord and governor over all created beings, a complete conqueror over all the enemies of God's kingdom." See a confirmation of this view in Prof. Stuart's Excurs. iv.

But to consider the phraseology in detail, μιμνήσκῃ ("shouldst bear in mind") is explained by the antithetical term ἐπισκέπτῃ, which denotes *regard*, viz. with favour and protection. It is truly observed by Bp. Middl., that "the real difficulty of the Psalm, as applied in the Epistle, lies in מְעַט, which signifies both *in a small degree*, and also *for a short time*, the former sense adapted to man, the latter to our Saviour. In this case (he continues) three suppositions appear possible; either that the Psalmist has used the word to signify *in a small degree*, which is the more common meaning, and that the Apostle, availing himself of its ambiguity, has employed βραχύ τι in the other sense; or else that the Psalmist had by inspiration a knowledge of man's future resurrection and exaltation to the condition of angels, in which case he might properly say *for a little time*; or lastly, that the Apostle was content to use the phrase, as the Psalmist had used it, to signify *in a small degree*, since this was sufficiently expressive of the condition of human nature, though the other sense would have been more immediately applicable to the condescension of Christ: and of these the last appears to be the least embarrassed with difficulties. If the Psalmist has declared man to be little inferior to the angels, the application of this phrase to Christ will signify that he took the human nature; the only difference will be, that what in the one case is made matter of pride and exultation, is a subject of humiliation in the other." This interpretation of βραχύ τι is confirmed by the authority of Dindorf and Stuart; who show that the sense is *required* in the *Psalm*, and is more suitable in the *Epistle*. "What (observes Stuart) is the design of the writer? To prove that Christ, in his human nature, is exalted above the angels. How does he undertake to prove this? First, by showing that this nature itself is made but little inferior to that of the angels; and next, that it has been exalted to the empire of the world." The Apostle (as Kuin. and Stuart show) was fully justified in using ἀγγέλους, it being found in the Sept., and indeed maintained by many of the best Interpreters, Hebrew and Christian, to convey the true sense of אלהים, on which see Stuart. Δόξῃ and τιμῇ are terms synonymous, but *combined* to raise the sense. Στεφ. denotes *ornare*. On the nature and origin of the metaphor, see my Note on Thucyd. iv. 121. and Wessel. on Diod. Sic. i. 634. The present passage seems to have been had in mind by Philostr. V. Ap. i. 11. οἱ Θεοὶ — στεφανώσαντες, οὐ χρυσοῖς στεφάνοις, ἀλλ᾽ ἀγαθοῖς πᾶσιν, and vi. 21. οὐδὲ γὰρ ἐπὶ δικαιοσύνῃ τινὰ στεφανωθέντα οἶδα. See also Cebet. Tab. p. 41. and Artemid. Oneir. ii. 30.

The next words, καὶ κατέστησας — σου, not found in very many MSS. (including those recently collated by Rinck) as also some Edd. and MSS. of the Pesch. Syr., the Sclav., and several Fathers, and all the Greek Commentators, were regarded as spurious by Mill, Beng., and Wets., and cancelled by Griesb., Matth., and Schott; and, I think, justly; for it is easy to account for their *insertion* (namely, from the Sept.) but not for their omission.

8. πάντα ὑπέταξας ὑπ. τ. ποδ. α.] i. e. thou hast given him complete and universal dominion. A metaphor formed from Oriental customs, and copiously illustrated by Dind. and Stuart Excurs. ix. Compare 1 Cor. xv. 27. Τὰ πάντα, as Bp. Middl. observes, "is a term whose extent seems ascertained by the subjoined *enumeration* of the several classes of brute creatures, v. 7, 8. of Ps. viii. But as πάντα may include all things, without exception, and angels as well as men, what proves the secondary sense by no means disproves the primary."

ἐν γὰρ τῷ, &c.] The writer now proceeds to comment on and argue from the above citation. The γὰρ may be rendered *scilicet*. The expressions ἐν τῷ ὑποτάξαι — ἀνυπ. are a strong designation of the *universality* of the subjection. Ὑποτ. and ἀφῆκεν *may*, with many recent Commentators,

g Acts 2. 33. Phil. 2. 7, 8. h Luke 24. 26, 46. Acts 3. 15. & 5. 31. Rom. 14. 36. Phil. 2. 9. infra 5. 9. & 12. 2.

πάντα, οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον. Νῦν δὲ οὔπω ὁρῶμεν αὐτῷ
τὰ πάντα ὑποτεταγμένα. [g] τὸν δὲ βραχύ τι παρ' ἀγγέλους ἠλαττωμένον 9
βλέπομεν, Ἰησοῦν, διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ ἐστεφα-
νωμένον· ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς γεύσηται θανάτου. [h] Ἔπρεπε 10

be referred to the *writer*, by the figure mentioned in the Note on εἰσαγάγῃ supra i. 6. But it is more agreeable to the context and scope of the passage to suppose it (with the ancient and most modern Expositors, including Kuinoel, Boehme, and Stuart), to relate to God.

—νῦν δὲ—ὑποτεταγμένα] q. d. "this was fulfilled in no *man*, therefore it must be referred to Christ" (Kuin.); q. d. 'This prophecy of the Psalmist is not, as yet, wholly fulfilled; but *so much* of it has been accomplished, that we may regard it as a pledge that a fulfilment of the *rest* will certainly follow.'

9. τὸν δὲ βραχύ τι—ἐστεφ.] If we were to judge from the perplexity which Commentators have found in settling the sense of this passage, and from the variety of interpretations propounded (which see in Dind., Kuin., & Stuart), — we should conclude it to be one of no ordinary obscurity and difficulty. And yet the general sense is pretty plain, and the construction, I think, very clearly defined; namely, as it is laid down by Bp. Middl., who remarks, that the *subject* is τὸν δὲ βραχύ τι—Ἰησοῦν, and the *predicate* all which follows. I entirely agree with the learned Prelate, that the subjoined clause ὅπως θανάτου is to be regarded as "the *reason* assigned why Christ suffered death, as mentioned in διὰ τὸ πάθημα τοῦ θανάτου." The difficulty here complained of is partly caused by an *inversion* of *construction* (resorted to, it should seem, in order to make the grand subject of the assertion, JESUS, the more prominent), and partly by the last clause being worded with obscure brevity. Accordingly the *sense* (when the *construction* is cleared, and the wording duly expounded) will be as follows: "But Him who was made a little lower than the angels (namely, by assuming the human nature), even Jesus, we behold, on account of his having suffered death, crowned with glory and honour; [which suffering he bore], in order that, by the grace of God, he might taste of death for every man;" i. e. that, by the goodness and mercy of God, this his suffering of death might be efficacious for the salvation of all men. I am not aware that this mode of taking the passage (which is nearly that adopted by Morus and Kuin.) is liable to any well-founded objection; for the sentiment contained in the last clause is not, as some affirm, *the same as before*, but is a *further illustration* of what was before said; namely, that Jesus suffered the death in question, that he might give his life a *ransom for all*, as it is said in 1 Tim. ii. 6. Matth. xx. 28. Mark x. 45. and elsewhere. This may, then, be regarded as an *addition*, meant to inculcate the great and cardinal doctrine of the Gospel, THE ATONEMENT.

Prof. Stuart, indeed, in his second Edition, after rejecting, with reason, several interpretations supported by great names, as being at variance with the scope of the writer, declines to admit *this*, on the ground that "it does not seem to lie in the text;" nor can he understand *how* Jesus was exalted, "in order that he might taste death for all." *That*, he thinks, has not been explained by me and those Expositors who adopt the same view of the sense. But this, I must beg to say, proceeds on a *misconception* of my interpretation of the last clause, which, indeed, involves nearly the whole difficulty. The learned Commentator will perceive, on reconsidering my Note, that I do not refer it to what *immediately precedes*, but to the words a *little further back*. As to the interpretation adopted by Prof. Stuart in his first Edition, and retained and defended by him in his second (notwithstanding the ability displayed in the defence of it) I cannot but consider it inadmissible; since it runs counter to the *usus loquendi*, by ascribing to ὅπως the sense *when*, which has been disproved by Tittman de Syn. P. ii. p. 64. by a searching and masterly examination of all the passages which have been adduced in favour of that signification; and, amongst the rest, Acts iii. 19, on which Prof. Stuart principally rests his assertion. It is there shown that the usual sense of ὅπως is very suitable to the context here, which is ably discussed, and the sense of the passage well expressed by him as follows: "Sed Jesum videmus *ob ipsam mortem* summo honore potitum, ita ut, beneficio Dei, pro omni (homine) mortem perpessus fuerit [atque imperium nactus]."

10. The Apostle proceeds to show how suitable this crowning of Jesus with glory and honour was to the wisdom, justice, and other attributes of God. (Rosemn. and Kuin.) See also Doddr. It is well remarked by Kuin.: "Πρέπει in N. T. poni solet de eo *quod necesse est*, quod honestas, vel officii ratio postulat, atque adeo idem valet quod ἀναγκαῖον viii. 3. ὀφείλει infra v. 17, δεῖ Matt. iii. 15." By αὐτῷ is meant *God*, not, as some say, *Christ*. The words δι' ὃν—τὰ (where supply ἐγένετο) are a formula designating the supreme Lord, Creator, and Preserver of all things, as Rom. xi. 36. ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς αὐτὸν τὰ πάντα. On the *construction*, as respects ἀγαγόντα, Expositors are not agreed. Many construe it with the words following, thus referring it to Christ. But thus the sentiment seems *overloaded*. It is better, with Ern., Dind., and Kuin., to suppose ἀγαγόντα as put for ἀγαγόντι, by an anacoluthon frequent in St. Paul (as 2 Cor. xii. 17. Col. iii. 16.), and often in the Classical writers, especially Thucyd. The sense is, "after he had decreed to bring men to glory," i. e. to bring them [back] to life and salvation [from death and misery]. A sense of δόξα occurring in Rom. v. 2. 1 Cor. ii. 8. By πολλοὺς υἱοὺς are denoted "all true Christians." Ἀρχηγὸν is, as Theophyl., says, for αἴτιον. So v. 9. αἴτιος σωτηρίας αὐτῶν αἰωνίου. Acts iii. 15. ἀρχηγὸς τῆς ζωῆς. And Philo says παλιγγενεσίας ἀρχηγόν. The παθημάτων relates not only to the *death* of Christ, but to those many acute sufferings which preceded it. On the exact force and nature of the metaphor in τελειῶσαι some difference of opinion exists. It is justly observed by Knapp and Kuin., that τελειοῦν (a word frequent in this Epistle) denotes properly "to bring to an end;" as Acts xx. 24. τελ. τὸν δρόμον, and 2 Tim. iv. 7, where there is a metaphor derived from the *stadium*; 2dly, it signifies to *perfect*, or *render perfect*. But there is also in-

γὰρ αὐτῷ δι᾽ ὃν τὰ πάντα καὶ δι᾽ οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς
δόξαν ἀγαγόντα, τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων
11 τελειῶσαι. [i] Ὅ τε γὰρ ἁγιάζων καὶ οἱ ἁγιαζόμενοι ἐξ ἑνὸς πάντες· i Acts 17. 26. infra 10. 10, 14.
12 δι᾽ ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν, [k] λέγων· k Ps. 22. 23, 26.
Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ
· ἐκκλησίας ὑμνήσω σε. καὶ πάλιν· Ἐγὼ ἔσομαι πεπο- 12 Sam. 22. 3. Ps. 18. 3.
13 θὼς ἐπ᾽ αὐτῷ. [l] Καὶ πάλιν· Ἰδοὺ ἐγὼ, καὶ τὰ παιδία ἃ Isa. 8. 18. John 10. 29. & 17. 6, 9, 11, 12.
14 μοι ἔδωκεν ὁ Θεός. [m] Ἐπεὶ οὖν τὰ παιδία κεκοινώνηκε σαρκὸς m Isa. 25. 8. Hos. 13. 14.
καὶ αἵματος, καὶ αὐτὸς παραπλησίως μετέσχε τῶν αὐτῶν, ἵνα διὰ τοῦ John 1. 14. 1 Cor. 15. 51, 55.
θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τουτέστι τὸν Phil. 2. 7. 2 Tim. 1. 10.
15 Διάβολον, [n] καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ n Luke 1. 74. Rom. 5. 15.

herent in the term a notion of *reward* and *felicity*, derived, probably, from the agonistical metaphor. And, indeed, the word is used of reaching the goal and receiving the prize. Hence he who proclaims the victor and bestows the prize is said τελειοῦν τινα, and those who receive it are said τελειοῦσθαι; which is very applicable to Christ. The above, which seems to be the most correct view of the expression, is supported by the authority of Theophyl. and has been adopted by Schleus., Wahl, and Stuart.

11. ὅ τε γὰρ ἁγιάζων — πάντες.] To prevent any perversion of the sense, it is better here to render "the expiator and the expiated," rather than "the sanctifier and the sanctified." And it has been abundantly proved by Ern., Kuin., and Stuart, that, amongst its other senses, ἁγιάζειν denotes to *purify from sin*, free any one from its punishment, to *expiate*. Hence at Heb. ix. 13. sq. it is interchanged with καθαρίζειν. And that it must have that sense here, is plain from the context. The γὰρ has reference to a clause omitted; q. d. "[I say many *sons*]; for the expiator and the expiated are all sons of one Father, God." At ἑνὸς some supply γένους, or σπέρματος, or αἵματος; others, more properly, παρδός· which, however, must not, with some, be understood of *Adam* or *Abraham*, but (as the context requires) of God. Both are sons of God, but in different ways; one, as of the *same substance* with the Father, the others as *creatures*. See Theophyl. Οὐκ ἐπαισχ. involves (as the best Expositors, ancient and modern, are agreed) the vast superiority of Christ to the human nature. "For if Christ (as Abresch and Stuart remark) were *merely a man*, where would be his *condescension* in calling men his brethren; whereas, if he possessed a higher nature, and ἐκένωσε ἑαυτὸν, μορφὴν δούλου λαβὼν, Phil. ii. 7, 8., then, indeed, it was great condescension to call men his *brethren*."

12. For the truth of the above, the Apostle appeals to the O. T. Λέγων, "since he (i. e. Christ) says." Ἀπαγγελῶ, &c., for which the Sept. has the synonyme διηγήσομαι. (Stuart.) The best Commentators, both Jewish and Christian, are in general agreed that the Psalm (xxii.) relates to the Messiah. See Dind. Indeed, as Stuart remarks, "the history of His death seems a kind of practical commentary upon it: and there is nothing which forbids the application of it to the Messiah, but quite enough to show that it is inapplicable to *David*." "The object, he adds, of the quotation is merely to point out that Christ is exhibited in the O. T. as recognizing men as his brethren: accordingly he is here *supposed* to use the words." Ἐκκλησ. means primarily the assembly of the nation congregated at Jerusalem; but secondarily the assembly of the nation.

13. The citations in this verse are by some supposed to be from Ps. xviii. 3. or from 2 Sam. xxii. 3. The Psalm, however, contains no allusion to the Messiah. Indeed, the best Commentators are now agreed that both citations are from Is. viii. 17, 18. "There could (Dind. observes) have been no doubt as to the thing, but for the second καὶ πάλιν, which some thought could not be meant of the same passage. At x. 30., however, there is an exactly similar case." "The argument (says Stuart) is this: Men exercise trust or confidence in God. This is predicated of them as dependent, and possessing a feeble nature. The same thing is predicated of the Messiah; and consequently he possesses a nature like theirs, and therefore they are his brethren." See more in Stuart's 10th Excursus. "These words (Newc. remarks) Christ may be supposed to use. Accordingly, while on earth, he called his disciples *his children*, John xiii. 33. xxi. 5., and those whom God had given him, John xvii. 9. 24."

14, 15. The writer elegantly takes up the word *children* from the preceding verse; and goes on to show the fitness of Christ's sufferings. (Newc.) By κεκοινώνηκε σαρκὸς καὶ αἵματος, the best Expositors are agreed, is meant, "partook of a human nature," as 1 Cor. v. 50. and often. By the παιδία are denoted the spiritual children of Christ. Παραπλησίως signifies, not "in a similar manner," but, by an idiom common in the best writers (especially Thucyd.), "in the *same* manner," which, of course, implies really and truly, not in appearance only, as the Docetæ explained the word.

— ἵνα διὰ τοῦ — τὸν Διάβ.] The sense is, "that he might by his [own] death put down, and deprive of his power, him who had the power over death, namely, the Devil." Καταργ. is here used as at the kindred passage of 2. Tim i. 10. Ἰησοῦ Χριστοῦ καταργήσαντος τὸν θάν. Here, however, the Apostle, instead of θάν., adopts τὸν τὸ κράτος, &c., suitably, Kuinoel thinks, to the preceding imagery. In what sense the Devil is here said τὸ κράτος ἔχειν τοῦ θανάτου, has been not a little debated. Many eminent Expositors illustrate this from the *dæmonology of the Jews*, by which a certain evil angel was supposed to preside over death, whom, from a misinterpretation of Prov. xvi. 14., they called the *Angel of death*, and *Sammaël*. *Possibly*

ζῇν ἔνοχοι ἦσαν δουλείας. Οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται, 16
ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται. [o]Ὅθεν ὤφειλε κατὰ πάντα 17
τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς
τὰ πρὸς τὸν Θεὸν, εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ. [p]Ἐν ᾧ 18
γὰρ πέπονθεν αὐτὸς πειρασθεὶς, δύναται τοῖς πειραζομένοις βοηθῆσαι.

o Phil. 2. 7. infra 4. 15. & 5. 2.

p Infra 4. 15, 16.

the Apostle might *allude* to this notion; but there seems to be rather (according to the ancient and most modern Commentators) a reference to the history of the Fall, in Gen. iii. 15.; wherefore our Lord, John viii. 44., calls the Devil a murderer from the beginning. Thus, as being the author of sin, and so of death also (the latter being introduced by the former), he may be said figuratively to have the *power* of death; and that not only temporal, but eternal. But by his own death, our Lord, offering himself up for the expiation of our sins, destroyed the *cause* of eternal death, even *sin*.

The next words καὶ ἀπαλλάξῃ, &c., are explanatory of the foregoing, and may be paraphrased with Abp. Newc.; "and, by bringing life and immortality to light, might deliver those whose continual fear of death placed them as it were in a state of slavery to an inexorable tyrant." Mackn. and Stuart understand θανάτου to mean punishment in another world. And certainly to understand it, with the generality of Expositors, of the mere *dissolution of the body*, cannot be defended. I would, with Beza and Calvin, interpret it of *death both temporal and spiritual*, both the first and the *second* death, as it is called in Rev. ii. 11., not only the separation of the body from the soul in this life, but the eternal separation of body and soul united, from the presence and favour of God, in another world; most significantly expressed in 2 Thess. i. 9. by ὄλεθρος αἰώνιος ἀπὸ προσώπου τοῦ Κυρίου καὶ ἀπὸ τῆς δόξης. This must be meant especially of the heathens, who were held in such bondage to the fear of death that, as Dr. A. Clarke observes, "they (often) preferred life in *any* state to death, because they had no hope beyond the grave." But with them, and even yet more with those who have any thought or conscience, it is not simply the *ceasing* to be, the "shuffling off this mortal coil" that alarms men; for, as Bacon observes, there is no passion so weak, that does not overcome the fear of death — love, revenge, grief, fear, and even satiety. But it is, as Shakspeare says, the dread of *something after death*. Thus conscience does indeed "make cowards of us all:" and, as Lord Bacon observes, "men fear death, as children fear the dark." So Arrian Epict. L. 3. 26. fin. κεφάλαιον τοῦτο πάντων τῶν κακῶν τῷ ἀνθρώπῳ, καὶ ἀγενείας καὶ δειλίας, ὁ Θάνατός ἐστι, μᾶλλον δὲ, ὁ τοῦ θανάτου φόβος. However, the great "sting of death" is sin; from which we can be delivered only by faith in Jesus Christ. See 1 Cor. xv. 57. note. Ἀπαλλ. is probably a *forensic* term, also denoting to liberate from slavery. By τούτους must be understood the τὰ παιδία of v. 14. Ἔνοχος is put here for ἐνεχόμενος, *subject*, literally, *held bound*. The *physical* sense is very rare; but it occurs in an epigram in Steph. Thes. ἐπ' ἀγκύρας ἔνοχον βάρος. The phrase ἔνοχος εἶναι δουλείας is like the ζυγῷ δουλείας ἐνέχεσθαι at Gal. v. 1. Διὰ παντὸς τοῦ ζῆν is for διὰ πάσης τῆς ζωῆς. This use of the Infinitive in the place of a noun is frequent in the *Classical* as well as Hellenistic writers: but the former very rarely so far consider it as a noun, as to apply an adjective with it. For which reason Stuart (following Dindorf) would suppose an ellipsis of χρόνου. But surely to *unnecessarily* call in ellipsis, is uncritical. And as Dindorf admits that the idiom in question does occur in the early Fathers (citing examples from Ignatius), there can be no difficulty in supposing it *here;* so as to form one among the examples of later Grecism, or perhaps provincialism, to be found even in *this* Epistle.

16. οὐ γὰρ — ἐπιλαμβ.] On the sense of these words some difference of opinion exists. The difficulty hinges on ἐπιλαμβ., which is by the Greek Commentators, and the earlier modern Expositors interpreted "assumes our nature." But this sense is neither inherent in the word itself, nor is agreeable to the context. The best Interpreters have been long agreed in explaining, "helps," "assists," viz. by redeeming. Thus at v. 18. βοηθῆσαι is substituted for ἐπιλαμβ. here. The above sense is agreeable at once to the usual force of the word, and to the context, and arises thus. Ἐπιλ. signifies 1. to take by the hand; 2. to raise up, help, assist. The expression σπέρματος Ἀβραὰμ may be understood either of the *natural* (meaning the Jews) or the *spiritual* seed of Abraham, the Gentiles; it being true of either; though, as the writer is addressing *Jews*, the former is more to the purpose; yet the latter may be included.

17, 18. These verses contain an inference from the foregoing. Ὅθεν, whence, i. e. because he was to be their helper and redeemer. Κατὰ πάντα ὁμ. signifies, "to be, in every respect, in the same condition," i. e. as far as extended to the human nature, its innocent infirmities and amiable sympathies. See Stuart. Ἐλεήμων, as sympathizing with the human frailties and infirmities which he had experienced. Πιστὸς, i. e. faithful in the duty laid upon him as High Priest. The words following εἰς τὸ ἱλάσκ. suggest the *purpose* of that priesthood, i. e. to expiate the sins of the people. Ἱλάσκεσθαι answers in the Sept. to the Heb. כִּפֶּר, to *cover*, remove from sight, and, as used of sins, to *forgive;* and takes either a Dative or Genit. with περί. In Ecclesiasticus xxviii. 5., however, we have (similar to the present construction) τίς ἐξιλάσεται (will expiate) τὰς ἁμαρτίας αὐτοῦ. And so in Dan. ix. 24. I Sam. iii. 14. The full construction seems to be ἱλάσκεσθαί τινα κατά τι. This, however, was sometimes, as we see, shortened to ἱλ. τι· in which case ἱλ. signifies to make an appeasement.

18. πέπονθεν α. πειρ.] "hath suffered by being tried with various afflictions." Δύναται τοῖς πειρ. βοηθ. This is founded on the common sentiment of every age, that *experience* of calamity peculiarly fits men to sympathize in it, and disposes them to succour the afflicted. Δύναται implies with the *power* also the *disposition* to succour. On these words the best comment is supplied by the similar sentiment at iv. 15., &c. So Philemon ap. Max. Tyr. lxiii. p. 93. 6. Ἐκ τοῦ παθεῖν γίνωσκε καὶ τὸ συμπαθεῖν· καὶ σοὶ γὰρ ἄλλος συμπαθήσεται παθών. "Hence (observes Dr. Blair, in a Sermon on Heb. iv. 15.) the distressed fly for consolation

1 III. [q]Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι, κατα-
νοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν [Χριστὸν]
2 [p]Ἰησοῦν· [r]πιστὸν ὄντα τῷ ποιήσαντι αὐτόν, ὡς καὶ Μωϋσῆς ἐν ὅλῳ
3 τῷ οἴκῳ αὐτοῦ. [s]Πλείονος γὰρ δόξης οὗτος παρὰ Μωϋσῆν ἠξίωται,

q Rom. 15. 8. Phil. 3. 14.
infra 4. 14. & 6. 20. & 8. 1. & 9. 11.
r Num. 12. 7. infra ver. 5.
s Zach. 6. 12. Matt. 16. 18.

to those who have known the touch of woe: the prosperous, as ignorant of their feelings, and therefore likely to be regardless of their plaints, they decline."

III. Next to the consideration, that the "law was διαταγεὶς δι' ἀγγέλων," the grounds of its pre-eminence with the Jews were, the *exalted character of Moses*, and the *dignity* and offices of the *high priest*, who was the instrument of reconciling the people to God, when under sin. In respect to both these points, the Apostle undertakes to show, that the Gospel has a preference, since Jesus is superior to *Moses*, as ἀπόστολος, and Curator ædis sacræ, and to the *High Priest*, his superiority is alike visible. (Stuart.) The writer here compares Christ with Moses, in order partly, by a parity of reasoning (such as was calculated to conciliate his readers) to show the similarity of both; and partly from the disparity in condition between Moses as θεράπων ἐν τῷ οἴκῳ, and Christ ὡς υἱὸς ἐπὶ τὸν οἶκον, to evince the superiority of the latter to the former. The exhortation contained in v. 1. is on the same subject with the preceding Chapter, and by ἀπόστολος and ἀρχιερεὺς he meant to comprise the sum of the 2d Chapter; the τὸν ἀπόστολον including what at ii. 3. he had said respecting the preaching of the Gospel introduced by Christ; and the τὸν ἀρχιερ., what he had said (v. 9.) of the death of Jesus for the salvation of men. At v. 1. he only gives the cursory admonition, to attentively consider Christ as our high Priest, intending to treat more at large on the Priesthood of Christ further on at iv. 14; xii. 13, and proceeds to evince the superiority of Christ to Moses; in pursuance of which he first uses the term ἀπόστολος. — (Kuin.)

1. ἀδελφ. ἅγ. The best Expositors are in general agreed that the sense is simply "Christian brethren;" i. e. by profession at least. (See Stuart); and that κλήσ. ἐπουρ. μέτοχοι denotes the invitation or offer of the Gospel, and its benefits to all who will accept it, and fulfil its requisitions. On the import, however, of ἐπουρ. they are not agreed; some supposing it to regard the *nature* of the blessing proffered in the Gospel, as being of a *celestial* kind, (so Phil. iii. 14. τῆς ἄνω κλήσεως) far exceeding those of the law in spirituality and value. Others think it respects the *origin* of the offer, as being from heaven and promulgated by one from heaven; and who is in heaven, i. e. Christ; which latter view is confirmed by vi. 4, and xii. 25; ii. 3; and John iii. 13. And so Boehme and Kuin. Κατανοήσατε, "attentively consider." An expression used to solicit attention to what is of high moment.

— τὸν ἀπόστ. καὶ ἀρχ.] Of these terms the former designates Christ as *legatus* Dei, et *interpres* voluntatis ejus, (as in John iii. 34; x. 36; xiii. 16; xx. 21. Heb. i. 1.) and is adopted because of the comparison with Moses, who was such. So, at least, the term is generally understood. Some Expositors, however, as Stuart, think that there is an allusion to the שליח or minister of the synagogue, who managed all its affairs: and as Moses was *curator ædis sacræ*, so they understand Christ as here represented. But though that opinion is countenanced by the subsequent words, the other interpretation is more simple and natural, and on that account more likely to be the true one. In ἀρχ. there is involved a comparison with *Aaron*, the first and most eminent ἀρχιερεύς. It is generally supposed to be meant, that *as* Aaron was the ἀρχιερεὺς of the *old* and imperfect covenant, *so* is Christ of the *new* and better one, who is therefore of higher dignity, making that *real* atonement for men, of which the sacrifice offered by the High Priest was only the *type*. But the idea of *covenant* in ὁμολογ. may be rather *implied* than expressed; for though the Classical writers use the word in the sense *covenant*, and Philo calls the High Priest μέγας ἀρχιερεὺς τῆς ὁμολογίας, it is nowhere in the N. T. used in any other sense than *profession;* which the most eminent Expositors have here adopted, taking the meaning to be, "our profession of him as our Lord;" q. d. τὸν ἀπόστολον καὶ ἀρχ. τὸν ὁμολογούμενον ὑφ' ἡμῶν. But the expression may simply denote *faith*, as in x. 23. And so it is explained by Chrys. and Stuart.

2. πιστὸν] i. e. as faithfully discharging all the duties of his office of Legate, or High Priest, revealing to mankind the will of God. At τῷ ποιήσαντι supply ἀπόστ. καὶ ἀρχ. This use of ποιεῖν in the sense *constitute*, is supposed to be founded on the Hebr. עשה; but a similar usage is found in all languages.

— πιστὸν — ὅλῳ τῷ οἴκῳ α.] This is founded on Num. xii. 7, where the words are used of Moses. From the context it is plain that οἴκῳ must, as applied both to Moses and to Christ, mean *family*, (including the more definite idea of *Church,*) and, as respects the Jews, *nation;* for the Jewish nation is considered as God's family, and is so called in Amos iii. 1. As applied to *Christ*, it must denote the great Family of Christians comprehended in the visible Church. See Eph. iii. 15. By the αὐτοῦ, as appears from Numb. xii. 7, is meant God.

3. πλείονος γὰρ, &c.] The γὰρ connects with κατανοήσατε, &c., introducing *another* point of view, in which Christ is greatly superior to Moses. On the exact nature, however, of the parallel, some difference of opinion exists. Most Expositors suppose the points of comparison to be between the honour due to the *builder* of a house, and that due to the *building itself*. Others (and those the most eminent) suppose them to be between the *founder* and *master* of a family, as compared with the *family itself*. The former is very agreeable to the *figure* carried on in the context; but not to the *sense* of that context. "The purpose of the writer (observes Stuart) being to show that Christ at the same time that he is *head* of the new spiritual house, was also the *founder* of it; while Moses, who was at the head of the ancient spiritual house, was himself only one of the household [though at the head of it]. As (continues he) a steward of a house, while he is curator of all in the house, is still but a servant, so Moses was but a servant, while Christ, who was curator, was also *Son*, and therefore 'heir and lord of all.' The point of comparison between Moses and Christ, in which the latter

t 2 Cor. 5. 17. Eph. 2. 10.
u Deut. 18. 15, 18. supra v. 2.
x Matt. 24. 13.
1 Cor. 3. 16. & 6. 19.
2 Cor. 6. 16. Eph. 2. 21, 22.
1 Tim. 3. 15.
1 Pet. 2. 5.

καθ᾽ ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν· (ᵗ πᾶς 4
γὰρ οἶκος κατασκευάζεται ὑπό τινος, ὁ δὲ τὰ πάντα κατασκευάσας,
Θεός.) ᵘ Καὶ Μωϋσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ ὡς θεράπων, 5
εἰς μαρτύριον τῶν λαληθησομένων· ˣ Χριστὸς δὲ, ὡς υἱὸς ἐπὶ τὸν 6

appears to have a decided preference, is not the being at the head of God's house or family (for such an office Moses sustained); but it consists in this, — viz. that while Moses was *curator*, he was also θεράπων; but while Christ was *curator*, he was at the same time υἱὸς, and κατασκευάστης οἴκου."

4. πᾶς γὰρ οἶκος — Θεός.] There is no little difficulty connected with this passage, and, consequently, great diversity of interpretation; the difficulty, however, is not so much respecting the words themselves, as in tracing their *connection*, and *bearing upon the context*. Most Commentators, from Whitby to Stuart, suppose the words to be an argument to show the superiority of Christ over Moses, by showing that Jesus is God. But that requires us to *supply* at the end, "and Christ is God." The argument, too, would be brought forward with an *abruptness* very unlike any other in the Epistle. The sense of the whole passage is, I think, well represented by Abp. Newc. in the following paraphrase: "He who constituted, or set in order, any Society, hath greater honour than that Society, or any part of it. But Christ conducted the Mosaic dispensation, as the visible Representative of God. (John i. 18.) I say, 'he who framed the household.' For every religious or civil body has some Head; the Israelites, for instance, when they were miraculously conducted out of Egypt, and received the law at Mount Sinai: but the supreme and ultimate Head of all things is God." This view of the sense is confirmed by the learned researches of Dind. and Kuin., and leaves no real difficulty, except to *account for* the Apostle's having subjoined this. All would, indeed, be easy, if we might (with Mackn.) supply after Θεὸς the words "who having delegated his authority to his Son has made him Lord of all" (rather, "whose Son is Lord of all"): but this we are not warranted in doing. Neither is it *necessary;* for in the course of the next sentence, the Apostle shows by what right (namely, in quality of Son) Christ had such authority, as made Him Lord of all.

Thus far I had written in the first Edition of this work. I have now to add, that Prof. Stuart, in his second Edition, makes several, I must confess, well founded objections to the interpretation adopted by me from Newc., Kuin., and Boehme. 1. "Where (he asks) is there any intimation here that Christ is the visible Representative of the supreme God, the ultimate end of all things?" I answer, that it is to be found here just as well as the words "and Christ is God," which Prof. Stuart supplies. 2. He asks, "How is it to the present purpose of the writer, whose design is to show the superiority of Christ to Moses? Moses, as the *delegate* of God, was the founder of the Jewish institution; and if Christ is merely declared to be only *a delegated founder*, then in what way does the writer make out the superiority of Christ to Moses? Both were delegates of the same God; and both founders of a new and divine dispensation. If Christ then is not here asserted to be *founder* in some other character than that of *delegate*, I am unable to perceive any force in the writer's argument." To this representation I scarcely know how to give any satisfactory reply. And although it is only a *change* of difficulties, I feel half inclined to adopt the Professor's view, who regards the amount of the reasoning to be this: "Consider that Christ, as Θεὸς, and the former of all things, must be the *author* too of the Jewish and Christian dispensations; which shows that a glory belongs to him, not only in his mediatorial office, and as being at the head of the new dispensation, but also as the founder both of this and the Jewish dispensation in his divine character; while Moses is to be honoured only as the head of the Jewish dispensation, in the quality of a commissioned superintendent, but not as author and founder." According to this view, the course of argument contained in vv. 3. 4, 5, 6, may be very well expressed in paraphrase, with Mr. Holden, as follows: "Now every house is built by some one, every church has its head and founder; but He that built all things, both the Jewish and Christian dispensations, is God, v. 4. Jesus, then, who founded both dispensations, is God, and consequently entitled to more glory than Moses, who, though the head of the Jewish Church, was himself one of that Church. 'And [though] Moses was faithful in all his house,' v. 2, yet it was only 'as a servant for a testimony (i. e. to bear testimony) to the things which were to be spoken after' by Christ and his Apostles, v. 5; 'but Christ was a son over his own house,' or Church, to which we belong, if we hold fast, &c. v. 6. Therefore Christ, who rules *over* his Church as a son, and by virtue of that relationship is Lord of all, is far superior to Moses, who was only as a servant *in* the Church founded by him."

5, 6. The θεράπων is opposed to the υἱὸς a little after; though the term is *properly* opposed to κύριος, as denoting one who despatches any business as assistant to, or under the direction of the *principal;* i. e. the κύριος, and is synonymous with οἰκονόμος. As, however, υἱὸς has been shown to be tantamount to κύριος, there is no anomaly. The next words εἰς μαρτύριον τῶν λαληθ. state the *object* of Moses' service, — namely, to deliver to the people what was to be promulgated and taught from God in the religion intended to be introductory to a more perfect dispensation. Such, at least, is the sense, if μαρτ. be taken (with most recent Expositors) to denote *instruction:* but if it be understood as bearing the more usual interpretation of *testimony*, the meaning will be (as Dr. Burton expresses it) that "the commission of Moses was merely to bear witness to the higher revelation which was afterwards to be made by Christ." Εἰς μαρτ. is for εἰς τὸ μαρτυρεῖν, to teach or give directions. See Kuin. Υἱὸς may be, as Theophyl. says, for υἱὸς καὶ κληρονόμος, equivalent to κύριος. From the structure of the words it is plain that πιστὸς ἦν must here be repeated. The opposition too, is not only between θεράπων and υἱὸς, or κύριος, but between ἐν τῷ οἴκῳ and ἐπὶ τὸν οἶκον, to show the difference between Moses and

οἶκον αὐτοῦ. οὗ οἶκός ἐσμεν ἡμεῖς, ἐάν περ τὴν παῤῥησίαν καὶ τὸ καύ-
7 χημα τῆς ἐλπίδος μέχρι τέλους βεβαίαν κατάσχωμεν. [y] Διὸ (καθὼς λέ- y Psal. 95. 7. infra ver. 15. & 4. 7.
γει τὸ Πνεῦμα τὸ ἅγιον) Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ
8 ἀκούσητε, [z] μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὡς ἐν z Exod. 17. 2. Num. 20. 13
τῷ παραπικρασμῷ, κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ
9 ἐν τῇ ἐρήμῳ· οὗ ἐπείρασάν με οἱ πατέρες ὑμῶν, ἐδοκί-
μασάν με καὶ εἶδον τὰ ἔργα μου τεσσαράκοντα ἔτη·
10 διὸ προσώχθισα τῇ γενεᾷ ἐκείνῃ, καὶ εἶπον· Ἀεὶ πλα-

Christ. The former was *part* of the family; the latter *over* the family, in quality of Lord. Here it is doubted whether αὐτοῦ or αὑτοῦ be the true reading. The former is greatly superior in external testimony: but the latter, I think, in *internal* evidence; and it is preferred by many of the most eminent Critics. But in so minute a difference, *manuscript* evidence is of little weight; and every thing must depend upon comparative fitness. And here αὐτοῦ is, I think, superior, as yielding a sense more agreeable to the idea of κύριος involved in υἱός. This reading, too, is supported by the Syr. and Vulg. Versions, and is preferred by Grot., Wolf, Carpz., Heinr., Kuin., and others.

6. οὗ οἶκός ἐσμεν ἡ.] Some MSS. and Versions have ὅς οἶκ., which is preferred by certain Critics on the ground that otherwise the *Article* would be required at οἶκ. But it has been shown by Bp. Middl. that such is not the case; and that, as to *sense*, it makes no difference. Indeed, as only *four* MSS. have this reading, we may well suspect it to be an error of the scribes, who would be more likely to write ὅς than οὗ. In the next clause, τὴν παῤῥ. καὶ τὸ καύχ. τῆς ἐλπίδος may be rendered, "our confidence and joy of hope;" i. e. of the hope of salvation by the Gospel. The παῤῥησία, *fiducia*, has reference to the ὁμολογία, or profession of faith, supra v. 1, and infra iv. 14. κρατῶμεν τῆς ὁμολογίας. So also x. 19. ἔχοντες παῤῥησίαν εἰς τὴν εἴσοδον τῶν ἁγίων, and in a kindred sentiment at x. 35. μὴ ἀποβάλητε τὴν παῤῥησίαν ὑμῶν. The same sentiment occurs at v. 14. The expression τὸ καύχ. τῆς ἐλπίδος is added to further qualify the idea contained in παῤῥησ. as not only a *sure* confidence, but a *joyfully hopeful* one. Βεβαίαν is made to agree with παῤῥ., as being the more important term, designating the *principal* thing.

7. The foregoing clause οὗ οἶκος — τέλους is skilfully employed as a *vinculum* to connect, with the παῤῥησία there mentioned, an exhortation (extending to iv. 11.) to *constancy in the profession* of a religion which furnishes such a joyful hope. And, as a *foundation* for it, and to enhance the gravity of the admonition, the Apostle adduces Ps. xcv. 7 — 11. Διό, "wherefore," i. e. such being the superiority of Christ to Moses. Many eminent Expositors, indeed, refer the διὸ to βλέπετε at v. 12, regarding the intermediate portion as parenthetical. That, however, is not a little harsh; and it is better, with Heinr., Dind., and Kuin., to refer it to σκληρύνητε at v. 8, in the sense: "Wherefore (as the Holy Spirit speaks by the Prophet, whose words I make my own) "To-day," &c. Interwoven with the exhortation is a *parallel* between the state of the family of *Moses* (i. e. the Jews in the wilderness), and that of the family of *Christ;* i. e. Christians under the Gospel, who are proceeding "through the wilderness of this world to the heavenly Canaan, the rest which remaineth for the people of God in heaven." The promise of the *earthly* rest, given by Moses to the Israelites, is paralleled with the *glad tidings* preached by Christ in the Gospel. The grace and mercy shown to the Israelites is paralleled with that vouchsafed to us Christians: and the important lesson inculcated, that as that grace was meant to produce in *them* faith and obedience, so was that to *us* designed to keep us faithfully devoted to God and the Gospel. Also, that as the message of mercy did not profit *them*, because not embraced in faith; nay, even increased their condemnation, and brought them under God's wrath unto temporal destruction; — so we Christians, by the same evil heart of unbelief, may incur God's wrath unto *perdition*. Of course, the application being two-fold, many of the terms, as τῆς φωνῆς, must be understood accordingly. Compare John x. 14 — 16, which is a good comment on the sense here; the expression being equivalent to the κλήσεως ἐπουρανίου, supra v. 1. The σήμερον is very emphatical; i. e. "this very time," viz. of the admonition, ἀχρὶς οὗ τὸ σήμερον καλεῖται (see also iv. 7.), since that alone is the "day of salvation." See 2 Cor. vi. 2, compared with John ix. 4.

8. μὴ σκληρύνητε τ. κ.] q. d. "Be not obstinate and disobedient [as your forefathers were]." See Ps. lxxviii. 8. The words ὡς ἐν τῷ παραπικρασμῷ are well rendered by Kuin.: "ut [olim] factum loco, qui a rebellione dicitur, tempore tentationis in deserto factæ;" and he shows that, even in the *Psalm*, Meribah and Massah are not used as proper names, though that use be *hinted at;* and that the place where the provocation and temptation occurred was in fact called by Moses Massah and Meribah, as appears from Exod. xvii. 7. Moreover, the use of the words as *appellatives* was more adapted to the purpose of the Epistle, namely, admonition. The Article is here used κατ' ἐξοχήν; for though the Jews provoked and tried the patience of God, throughout the whole of their journey through the wilderness, (five particular provocations being mentioned, Exod. xvi. 2. xvii. 2 — 9. xxxii. 10. Num. xi. 32. xiv. 29. Deut. i. 34. sq.) yet the occasion in question was the last and *most signal* instance, when God swore in his wrath that they should not enter into his rest.

9. οὗ] is for ὅπου; and in ἴδοκ. (i. e. put him to proof, to see what he would do) there may be a climax. Καὶ εἶδον. Render, with Dr. French, "although they had seen;" which is required by the Hebrew, and this sense of καὶ, like that of the Hebrew ו is not unfrequent. By the ἔργα are denoted the wonderful works wrought for their preservation and protection in Egypt, and their sustenance in the desert.

10. διό.] This is added by the Apostle to make

νῶνται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδούς
a Num. 14. 21. Deut. 1. 34. μου· [a] ὡς ὤμοσα ἐν τῇ ὀργῇ μου· Εἰ εἰσελεύσονται 11
εἰς τὴν κατάπαυσίν μου. Βλέπετε, ἀδελφοὶ, μήποτε ἔσται ἔν 12
τινι ὑμῶν καρδία πονηρὰ ἀπιστίας, ἐν τῷ ἀποστῆναι ἀπὸ Θεοῦ ζῶν-
τος· ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ᾽ ἑκάστην ἡμέραν, ἄχρις οὗ τὸ 13
σήμερον καλεῖται, ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν ἀπάτῃ τῆς ἁμαρτίας·
b Rom. 8. 17. [b] μέτοχοι γὰρ γεγόναμεν τοῦ Χριστοῦ, ἐάν περ τὴν ἀρχὴν τῆς ὑποστά- 14
c Supra ver. 7. σεως μέχρι τέλους βεβαίαν κατάσχωμεν. [c] Ἐν τῷ λέγεσθαι· "Σήμε- 15
ρον, ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε," — μὴ σκληρύνητε
τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ. Τίνες γὰρ 16

what follows more impressive. In προσώχθισα ("indignatus sum") the metaphor is the same as in προσκρούω and προσκόπτω; though it is derived "e re nauticâ;" the word signifying, as used of a *ship*, to *impinge on the shore*. The figurative sense occurs also in Ecclesiasticus i. 25. ἐν ὀνσὶν ἔθνεσι προσώχθισεν ἡ ψυχή μου. and Levit. xxvi. 43. There is, however, a conjoint notion of hatred and abhorrence. The word often occurs in the Sept. Ἀεὶ has nothing corresponding in the Hebrew, but was added by the Sept. to strengthen the sense; and it is justified by the τεσσ. ἔτη, to which it adverts. Καρδίᾳ must be understood of the *affections*, as appears from the words following, which are illustrative: and ἔγνωσαν implies not *simple ignorance*, but the not *caring* to know, or even disapproval, as far as they might know.

11. εἰ.] So the Hebrews used אם in the latter clause of an oath which ran thus: "*God so do to me*, if (אם) *I do thus*," &c. See the full form in 1 Sam. iii. 17. 2 Sam. iii. 35. 2 Kings vi. 31. The former part of this oath was sometimes omitted, and אם had then the force of a strong negative. See 2 Sam. xi. 11. 1 Sam. 14. 45. alibi. (Stuart.) Τὴν κατάπ. μου, i. e. the rest which I had provided for them. The word is combined with κληρονομία in Deut. xii. 9.

12. See on this verse an able Sermon of Dr. Barrow's, vol. ii. p. 1. sqq.

13. παρακαλ.] Carpz. shows that under παρακ. is comprehended *teaching, admonition, entreaty, consolation, reprehension*, &c. each to be used as the case might suit. Ἑαυτοὺς, for ἀλλήλους, as often. Ἄχρις — καλεῖται. A forcible expression, importing "as long as it can be said, 'To-day do so;'" or (to use the words of Dr. Burton), "so long as you are allowed to consider the time still unexpired, in which God invites you to hear his voice." Ἵνα μὴ σκληρυνθῇ; q. d. "[Use these means], that none may, by neglect of them, be hardened and grow callous to all remonstrance." Ἀπάτῃ τῆς ἁμαρτ. is by the best Expositors, ancient and modern, understood of the delusion to unbelief and apostasy. But ἁμαρτ. may be taken of that corruption of our nature, the φρόνημα τῆς σαρκὸς, which blinds the understanding, and, by giving undue weight to carnal reasonings, plunges men into unbelief, and thus into immorality.

14. μέτοχοι γὰρ — κατάσχωμεν.] The γὰρ refers, I conceive, to the injunction at v. 6, which seems *implied* as the subject of the exhortation at v. 13; q. d. [κατέχετε τὴν παῤῥησίαν καὶ τὸ καύχημα τῆς ἐλπίδος μέχρι τέλους βεβαίαν] μέτοχοι γὰρ γεγόναμεν. By μέτ. τοῦ Χρ. is denoted that spiritual union with Christ, which implies participation in the benefits of his Gospel. See John xiv. 11. xvii. 23. and 1 John i. 3. Ἐάν περ has reference to the *implied* sense, and suspends it on a conditional particle. Supply μόνον. Thus the general sense of the clause may, with Stuart, be expressed thus: "Continue to the end of life to exercise such confidence in Christ as you had at first, and you shall obtain the reward which he has promised." Ὑποστ. is synonymous with the παῤῥησίαν at v. 6. Ἄχρι τῆς ὑποστ. is for τὴν ἐξ ἀρχῆς ὑπόστασιν, "constancy in the profession of the Gospel."

15. ἐν τῷ λέγεσθαι· "Σήμερον, &c.] These words seem rightly supposed by Abresch, Ern., Dind., Kuin., and Stuart, not to connect with v. 13, but to refer to what *follows*; being partly a *confirmation* of what was said at vv. 12, 13, and partly an introduction to what was to be said. Thus ἐν τῷ λέγεσθαι is put for κατὰ τὸ λεγόμενον (see Theophyl.): or rather we may render it, with Kuin., "Whilst (I say) it is said, i. e. while the warning is yet sounded in your ears, *To-day*, &c." So ἐν τῷ λέγειν at viii. 13. I agree with Rosenm., Heinr., Kuin., and Stuart, that the quotation in this verse extends only to the words σήμερον — ἀκούσητε, the rest of the verse being an exhortation of the writer, though expressed in the words of the Psalmist himself. The full sense is, "To-day, if ye are disposed to hear his [warning] voice [attend!], harden not your hearts to the warning."

16. τίνες γὰρ — Μωϋσέως.] The words are commonly taken *declaratively*, in the sense expressed in our common version. Dind., Kuin., and Stuart, however, have shown that this is by no means agreeable to the design of the Apostle; which (as Stuart observes) "is, to lead the minds of the readers to consider the specific sin, — viz. unbelief, which occasioned the ruin of the ancient Israelites, and which would involve their posterity in the like condemnation." The best Expositors, ancient and modern, are agreed that the sentence is *interrogative*, and may be rendered, "quinam enim, auditâ voce divinâ, Deum irritarunt? nonne omnes qui Mosis ductu ex Ægypto egressi erant?" the πάντες being, as often, taken with limitation. So Stuart renders: "Who now were, &c. *Might I not rather ask*, or, *nay, might I not ask*, Did not all who came out of Egypt do this?" "The writer (says Stuart) means to intimate by this, that the *number* who embrace error cannot sanction it; and that those who receive great blessings may be refractory and unfaithful, and even perish. Consequently, that the great body of the Jews rejected the Messiah during the time then present, and urged the Christian converts to do the same, would be no excuse for apostasy."

ἀκούσαντες παρεπίκραναν; ἀλλ᾽ οὐ πάντες οἱ ἐξελθόντες ἐξ Αἰγύπτου
17 διὰ Μωϋσέως. [d] Τίσι δὲ προσώχθισε τεσσαράκοντα ἔτη; οὐχὶ τοῖς
[e] 18 ἁμαρτήσασιν, ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ; [e] τίσι δὲ ὤμοσε μὴ
εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ, εἰ μὴ τοῖς ἀπειθήσασι;
19 Καὶ βλέπομεν ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν δι᾽ ἀπιστίαν. IV.
1 Φοβηθῶμεν οὖν, μή ποτε, καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν

d Num. 14. 22, 37. & 26. 65.
Ps. 106. 26.
1 Cor. 10. 5, &c.
Jude 5.
e Num. 14. 30.
Deut. 1. 34.

17 — 19. The general sense considered apart from the δεινότης of the mode of expression, is that expressed by Kuin. as follows: "But what was the fate of those Israelites, whom God had brought out of Egypt, and blessed with so many and great benefits, who had revolted from God? their carcasses were strewed in the wilderness, and they attained not to the rest, the felicity destined for them by God." Thus meaning to hint what will be the fate of those whom he is addressing, if, after receiving from God benefits beyond that of the promised land, they imitate the unbelief and disobedience of their forefathers, and apostatize from Christ. Kuin. observes that the terms ἁμαρτ., ἀπείθεια, and ἀπίστια are used promiscuously as synonymous; the sin of the Israelites being distrust in God, and consequent defection from him. "Blind unbelief (to use the words of Cowper) is sure to err;" being, as Ern. observes, "the origin of all sins, as faith of all virtues." In ὧν τὰ κῶλα ἔπεσεν ἐν τ. ἐρ. there is a *graphic* representation of destruction by a violent death. If κατεστρώθη were substituted for ἔπεσε, it would, indeed, be yet more so. But πίπτω, like the Heb. נפל, of itself *suggests* the idea of a sudden and violent death. See Ez. vi. 11. Judg. iv. 22. 1 Sam. xxxi. 3. Κῶλα (which signifies the *members*, as apart from the trunk) is said to be put, by synecdoche, for the bodies themselves. But the usual sense may be retained, as being truer to nature (see Ps. cxli. 8.); for we find from the accounts of Oriental travellers, that in places where carcasses are found prostrate, the κῶλα (as leg and arm bones) are soon all that are left by the vultures; and that those continue for a long time uncorrupted.

Ὤμοσε may denote solemn asseveration rather than swearing, properly so called. Stuart remarks that, "the manner in which the unbelieving Jews were declared in Numb. xiv. 23. 28. 30. and Deut. i. 34. excluded from the *goodly land*, and the *reasons* stated for that exclusion, together with the reasoning of the Apostle, would lead us to suppose exclusion implied from the *heavenly* Canaan also, or from the *rest of God*."

— καὶ] "and [so]," so then. Καὶ is often thus used, forming the last link of a chain of reasoning. Ἠδυνήθ. is wrongly rendered by some recent Expositors, *would* not. It is well observed by Grot., Carpz., and Ern., that both ἡδυν. and βλέπομεν are taken *populariter*, and that the sense is simply: "we see [by the story and the event];" in other words, "we are authorized to infer from the story and the event, that the reason why they could not enter, was their unbelief; which, together with the sins springing from thence, made them unfit objects of the protection and favour of God; and thus their introduction to the promised land was so far *impossible;* as it is said at Mark vi. 5. οὐκ ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι διὰ τὴν ἀπιστίαν αὐτῶν· meaning, that he could not consistently with the rule on which he acted, of requiring *faith* in the subjects of the miracles." So in the present case, that want of faith which made them distrust the providence of God, rendered them unfit objects of his favour; and made it, in that sense, impossible for God to confer it on them. See Calvin.

IV. The writer now treats the history *allegorically* (as in Gal. iii. 16. iv. 24.), applying it to the case of Christians. (Dind.) He begins with declaring, that a promise of entering into God's rest is still made to Christians, as it was to the people of Israel, v. 1, 2., and into which believers are still admitted, v. 3. Now that the rest spoken of by the Holy Ghost in Ps. xcv. is not a mere temporal rest in the land of Canaan, but also a future and heavenly rest, is evident, because *God's* rest is such a rest as God enjoyed when he had finished the work of creation, and consequently a spiritual, heavenly rest, v. 3, 4.; because the terms of the oath, "they shall not enter into my rest," imply that the promise included another rest besides that of Canaan, a rest resembling God's rest, v. 5.; because, since it remains that some must enter into the rest spoken of in the oath, and they to whom the promise was first given did not enter in by reason of unbelief, it follows that a rest must be intended into which all true believers may enter, and consequently a future and heavenly one, v. 6.; and because God in the oath warns the Israelites against losing this rest, a long time after they had been in possession of the promised land, and consequently he must have intended another rest than that of Canaan, v. 7, 8. There remains, therefore, a spiritual and heavenly rest for the people of God, into which those who enter shall cease from their labours, as God did from his work of creation, v. 9, 10. Hence follows the duty of labouring to enter into it, v. 11 — 13. (Holden.)

1. φοβηθῶμεν.] The sense is, "Let us solicitously beware lest." So Phil. ii. 12. μετὰ φόβου καὶ τρόμου τὴν ἑ. σωτηρίαν κατεργάζεσθε, where see Note. Then is shown the *nature* of this promise and of the rest bestowed.

— καταλειπ. ἐπαγγ.] It is not agreed among Expositors, whether the sense is, '*spretâ* promissione," or *relictâ* promissione." The signification *desert*, or *neglect*, is found both in the Scriptural and Classical writers; but Abresch has shown that that would here require καταλείπων ἐπαγγελίαν. Indeed the latter sense, "a promise being still left," is far more agreeable to the context, implying (as Dr. Burton observes) that the promised rest had not yet been enjoyed, but was *left* for others to enter upon. Ὑστερεῖν signifies 1. to come too late for a thing, and miss of it; 2. to fail of obtaining any thing. The δοκῇ is generally considered as pleonastic; but the best Commentators, ancient and modern, have seen that it is here introduced to soften the harshness of the ὑστ., as in 1 Cor. vii. 40. and other passages cited by Kuin. and Stuart.

κατάπαυσιν αὐτοῦ, δοκῇ τις ἐξ ὑμῶν ὑστερηκέναι. Καὶ γάρ ἐσμεν 2
εὐηγγελισμένοι, καθάπερ κἀκεῖνοι· ἀλλ᾽ οὐκ ὠφέλησεν ὁ λόγος τῆς
f Psal. 95. 11. ἀκοῆς ἐκείνους, μὴ ‡ συγκεκραμένος τῇ πίστει τοῖς ἀκούσασιν. [f] Εἰσ- 3
ερχόμεθα γὰρ εἰς τὴν κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἴρηκεν·
Ὡς ὤμοσα ἐν τῇ ὀργῇ μου· Εἰ εἰσελεύσονται εἰς τὴν
κατάπαυσίν μου· καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενη-
g Gen. 2. 2. Exod. 20. 11. & 31. 17. θέντων. [g] Εἴρηκε γάρ που περὶ τῆς ἑβδόμης οὕτω· Καὶ κατέ- 4
παυσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων
τῶν ἔργων αὐτοῦ· καὶ ἐν τούτῳ πάλιν· Εἰ εἰσελεύσονται 5

This inculcates a wholesome *fear;* "for (as it is well observed by Bp. Sanderson) the *promises* of God as well as his *threatenings* are *conditional*, and such as must be ever understood in the one case, with a conditional clause, and, in the other, with a clause of *exception*, the *exception* being *repentance;* the condition, *obedience.*—Wouldst thou then know how thou art to entertain God's *promises*, and with what assurance to *expect* them? I answer, with a *confident* and *obedient* heart. *Confident*, because He is *true*, who hath promised; *obedient*, because that is *the condition* under which he hath *promised.*"

2. καὶ γάρ ἐσμεν εὐηγγ.] The sense seems to be: "for to *us* [Christians] also has the blissful promise, or proffered blessing [of a rest] been made." On the allusion (for it is no more) to the Gospel as a message, see Note on Acts xiii. 32. Ὁ λόγος τῆς ἀκ. is a Hebraism for ὁ ἀκουσθεὶς λόγος, "the word heard by them." See Rom. ix. 6. 1 Thess. ii. 13.

—μὴ συγκεκραμένος — ἀκούσ.] Many eminent Expositors suppose συγκεκ. to be used by a figure taken from the concoction and digestion of food, and its conversion to aliment. This, however, is somewhat far-fetched; and it is better, with others, to suppose only a figure derived from the mixture of different liquids, and intended to express *complete union.* So Menand. cited by Wets. τὴν ἐκ λόγου δύναμιν ᾔθει χρηστῷ συγκεκραμένην ἔχειν. Thus the sense is (as Stuart renders), "faith not accompanying it." But instead of συγκεκραμένος, several MSS. have συγκεκραμένους, which is approved by Mill, Wets., Griesb., Heinr., and Vat., and edited by Matth. But I agree with Kuin. that the common reading ought to be retained, as yielding a good sense, and being rather less usual in the expression than συγκεκραμένους. Moreover, συγκεκραμένους might easily creep in by reason of the ἐκείνους preceding.

3. The sense of this verse is (as Kuin. observes) obscure from extreme brevity, arising from the writer's pen not keeping up with the celerity of his thoughts; as also from the Jewish cast of reasoning. Hence various modes of interpretation have been propounded; which, however, I agree with Kuin., are on many accounts inadmissible. The ancient and common interpretation is recommended by its simplicity and suitableness to the context. It is well observed by Kuin., that the writer here unfolds, though briefly, what he meant by the κατάπαυσις τοῦ Θεοῦ in the Psalm; namely, a quiet and felicity similar to that which God enjoys; to which, he says, Christians are to arrive, after having gone through the troubles of this life. Thus in Rev. xiv. 13. the dead in Christ are said to "rest from their labours." See also Wisd. iv. 7. He also compares the rest and felicity to be expected by *Christians* in heaven, to the rest of God after the work of creation was ended (v. 4.); the *Sabbath* (calling it σαββατισμὸς) v. 9, 10.; for it is a saying of the Jewish Doctors, that "the sabbath was an image of the future rest of the departed after the resurrection." See Wets. and Schoettg. Εἰσερχόμεθα may be rendered, "We are to enter." It is rightly remarked by Kuin., that the οἱ πιστ. are opposed to the τοῖς ἀπειθήσασι at iii. 18. iv. 2. The καίτοι signifies (as the best Commentators are agreed) *nempe, nimirum;* "namely," or, "and indeed such a rest as God enjoyed [when he rested] from his works after the creation of the world." The true ellip. at καίτοι is κατάπαυσιν ἀπό. See vv. 4. 10. The Article τῶν refers to τοῦ Θεοῦ omitted. Γενηθέντων must signify "gone through," or completed: and ἀπὸ καταβολῆς, "after the work of creation."

The chief difficulty, however, is how to supply what is wanting to the sense at the second clause of the verse καθὼς εἴρηκεν, &c. It seems best to understand after εἴρηκεν the words περὶ τῶν ἀπιστησάντων, to correspond to the οἱ πιστεύσαντες, which, indeed, *suggests* this subaudition. And such omissions of words serving to show the *reference*, or indicate the *application*, are very frequent after the formulas καθὼς γέγραπται and such like, of which καθὼς εἴρηκεν here is one, being equivalent to καθὼς εἶπε at John i. 23, and elsewhere, and καθὼς εἴρηται just after. Ex. gr. 2 Cor. vi. 16. ὑμεῖς γὰρ ναὸς Θεοῦ ἐστε ζῶντος· καθὼς εἶπεν ὁ Θεός· Ὅτι ἐνοικήσω ἐν αὐτοῖς, καὶ ἐμπεριπ. Now in such a case the formula merely means that some truth adverted to *may be collected* from the words thus introduced. Thus *here* the meaning is, that the truth just mentioned may be collected from the words of God concerning the *faithless* Hebrews, that *they* should not enter into His rest; implying that the *faithful would.*

4, 5. Here the Apostle further proves that the rest in question is the rest *of God*, and consequently heavenly and spiritual. The force of the argument is in the αὐτοῦ and μοῦ; for περὶ τῆς ἑβδ. must not be regarded as the *subject* spoken of; as, indeed, is plain from the words themselves of the quotation. The purpose of περὶ τῆς ἑβδ. is simply to make the reference in που more definite; and therefore λέγων may be supplied. Thus there will be that kind of reference, in use among the ancients (and found both in the Scriptural and Classical writers), by which, as books were not yet distributed into *Chapters*, a division was made according to the *prominent subjects*, anywhere treated. See my Note on Thucyd. i. 9. ἐν τοῦ σκήπτρου τῇ παραδόσει εἴρηκε.

6 εἰς τὴν κατάπαυσίν μου. Ἐπεὶ οὖν ἀπολείπεται τινὰς εἰσελθεῖν
εἰς αὐτὴν, καὶ οἱ πρότερον εὐαγγελισθέντες οὐκ εἰσῆλθον δι᾽ ἀπείθει-
7 αν· — [h] πάλιν τινὰ ὁρίζει ἡμέραν, Σήμερον, ἐν Δαυὶδ λέγων, μετὰ h Ps. 95. 7. supr. 3. 7, 15.
τοσοῦτον χρόνον· (καθὼς εἴρηται·) Σήμερον, ἐὰν τῆς φωνῆς
αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν.
8 Εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ
9 ταῦτα ἡμέρας. Ἄρα ἀπολείπεται σαββατισμὸς τῷ λαῷ τοῦ Θεοῦ. ὁ
10 γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ, καὶ αὐτὸς κατέπαυσεν ἀπὸ
11 τῶν ἔργων αὐτοῦ, ὥσπερ ἀπὸ τῶν ἰδίων ὁ Θεός. Σπουδάσωμεν οὖν
εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν· ἵνα μὴ ἐν τῷ αὐτῷ τις ὑπο-
12 δείγματι πέσῃ τῆς ἀπειθείας. [i] Ζῶν γὰρ ὁ λόγος τοῦ Θεοῦ καὶ ἐνερ- i Eccl. 12. 11. Isa. 49. 2. Jer. 23. 29. 1 Cor. 14. 24. 2 Cor. 10. 4, 5. Eph. 6. 17.
γὴς, καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον, καὶ διϊκνούμενος
ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος, ἁρμῶν τε καὶ μυελῶν· καὶ

6. ἐπεὶ οὖν — ἀπείθειαν.] The only mode of interpreting this sentence, so as to make it agreeable to the context, is to suppose (with several eminent Expositors) that here, as occasionally elsewhere in this Epistle, and in those of St. Paul, the *conclusion* of the argument is left to be supplied; which may be done thus: "It follows, then, that οἱ ὕστερον εὐαγγελισθέντες εἰσελεύσονται διὰ πίστιν." And this is the less harsh in the present case, since a conclusion *comprising* it is introduced at v. 9., meant both for the argument at vv. 7, 8., and also for that in v. 6. I have pointed accordingly.

This view is I find supported by the opinion of Prof. Stuart, who gives the following able illustration of the sense of this verse, in conjunction with what goes before; "This verse is a resumption of the subject in v. 3., after the explanations of *rest* which vv. 4, 5. contain. There the writer says, 'Believers enter into the rest of God.' How is this proved? 'Because he has sworn that *unbelievers* shall not enter into it;' which necessarily implies that *believers* shall enter into it. Then, after delaying a moment in order to show what the nature of the rest in question is, viz. that it is *God's rest*, i. e. such rest as God enjoyed after the work of creation was completed (v. 3—5.), the author resumes the consideration of the proposition advanced in the first part of v. 3., and avers that, as some must enter into God's rest (for God could not be supposed to have provided one in vain), and as *unbelievers* cannot enter in, so it is necessarily implied, that *believers*, and they only, will enjoy the rest in question."

7, 8. The argument here is not very clearly expressed; but it may be laid down, with Whitby and the best Expositors as follows: "And since the Psalmist, so long after the Israelites entering into Canaan, speaks of a *set time* of entering into his rest, and that time as still future and typical of something under the Gospel; for Joshua did not give the rest, emphatically called *the rest of God*, otherwise the Holy Ghost would not so long after that, in David's time, have spoken of another day of entering into his rest: it follows, therefore, that there must be yet another rest remaining to the people of God." See more in Stuart. The term σαββατισμὸς (which is very rare) is substituted for ἀνάπαυσις, partly to exclude any notion, that the *rest* of God spoken of might be the *Sabbatical rest*, and partly by thus comparing it with the Sabbath, to hint that that was a symbol of the true and spiritual sabbath of which their Doctors spake, the rest and felicity of the world to come.

10. ὁ γὰρ εἰσελθὼν — ὁ Θεός.] The best Expositors, from Theophyl. to Kuin. and Stuart, are agreed, that this is meant to show that God's rest, into which true believers are to enter, may, in a certain sense, be called, ὁ σαββατισμός.

11. On the foregoing position the Apostle subjoins, by way of *conclusion* from it, an exhortation (similar to those at iii. 12—14. and iv. 1.) to strive after this rest. Ἵνα μὴ — ἀπειθείας, "lest any one [of us] perish, in the same manner, by unbelief and contumacy." There is here an Hypallage for ἐν τῇ ἀπειθείᾳ τῇ ἐν ὑποδείγματι.

12, 13. Having shown that unbelievers shall not enter into the *rest of God*, the Apostle now represents the awful nature of the denunciations of God against unbelief and apostasy. And here he expresses himself in highly figurative, though, at the same time, difficult phraseology; in interpreting which, and determining the scope of the passage, the preceding context is our best guide. By this it appears that ὁ λόγος τοῦ Θεοῦ must not be taken, with many, of the word of God, *in general*, but (with the best Expositors) only of the *minatory* declarations to be found therein. So in 3 Esdr. i. 47. οὐκ ἐνετράπησαν ἀπὸ τῶν ῥηθέντων λόγων ὑπὸ Ἱερεμίου τοῦ προφήτου. Now this minatory word is said to be ζῶν καὶ ἐνεργὴς, i. e. per hendiad., of mighty energy and of unfailing fulfilment on the disobedient. This force of ζῆν is found both in the Scriptural and Classical writers. So 1 Pet. i. 3. ἐλπὶς ζῶσα. 1 Esdr. iv. 33. Ecclus. xlii. 23. Soph. Œd. Tyr. μαντεῖα ζῶντα. This terrible force and efficacy is then *figuratively described*, 1. as being τομώτερος — δίστομον, i. e. more effective and fatal than the double-edged sword, δίστομον ξίφος (Eur. Hel. 989), like our battle-axe, with which the heroes of antiquity used to mow down whole ranks. So, in the Apocalypse, (see i. 16. ii. 12. xix. 15.) the Son of Man is described as having a two-edged sword in his mouth; i. e. using the most cutting reproof and awful denunciations. This awful efficacy of God's judgments on the *soul* is further represented by comparing it to the dreadful effects produced on the *body* by the μάχαιρα δίστομος· viz. by cutting asunder the trunk, so as to divide the joints and marrow;

k Psal. 33. 13, 14, 15. & 34. 16. & 90. 8. & 139. 11, 12. Eccl. 15. 19. l Supra 3. 1. infra 6. 20. & 7. 26. & 8. 1. & 9. 11, 24. & 10. 23.

κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας. [k] καὶ οὐκ ἔστι κτίσις ἀφα- 13
νὴς ἐνώπιον αὐτοῦ, πάντα δὲ γυμνὰ καὶ τετραχηλισμένα τοῖς ὀφθαλμοῖς
αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος.
[l] Ἔχοντες οὖν ἀρχιερέα μέγαν, διεληλυθότα τοὺς οὐρανούς, Ἰησοῦν τὸν 14

i. e. to divide the joints, including the commissuræ of the ribs, into two parts, and thus to, at once, separate the soul or spirit from the body, i. e. inflict instant death. This seems to be simply the sense; nor need we, with many, distinguish minutely between the ψυχῆς and πνεύματος (see 1 Thess. v. 23. and Note), nor ascribe to the writer philosophical subtleties alien to the passage.

The words following, καὶ κριτικὸς, &c. contain another not less momentous admonition, grafted on the former, and suggested by the figure in διϊκνούμενος — μυελῶν. Here Dind., Kuin., and Stuart suppose the subject to be changed from ὁ λόγος τοῦ Θεοῦ to ὁ Θεός; which they think is clear from v. 13, from whence it appears that there must be a transition somewhere, and there is no *other* place but this where it can be. In this view, too, I myself coincided in the first edition of this work. But, on further consideration, I must, for several reasons, abandon it. 1. Because there is here nothing to indicate *transition*. And had the writer intended one, he would, I apprehend, have written, καὶ κριτικός ἐστι; for thus the verb substantive would be almost indispensable. 2. Because the words have quite as apposite a reference to the *former* as to the *latter* context. 3. Because the transition is not necessarily to be sought for here, but in καὶ οὐκ ἔστι κτίσις, &c., as appears from the use of ἔστι, and from the air of the words.

Of the obscurely figurative words καὶ διϊκνούμενος — μυελῶν the import is well explained by Calvin: "examen habet de totâ hominis animâ; inquirit enim in cogitationes, voluntatem cum suis omnibus desideriis scrutatur. Eodem pertinet quod subjicit de *compagibus et medullis*. Significat enim nihil esse tam durum aut solidum in homine, nihil tam reconditum, quo non perveniat hæc Verbi efficacia." And on κριτικός ἐστι, &c. he remarks: "Et quum officium Christi sit retegere proferreque in medium cogitationes ex cordis latebris: id per Evangelium magnâ ex parte efficit. Est igitur sermo Dei κριτικὸς, quia mentem hominis quasi ex labyrintho, quo prius tenebatur implicita, in lucem cognitionis educit." A view confirmed by 1 Cor. xiv. 24, where (as Calvin observes) we learn "valere prophetiam ad coarguendos et dijudicandos homines, ut occulta cordis in lucem prodeant."

13. καὶ οὐκ ἔστι κτίσις, &c.] In these words the foregoing sentiment is confirmed by transferring what was said of the *word* of God to *God himself*, its author. For it is well remarked by Calvin: "Ut confirmet illud, verbo Dei quicquid in homine absconditum est dijudicari, argumentum a naturâ Dei sumit. Nulla, inquit, creatura est, quæ lateat oculos Dei. Ergo nihil tam profundum erit in animâ hominis, quod non extrahitur in lucem ejus verbo, quod auctorem suum refert. Sicuti enim officium Dei est scrutari corda, ita hanc cognitionem verbo suo exercet." The *general meaning* intended by τετραχηλισμένα is obvious; but on the *nature of the metaphor* some difference of opinion exists. See Dind., Kuin., and Stuart. The most probable supposition is, that it is taken from the bending back the head, so as to expose the neck, as in slaughtering animals, or executing animals. By πρὸς ὃν ἡμῖν ὁ λόγος, many eminent Expostors from the time of Chrys. to Stuart understand "Him, to whom we have to render an account." And this sense is supported by the authority of the Pesch. Syr. Thus there will be an ellipsis of ἀποδοτέος. Yet even if the term λόγος be interpreted, with the generality of Commentators, *negotium, concern*, the sense will come to the same thing; q. d. "with whom we are concerned as our Lawgiver and our Judge;" and therefore, as Calvin observes, "non esse ludendum, quasi cum homine mortali;" or, as it is said at Gal. vi. 6, "God is not mocked." Finally, much of the doubt and debate as to the reference in αὐτοῦ and the sense of λόγος has, I think, arisen from the *construction* of the verse being not sufficiently understood. It should seem that the true construction (thrown a little out of its natural order by the writer's thoughts outstripping his pen) is as follows: καὶ οὐκ ἔστι κτίσις ἀφανὴς ἐνώπιον αὐτοῦ πρὸς ὃν ἡμῖν ὁ λόγος· πάντα δὲ γυμνὰ καὶ τετραχηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ. The sentence consists of two sentences blended into one, and ὁ λόγος might be meant to be taken in both the above senses, one for each clause, thus: "Moreover there exists no creature that is not manifest in the sight of Him with whom we have to do; but all things are naked and exposed to his eyes, to whom we have to render an account." "To make this *sure* (says Bp. Sanderson, 3d Serm. ad Populum) that nothing may escape his *search*, by lurking unspied in some remote corner or dark cranny of the heart, he taketh *a light* with him; he *searcheth it with candles*, as the Prophet speaketh." (Zeph. i. 12.)

14—16. The Apostle now returns to a subject only hinted at, supra iii. 1, where he calls Christ the ἀρχιερεὺς of the Christian religion. And this comparison of Christ with the ἀρχιερεὺς and the Levitical priesthood, intermixed with occasional warnings and threatenings, extends to Ch. x. 18, where terminates the *doctrinal* part of the Epistle. The *reason* why this subject is treated of so much more at large than any other, is from its very great importance, as having a direct bearing on the most momentous part of our Lord's office, his Atonement for sin by the sacrifice of himself. The μέγαν has much significancy, adverting to the points of superiority in Christ over Moses, or the High Priests above mentioned. Διεληλ. τοὺς οὐρανούς, "who hast passed through the heavens," viz. so as to reach the seat of the Majesty on high. The Jews reckoned three heavens, — the aerial, the sidereal, and the highest heaven, or the residence of God and the angels, called by Sirach xvi. 18. ὁ οὐρανὸς τοῦ οὐρανοῦ, and in Luke xxiii. 43. παράδεισος. See 2 Cor. xii. 2. and Note. So there were three divisions of the Temple, — the *Court*, the *Sanctum*, and the *Sanctum Sanctorum*; to the furthest of which, and through the Veil that hid it from view, the High Priest passed once every year. Thus the passing in the one case is compared to the passing in the other; and by passing to the *farthest* heaven is implied *completion* of the work of expiation, and an access to God fully ob-

15 Υἱὸν τοῦ Θεοῦ, κρατῶμεν τῆς ὁμολογίας. [m] Οὐ γὰρ ἔχομεν ἀρχιερέα
μὴ δυνάμενον συμπαθῆσαι ταῖς ἀσθενείαις ἡμῶν, πεπειραμένον δὲ
16 κατὰ πάντα καθ᾽ ὁμοιότητα, χωρὶς ἁμαρτίας. [n] Προσερχώμεθα οὖν
μετὰ παῤῥησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεον, καὶ χάριν
1 εὕρωμεν, εἰς εὔκαιρον βοήθειαν. V. [o] Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώ-
πων λαμβανόμενος ὑπὲρ ἀνθρώπων, καθίσταται τὰ πρὸς τὸν Θεὸν,

m Isa. 53. 9. Luke 22. 28. 2 Cor. 5. 21. Phil. 2. 7. supra 2. 17. 1 Pet. 2. 22. 1 John 3. 5.
n Rom. 3. 25. Eph. 2. 18. & 3. 12. infra 10. 19, &c.
o Supr. 2. 17. infra 8. 3.

tained. Τῆς ὁμολογίας is to be taken as at iii. 1, where see Note.

15. οὐ γὰρ ἔχομεν — ἁμαρτίας.] This is meant to encourage them to follow his admonition, by meeting a tacit *objection;* — as if the *great High* Priest were a personage too exalted to concern himself with their miseries. To which it is answered, that he is *not* such; but (which displays *another* point of superiority in the new dispensation), one who can sympathize with their infirmities; as has been already proved ii. 18. So συμπ. is used in the Sept. and Philo. Ἀσθ. has a conjunct notion of the *misery* resulting from human *frailty.* The πεπειρ. adverts both to trials by affliction, and temptations to sin; implying, however, no more than that of being *susceptible* to temptation, resulting from the possession of a human nature. Though, indeed, our Saviour Christ was, in some respect, tempted, and assuredly *tried* beyond what men are: his whole life being little else than one unvaried conflict or trial of virtue, as is shown at large by Dr. Blair, in an able Sermon on this text. Καθ᾽ ὁμοιότ. (scil. ἡμῶν) is for ὁμοίως ἡμῶν, as Origen and Theophyl. explain. Χωρὶς ἁμαρτίας is not well explained by some ancient and many eminent modern Expositors, "without giving way under those afflictions;" a sense frigid and inept. It is plain from the ἀσθ. and the πεπειρ. before, that the common interpretation is the true one, "without yielding to, or falling into sin;" which is also adopted by Kuin., who confirms it from v. 2. vii. 6. 2 Cor. v. 20. 1 Pet. ii. 22. 1 John iii. 5. "To a nature (says Dr. Blair) altogether raised above us we must have looked up with terror. But he who remembers the struggles of his own soul will not surely judge ours like a hard master. Acquainted with the inmost recesses of the heart, he perceives the sincerity of our intentions: he sees the combat we maintain; he hears the voice of those secret aspirations, which we are unable to express in words, or form into prayer." Parallel to this is what is said at ii. 18. ἐν ᾧ πέπονθεν αὐτὸς πειρασθεὶς, δύναται τοῖς πειραζομένοις βοηθῆναι.

16. προσερχώμεθα — χάριτος.] Here is contained an inference and exhortation, founded on the foregoing doctrine; q. d. "Having, then, an High Priest who can sympathize, &c. let us, *as we may,* approach *with confidence.*" "Amidst (says Blair) the innumerable sorrows of life, how soothing is the thought that our great Intercessor with God was a fellow-sufferer with ourselves, while passing through this vale of tears." Well may we therefore approach with confidence, assured that whatever we ask in prayer, nothing doubting, we shall *receive.* See Matth. xxi. 22. Deyl. and Kuin. have shown the exact propriety of the term προσερχ. from the circumstances of the worship of the Jewish *people* in the Temple, who were not admitted to approach even the altar of the holocausts, unless when they offered a sacrifice. In θρόνῳ τῆς χάρ. there is *not,* as some say, an allusion to the Jewish notion of God's having two thrones, — of mercy and of judgment; but rather (as the best Commentators suppose) to the ark of the covenant, the mercy-seat (Rom. iii. 25.), where God was represented as sitting enthroned, hearing the supplications of the people, accepting their oblations, and dispensing ἔλεον καὶ χάριν. The *throne* must be understood as that of God, on which also Christ sitteth at his right hand. Λάβωμεν and εὕρωμεν are synonymous, though the latter is rather the stronger term. Ἔλεος and χάρις, too, are generally synonymous; the gracious dispensations of God being called his *mercies,* to hint our *unworthiness* of them. Here, however, the terms have a distinct sense, corresponding, I conceive, to the two ideas involved in πεπειραμένον at v. 15, viz. *mercy* and *compassion* to beings encompassed with sin, and surrounded with trials and tribulations (with reference to the ἀσθένειαι at v. 15.), and *grace* vouchsafed at all times, to comfort, support, and sanctify them. Εἰς εὔκαιρ. βοήθ. is for εἰς βοήθ. ἐν καιρῷ, "for seasonable relief."

V. 1. The writer proceeds to show that Jesus Christ is the true High Priest, and infinitely superior to the Jewish ones, having all the qualities necessary in a High Priest, and those in the highest degree. Ἐξ ἀνθρώπων λαμβανόμενος, i. e. (as Kuin. well explains) of merely *human* condition; there being a tacit comparison with the *Jewish* high priests, who were mere men, with the great and Divine High Priest. It is well remarked by Theodoret: οὐκ ἄγγελος ὑπὲρ ἀνθρώπων ἱερατεύειν ἐτάχθη, ἀλλ᾽ ἄνθρωπος ὑπὲρ ἀνθρώπων, τὴν αὐτὴν φύσιν ἔχων, τὰ αὐτὰ περικείμενος πάθη, τῆς φύσεως; τὴν ἀσθένειαν ἐπιστάμενος, συγγνώμην νέμων τοῖς ὀλισθαίνουσιν, ὀρέγων χεῖρα τοῖς ἁμαρτάνουσιν, ἐκ τῶν οἰκείων καὶ τὰ τοῦ πέλας σκοπῶν. Here λαμβάνειν, like the Hebr. לקח, is used (as in the Sept., Philo, and Josephus) in the sense to *select.* In πᾶς ἀρχιερ. the singular is used *generically* i. e. for the whole class of persons denoted by the appellation. Τὰ πρὸς Θεόν. Supply κατὰ and πράγματα. The sense is, "is appointed [such] for the benefit of men [in respect to their observances] towards God." Or we may, with Theophyl., supply, from the subject-matter, μεσιτεύειν. See ii. 17, and Note. Προσφ. is a sacrificial term, found also in Matt. v. 23. John xvi. 2, where see Notes.

— δῶρα καὶ θυσίας.] These terms are properly distinct; the *former* being the *original* term, and such as chiefly respected the most ancient and primitive kind of oblation, that of the fruits of the earth, — and, indeed, the *unbloody* offerings in general, which were afterwards called thank-offerings; the *latter,* the *bloody* offerings, the various sin and trespass-offerings made by slain beasts. Sometimes, however, (as at viii. iv. and often in the Sept.) δῶρον includes the idea of both the unbloody and bloody sacrifices. Here the terms are *both* used, to denote universality.

p Supra 2. 18. & 4. 15. infra 7. 28. q Lev. 9. 7. & 16. 3, &c. infra 7. 26. r Exod. 28. 1. 1 Chron. 23. 13. 2 Chron. 26. 16, &c. s Psal. 2. 7. John 8. 54. Acts 13. 33. supra 1. 5. t Ps. 110. 4. infra 7. 17. u Matt. 26. 38, &c. & 27. 46, 50. Mark 15. 34. John 12. 27. & 17. 1.

ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν· [p] μετριοπαθεῖν 2
δυνάμενος τοῖς ἀγνοοῦσι καὶ πλανωμένοις· ἐπεὶ καὶ αὐτὸς περίκειται
ἀσθένειαν. [q] Καὶ διὰ ταύτην ὀφείλει, καθὼς περὶ τοῦ λαοῦ, οὕτω καὶ 3
περὶ ἑαυτοῦ προσφέρειν ὑπὲρ ἁμαρτιῶν. [r] Καὶ οὐχ ἑαυτῷ τὶς λαμβάνει 4
τὴν τιμὴν, ἀλλὰ [ὁ] καλούμενος ὑπὸ τοῦ Θεοῦ, καθάπερ καὶ [ὁ]
Ἀαρών. [s] Οὕτω καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασε γενηθῆναι ἀρχιερέα, 5
ἀλλ' ὁ λαλήσας πρὸς αὐτόν· Υἱός μου εἶ σὺ, ἐγὼ σήμερον
γεγέννηκά σε· [t] καθὼς καὶ ἐν ἑτέρῳ λέγει· Σὺ ἱερεὺς εἰς 6
τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ. [u] Ὃς ἐν ταῖς 7

2. μετριοπαθεῖν δυν.] As this phrase corresponds to συμπαθῆσαι δυνάμενος at iv. 15, it must denote something nearly akin, though not, I conceive, (as some think,) the same. Μετριοπαθεῖν properly signifies "to carry oneself with moderation," holding in the passions and appetites, so as not to give way to anger or any other excess. Thus it came to denote (as it here seems to do) being gentle, merciful, forbearing, and indulgent to the failings of others. Thus δυν. μετριοπαθεῖν means "being disposed to show forbearance and indulgence." "He (says Dr. Blair ubi supra) who remembers the struggles of his *own* soul, will not surely judge ours like a harsh and unfeeling master." In ἀγνοοῦσι καὶ πλαν. there is not, I conceive, (as some eminent Commentators have supposed,) a Hendiad. for τοῖς ἐξ ἀγν. πλαν.; for as Dind., Kuin., and Stuart remark, the indulgence of the High Priest on earth was not limited merely to *this* class of offenders; much less is the clemency of our great High Priest in the heavens so limited. See also Levit. vi. 1—7. They rightly regard the words as being, by the Hellenistic use, (found in the Sept.) nearly synonymous. See Ps. xxv. 7, compared with 2 Chron. xxviii. 13, and Hos. iv. 16, where ἀγν. is put *per ὑποκορισμὸν*, for ἁμαρτάνειν. And so ἀγνοεῖ and ἀγνόημα in Ecclus. v. 18, and ἀγνόημα in Heb. ix. 7. See Kuin. In περίκειται ἀσθένειαν there is a metaphor taken from *clothing*, and employed, as in many other cases, to denote the being *intimately conversant* with, and implying a notion of *habit*; of sinfulness cleaving to us, like the fatal garment of Nessus to Hercules; which, says Soph. Trach. 770. καὶ προσπτύσσετο Πλευραῖσιν ἀρτίκολλος, ὥστε τέκτονος Χιτὼν ἅπαν κατ' ἄρθρον.

3. διὰ ταύτην] "on account of this [frailty] [and the sinning consequent upon it]."

—καὶ περὶ ἑαυτοῦ.] This he was bound to do, if conscious of any particular sin. The sacrifice was a young bullock; which, for greater security, was always offered up by the High Priest *for himself* on the day of Expiation. See Levit. xvi. 11 & 24.

4—6. The argument is, that the same God who constituted the High Priests of the Jews, constituted *Christ*, who did not *arrogate* to himself the office, but was appointed by God.—(Kuin.) Τιμὴ, like the Latin *honor*, is often used of *office*, whether civil, military, or religious. Λαμβ. ἑαυτῷ signifies, "to arrogate to oneself that to which one has no claim." The use of the *Present* tense here denotes what is *customary*; and, by an idiom found at vii. 13, and elsewhere, the sense is: "no one can lawfully, or *ought* to take;" it must be by Divine appointment. The ὁ before καλούμενος in the common text has been cancelled (on the authority of many MSS. and early Editions) by Beng., Griesb., Matth., Knapp., Tittm., and Vat., and justly; since it might easily originate with the scribes, or even some injudicious Critics; though as Bp. Middl. observes, it disturbs the sense; καλούμενος being opposed to ἑαυτῷ; q. d. "not of his own accord, but being called thereto by God." On the same authority the ὁ before Ἀαρὼν is cancelled. The argument here is, that, though no man could take upon himself the Levitical priesthood, unless called by God, as Aaron was; yet Christ was not only appointed by God, but had an *everlasting* priesthood conferred upon him, of which Melchisedek's was but a type. Ἑαυτὸν ἐδόξασε corresponds to ἑαυτῷ λαμβάνει. Literally, did not exalt himself, claim to himself. Thus it comes to mean to think too highly of oneself, as in Rev. xviii. 7. ἐδόξασεν ἑαυτὴν καὶ ἐστρηνίασε. And at ὁ λαλήσας πρὸς αὐτὸν must be supplied, not *per ellipsin*, but *from the context*, ἐδόξασε αὐτόν. It is meant, that Christ's Pontifical office was far superior to that under the law, inasmuch as he was appointed to it by the immediate investment of heaven, in virtue of his relation to God *as Son*; and therefore was High Priest in a far more elevated sense. The Apostle proceeds, vv. 5—11, to observe, that these qualifications are all found in *Christ*, who being thus made perfect, was enabled to be the author of eternal salvation to all who should obey him; inasmuch as the being made a Priest after the order of Melchisedek exalts him far above every other priesthood. The *appointment* to this is shown by reference to Ps. ii. 7, and cx. 4; those passages, of course, being regarded as prophetical of Christ, and fulfilled in his appointment; q. d. "God who spoke these words appointed Christ to be our High Priest." For the latter passage (which is applied to the Messiah by our Lord himself, Matt. xxii. 43,) plainly designates *appointment*. And in the latter that is *implied* in the address Υἱὸς, which, in its august sense, *included* the dignity in question. See i. 5, and Note. Κατὰ τὴν τάξιν Μελχ. the best Expositors (supported by the Pesch. Syr.) are agreed, is for καθ' ὁμοιότητα, "after the manner of," as the writer expresses it at v. 15. So 2 Macc. ix. 18. ἐπιστολὴν ἱκετηρίας τάξιν (for τρόπον) ἔχουσιν. "The particulars (observes Stuart) of the comparison, in respect to the priesthood of Christ and Melchisedek, are not immediately brought into view, but suspended until the writer has introduced other considerations relative to Christ as a priest, vv. 7—9, and given vent to his feelings of concern for those whom he was addressing, by suggesting various considerations, adapted to reprove, v. 11—14; to warn, vi. 1—9; as well as to excite and animate them, vi. 10—20."

7—9. The exact reference, scope, and bearing

ἡμέραις τῆς σαρκὸς αὐτοῦ, — δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν δυνά-
μενον σώζειν αὐτὸν ἐκ θανάτου, μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων,
8 προσενέγκας, καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας, — [x] καίπερ ὢν Υἱὸς, x Phil. 2. 6.
9 ἔμαθεν ἀφ' ὧν ἔπαθε τὴν ὑπακοήν· [y] καὶ τελειωθεὶς ἐγένετο τοῖς y Supra 2. 10.
10 ὑπακούουσιν αὐτῷ πᾶσιν αἴτιος σωτηρίας αἰωνίου, προσαγορευθεὶς ὑπὸ
τοῦ Θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισεδέκ.
11 Περὶ οὗ πολὺς ἡμῖν ὁ λόγος, καὶ δυσερμήνευτος λέγειν, ἐπεὶ νωθροὶ

of these verses is much disputed. They seem rightly regarded by Newc., Stuart, and Holden, as explanatory of v. 2, being intended to serve to the comparison of Christ, as a priest, with the Jewish priests. Thus there is shown the fitness of our Saviour to be a merciful and compassionate High Priest, inasmuch as from his assumption of human nature, and exposure to its infirmities, he can pity the infirmities of others. In the phraseology itself there is some obscurity in particular expressions, as θανάτου, εὐλαβείας, and τελειωθεὶς; and still more a perplexity in the construction; which some attempt to remove by placing in a parenthesis the words δεήσεις τε — εὐλαβείας, or the whole of v. 8, or (as Griesb. and Valpy) the words καίπερ ὢν Υἱός. To each of these methods there are objections: and none of them completely removes the difficulty. The obscurity seems to be chiefly occasioned by the insertion of the words καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλ.; and if these are considered as parenthetical, the sense will be effectually cleared; as will appear by an investigation of it in detail. Ἡμέρ. τῆς σαρκὸς signifies, "during the time when he lived as a man, among them:" in which there is an evident allusion to the period *before* he had put off his Divine nature, of course implying that he *had* such. So the Pesch. Syr., "cum carne esset vestitus." Σαρκὸς also carries with it a notion of the frailty and misery of the flesh; "the whole (as Stuart observes) designating the condition of the Logos on earth (see John i. 14. 1 Tim. iii. 16.), and the period of the Saviour's humiliation." Of the phrase προσφέρειν δεήσεις (which contains a *sacrificial* allusion) examples are found in the later Classical writers. Ἰσχυρᾶς κρ. here means vehement or ardent entreaty, — an unusual sense of ἰσχ., but of which I find something very similar in Eurip. Med. 999. στερρὰς ἐνεγκοῦσ' ἐν τόκοις ἀλγηδόνας. Δεήσεις and ἱκετ. are terms nearly synonymous (though the latter is rather the stronger one, and therefore introduced last) but united for intensity of sense. Μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων must be construed after δεήσ. καὶ ἱκ.; and the whole be referred to our Lord's earnest prayers and agony in the Garden at Gethsemane. With respect to εἰσακουσθεὶς ἀπὸ τῆς εὐλ., it has ever been a disputed question whether εὐλαβ. should be rendered *fear*, or *piety*. The *usus loquendi* permits either version, and especially the *former;* that signification being frequent in the later Classical writers and the Sept. And as the sense yielded by the latter is rather jejune, the former interpretation (supported by the most eminent Expositors, ancient and modern,) is preferable. Thus εἰσακ. will have *two* meanings, by what is called a *sensus prægnans* (an idiom common both in the Scriptural and Classical writers); and the Commentators refer to a similar use of the Heb. יִנָּדֵר in Ps. xxii. 22, and Job xxxv. 12. Thus the full sense is, "was heard, in respect to that which he feared;" i. e. was so heard, as to be *delivered* from it. The syntax is accommodated to the latter part of the sense. On the *nature* and *extent* of this fear see Stuart's Exc. xi. Good reasons are adduced by him for supposing that it was a suffering (of course confined to the *human* nature) not the apprehension of the suffering of the cross, but the dread of sinking under the agony of being deserted by his Father, (see Matt. xxvii. 46,) the consequence of being made a curse for us to redeem us from the curse, Gal. iii. 13. *How* our Lord was delivered from this fear we learn from Luke xxii. 13, — namely, by being strengthened by an angel.

— καίπερ ὢν Υἱός.] Render, not "though he *were* a son," but "though he was Son," — (namely, of God). So Υἱὸς occurs without the Article at i. 1, where see Note. The above sense I find supported by the authority of the ancient Commentators almost universally. So the Vulg. Filius Dei. Indeed, the best modern Expositors are agreed that it means "Son of God." But if so, it ought to have the capital letter, and that idiom must here have place, on which I have treated supra i. 1. The above view is, moreover, confirmed by the close connection which, I think, exists between καίπερ ὢν Υἱὸς and ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ, — meaning, "when he was made man:" on account of which, and to clear the intermediate portion, I have, with Gratz, placed the words δεήσεις — εὐλογ. in a parenthesis. In ἔμαθεν — ἔπαθε there is supposed to be a *paronomasia*, (a figure frequent in the Epistles of St. *Paul,)* probably founded on the proverb μαθήματα τὰ παθήματα, which may be traced to Herodot. i. 107. Indeed, a paronomasia on the *verbs* is frequently found in the best authors. In ἔμαθε τὴν ὑπακοὴν it is best not to seek metaphysical refinements, but to regard it as a *popular* expression; denoting that he was made to learn experimentally how difficult it is to obey God's will amidst complicated trials.

9. 10. τελειωθεὶς.] This has reference to the ἔπαθε at v. 8., and must therefore have the same sense as at ii. 10. διὰ τῶν παθημάτων τελειωθεὶς, which, as appears from the preceding verse, is "brought, or exalted, to glory in heaven." The ὑπακ. denotes obedience to his Gospel, as prompt and complete as that rendered by our Lord to God the Father. Αἴτιος, *effector*, is equivalent to ἀρχηγὸς at ii. 10. Of προσαγορευθεὶς the sense (which is disputed) seems to be, "being *proclaimed and constituted.*" Appointment to office was in ancient, as in modern times, made by saluting the person by the title attached to the office.

11—14. Having thus introduced the subject of Christ's exaltation as priest, the nature of the comparison introduced, viz. the comparison of Christ's priesthood with that of Melchisedec, occasions the writer to stop short, in order to comment on this, and also to give utterance to his emotions of concern for those whom he ad-

z 1 Cor. 3. 1, 1, 2, 3. 1 Pet. 2. 2.

γεγόνατε τοῖς ἀκοαῖς. [z] Καὶ γὰρ, ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν 12
χρόνον, πάλιν χρείαν ἔχετε τοῦ διδάσκειν ὑμᾶς, τίνα τὰ στοιχεῖα τῆς
ἀρχῆς τῶν λογίων τοῦ Θεοῦ· καὶ γεγόνατε χρείαν ἔχοντες γάλακτος,
καὶ οὐ στερεᾶς τροφῆς. [a] Πᾶς γὰρ ὁ μετέχων γάλακτος ἄπειρος λόγου 13
δικαιοσύνης· νήπιος γάρ ἐστι. τελείων δέ ἐστιν ἡ στερεὰ τροφὴ, τῶν 14
διὰ τὴν ἕξιν τὰ αἰσθητήρια γεγυμνασμένα ἐχόντων πρὸς διάκρισιν κα-
λοῦ τε καὶ κακοῦ. VI. Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ 1

a 1 Cor. 3. 2. & 14. 20. Eph. 4. 14.

dressed. The difficulty and obscurity of the subject which he is about to discuss are, in his view, occasioned principally by the low state of religious knowledge in those whom he addresses. This he tells them very plainly, in order to reprove them for the little progress they have made in Christian knowledge, as well as to guard them against objecting to what he is about to advance. (Stuart.)

— περὶ οὗ] "respecting which [personage] and his priesthood." Or we may, with Grot. and Pisc., supply πράγματος, "which matter," namely, the comparison of the priesthood of Melchisedek and Christ. Δυσερμ. λέγειν is for δυσ. ἐν τῷ λέγειν, "difficult to be made intelligible, in speaking on that subject." Πολὺς ἂν εἴη ὁ λόγος was a frequent mode of expression. Νωθροὶ γεγόν. ταῖς ἀκ., "you are dull in apprehension."

12. καὶ γὰρ, &c.] The καὶ is by some rendered *etenim*, or *præcipue*. But such a sense is precarious; and it is better to suppose a clause omitted, to which the γὰρ refers, and to assign to καὶ its usual sense *also* or *even*; q. d. "[And such ye are] *for* though ye ought, according to the time, to be teachers," &c.

— διὰ τὸν χρόνον] "in respect to, or considering the time [ye have learnt the Gospel]." Meaning, that they had learnt long enough to be *teachers*; i. e. long enough to understand, not merely the elements, but the more recondite doctrines of the Gospel. At διδάσκειν supply ἡμᾶς. Στοιχεῖα τῆς ἀρχῆς, for τὰ πρῶτα στοιχεῖα; meaning faith, repentance, and such like. Τῶν λογίων τοῦ Θεοῦ some, as Kuin. and Stuart, explain (as also did formerly Grot., Est., and others), the doctrines or communications of God in the Gospel, the system of Divine truths, which we understand by *Christianity*. A view of the sense confirmed by vi. 1. Καὶ γεγόνατε χρείαν ἔχοντες, &c., "and have become such as need," &c.; q. d. "like children, who cannot digest any but the lightest food." The comparison of knowledge, or doctrine, to *food* is frequent in the Jewish writers. The elementary and the more recondite doctrines are here compared to milk and to solid food respectively, just as at 1 Cor. iii. 2. γάλα is opposed to βρῶμα. By στερεὰ τροφὴ is meant solid food, called by Galen ἰσχυρὸν βρῶμα, like that of *flesh*, and grain in its most condensed state; as opposed to milk, porridge, and such like, elegantly termed by Sophocles νέα τροφή.

13, 14. There is here some obscurity, occasioned by a confounding of the natural with the metaphorical (or allegorical) sense. If kept distinct, the thought would be expressed as follows: "Thus [as] every one who can live only on milk is, in some sort, a babe; [so] every one who can profit only by the first elements of the Gospel, is also a babe *in knowledge*, being ἄπειρος λόγου δικαιοσύνης." So Philo p. 188. cited by Carpz. ἐπεὶ δὲ νηπίαις μέν ἐστι γάλα τροφὴ, τελείοις δὲ τὰ ἐκ πυρῶν πέμματα· καὶ ψυχῆς γαλακτώδεις μὲν ἂν εἶεν τροφαὶ κατὰ τὴν παιδικὴν ἡλικίαν — τέλειαι δὲ καὶ ἀνδράσιν εὐπρεπεῖς — (I conjecture εὐτρεπεῖς) αἱ ὑφηγήσεις. The expression λόγου δικαιοσύνης is variously interpreted. It *may* mean, as it is generally explained, "the doctrine of salvation," i. e. the Christian religion. The best Expositors, from Abresch to Kuin., take it to mean *doctrinam perfectiorem*, the τελειότης of vi. 1.; regarding it as in antithesis with τὰ στοιχεῖα. And such is the view of the sense adopted by Calvin. But it should seem better to simply interpret it "the Christian religion," the doctrine of salvation through Christ, the doctrine of justification by faith and grace. In short, this appears to be a periphrasis to denote *the Gospel*. To the ἄπειροι λόγου δικ. are opposed the τέλειοι, or those who can bear the solid food of a more recondite inquiry into the origin and nature of the Gospel; comparing the *word of righteousness*, the righteousness of *Faith* (See Rom. iv. 6.), with the righteousness of *the Law* (See Rom. x. 5, 6.), and tracing the connexion between the Patriarchal and the Mosaic, and between the Mosaic and the Christian Dispensations.

The terms τελείων, στερεὰ τροφὴ, and ἕξιν, are equally adapted both to the natural and to the allegorical sense. The Genit. in τελείων denotes *fitness* for. Διὰ τὴν ἕξιν denotes "by habit, induced by long use and exercise;" ἕξις signifying properly a habit of *body*, and metaphorically, a habit of mind; which *supposes* use and exercise. At τὰ αἰσθητήρια supply ὄργανα, meaning τὰς αἰσθήσεις, as in a fragment of Ælian, p. 1051. It here, however, denotes the *internal* senses.

By καλοῦ and κακοῦ are meant moral good and moral evil, the good [of truth] and the evil [of error], &c., in religion. What is said in vv. 12, 13, 14. is in some measure parenthetical (for the διὸ in the next verse connects with v. 11.), and what is there premised (as introductory to the subsequent discussion of the matters in difficulty) is, as Bp. Fell observes, "not said as if he thought them utterly unfit for, or incapable of, the sublime doctrine he afterwards delivers; but by gently taxing their negligence and improficiency (of whom also some were fallen away, and others, like children, were relapsing to the former ceremonies, elements, and rudiments of the Mosaic law) to excite them to a greater vigilance and attentiveness to it."

VI. 1. διὸ. i. e. "since ye ought now to be thus τέλειοι, and *must* be, in some degree, able to comprehend τὰ τέλεια (the more recondite doctrines of the faith) let us proceed," &c. Such seems to be the true force of the διό; yet, on the whole of these six verses much difference of opinion exists. Towards ascertaining the true sense, it is important to previously attend to the *scope* of the whole portion, and the intent of

λόγον, ἐπὶ τὴν τελειότητα φερώμεθα· μὴ πάλιν θεμέλιον καταβαλλό-
2 μενοι μετανοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ Θεὸν, βαπτισμῶν

the writer. And here Expositors adopt two distinct and materially different views. One class considers the whole passage as *hortatory*, i. e. earnestly exhorting them not to rest satisfied with the elementary principles of religion, but to aim at being fully conversant in the Christian faith. But to this view of the sense the words καὶ τοῦτο ποιήσομεν, &c., and ἀδύνατον γὰρ, a little after, are very adverse. Prof. Stuart, indeed, who adopts it, offers the following as the course of reasoning: "Christian brethren, who ought, by this time, to be qualified, by your knowledge of religion, to become teachers of it, quit the state of ignorance in which you are. Let it not be necessary any more to teach you the first rudiments of Christian doctrine. Such progress we *must* make, Deo volente. Stationary we cannot remain; we must either advance or recede. But guard well, I beseech you, against receding; ἀδύνατον γὰρ," &c. Yet notwithstanding that the view is thus ably represented, it is liable to several objections. It is scarcely necessary to remark how much the meaning of καὶ τοῦτο ποιήσομεν has to be strained. Ποιήσομεν cannot mean "we *must* make:" and that sense, if *admitted*, would be quite incongruous with ἐάνπερ ἐπιτρέπῃ ὁ Θεός. Certainly it did not occur to those *Critics* of old, who, as we find from some of the MSS., altered ποιήσομεν into ποιήσωμεν; a reading which no modern Editor or Philologist ever ventured to plead for. Moreover, ἀφέντες *cannot possibly* mean quitting, i. e. not resting content with, as Mr. Holden explains. According to the usus loquendi and the context, it can only mean, "*prætermittentes, passing over* [for the present];" a signification frequent in the Classical writers, and of which the Commentators adduce several examples. In short, the interpretation in question is, I apprehend, philologically untenable. The true sense of the words is, I conceive, that assigned by many eminent Commentators (as Grot., Vat., Pisc., Gomar, Whitby, Wolf, and others, down to the time of Kuin.) who understand the writer by these words to apprize them what he is going to do; viz. passing over the more elementary parts of the Christian doctrines, to proceed to the higher and more recondite ones; q. d. "Passing over [for the present] the elementary doctrines of repentance, faith, baptism, &c., let us proceed to the consideration of the higher doctrines (as involved in the comparison between the priesthood of Melchisedek and Christ). And this, God willing, we will now do," i. e. intend now to do. Now this the writer *does;* but not until after a *digression*, contained in vv. 4—12. inclusive; commencing the discussion in question at v. 13. The above interpretation is, I believe, liable to no serious objections, if it be but borne in mind that the words μὴ πάλιν θεμέλιον — κρίματος αἰωνίου are, in some measure, *parenthetical:* and thus καὶ τοῦτο ποιήσομεν connects well with ἐπὶ τὴν τελειότητα φερώμεθα. It may, indeed, be urged that, according to this view of the sense, it is difficult to trace the *connexion* in ἀδύνατον, &c. But, in fact, the case is otherwise: for the words need not, nay, *ought* not to be referred to what *immediately* precedes, but to the parenthetical portion μὴ πάλιν — κρίματος αἰωνίου, as is shown in the Note on v. 4. Finally, the above view of the sense is supported by the authority of the Pesch. Syr. Version: the Translator even rendering φερώμεθα, "we *will* leave [out of sight] and we will come to," &c. By τελειότητα is meant τὰ τέλεια, those recondite doctrines, which correspond to the *solid food* just mentioned, food fit for the τέλειοι, v. 14., and 1 Cor. ii. 6, 7. σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις, σοφίαν ἐν μυστηρίῳ. It is observed by Theophyl. that "the Apostle says ἐάνπερ ἐπιτρέπῃ ὁ Θεὸς, not as if it were doubtful whether God would permit this, but as being accustomed to use such formulas, denoting entire dependence on Divine Providence." The τὸν τῆς ἀρχῆς τοῦ Χρ. λόγον is explained by the στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Χρ. at v. 12. And τοῦ Χρ. here is for the τὰ λόγια τοῦ Χρ. there. In φερώμεθα there is a *nautical* metaphor. The whole is for: ἀφεὶς τὸ λέγειν περὶ τῆς ἀρχῆς τοῦ λόγου τοῦ Χρ., and that for τῶν λόγων τοῦ Θεοῦ.

— μὴ πάλιν — αἰωνίου. The sense here assigned will depend upon the view adopted respecting the sense of the preceding words. It should seem that the Apostle meant to advert to the *chief* of the *elementary* doctrines of the Christian religion (as in Rom. xv. 20. 1 Cor. iii. 10.), omitting such as were *implied* in the very profession of the religion. And therefore we are not to expect to find *all* that are specified in similar enumerations at 1 Cor. xv. 3, 4. 1 Thess. i. 9, 10. Tit. ii. 11—14.; though some of them may be ἐν τοῖς πρώτοις.

In fact, the doctrines are such as were, so to say, *catechistical;* and inculcated on candidates for baptism; viz. to repent, to have faith in the declarations of God through Christ, and to believe in a resurrection and future judgment. Moreover, the best Expositors are agreed, that by μετανοίας, πίστ., βαπτ., &c., are meant, not the *things* themselves, as *acts*, but as *subjects of consideration*, or *doctrines*. Thus the sense is, "the *doctrines* of repentance," &c. This is plain from διδαχῆς being *expressed* at *one* of the clauses; doubtless to suggest it as to be *understood* with the *rest*. For it must not be regarded, with some, as a *separate* particular, but be joined with the βαπτ. It is worthy of notice, that though these fundamental points of doctrine are *six*, yet they are so formed as to constitute, as it were, *three pairs*, in which the doctrines of each pair are closely connected. Thus the particulars are naturally connected, and the best comment on them is Acts xx. 21. διαμαρτυρόμενος Ἰουδαίοις τε καὶ Ἕλλησι τὴν εἰς τὸν Θεὸν μετάνοιαν, καὶ πίστιν τὴν εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν. See also Acts ii. 38. xxvi. 20. In μετανοεῖν there is a sensus prægnans, such as is sometimes found in μετανοεῖν, by which is meant both repentance and reformation, the ceasing to do evil and the learning to do well; (this being alluded to in the ἀπό). The νεκρῶν is by some interpreted *sinful;* by others, what *causes death*, or condemnation. Both senses may be included, the one as implying the other. Thus at ix. 14. the blood of Christ is said to purify the conscience [namely, of those who are converted to Christianity] ἀπὸ νεκρῶν ἔργων.

2. βαπτισμῶν.] The *plural* here involves some difficulty; there being but *one* Christian baptism: and to take the word in a *distributive* sense would be harsh. Most Commentators (as Stuart) regard it as plural for singular, and denoting Christian

b Acts 18. 21. 1 Cor 4. 19. James 4. 15. c Matt. 12. 31, 45. infra 10. 26, 27. 2 Pet. 2. 20. 1 John 4. 10. & 5. 16.

διδαχῆς ἐπιθέσεώς τε χειρῶν, ἀναστάσεώς τε νεκρῶν καὶ κρίματος αἰω-
νίου. [b] καὶ τοῦτο ποιήσομεν, ἐάν περ ἐπιτρέπῃ ὁ Θεός. [c] Ἀδύνατον 3
γὰρ τοὺς ἅπαξ φωτισθέντας, γευσαμένους τε τῆς δωρεᾶς τῆς ἐπουρα- 4

baptism; alleging a similar use in *αἵματα, καρδίαι, πορνείαι*, &c. Yet they have never proved, by a single example, that this idiom extended to *βαπτισμός*; which, indeed, were very improbable. The word is used in three other passages of the N. T., though nowhere in the sense *baptism* (which is expressed invariably by *βάπτισμα*) but always in the sense *washing*. Thus I should prefer (with Limborch, Barrington, Dind., Rosenm., Schleus., and others) to understand it of the various ceremonial washings of the Jews (so ix. 10. *διαφοροῖς βαπτισμοῖς*), especially the *baptism of proselytes*, as *compared with the Christian baptism*. Since, however, it is difficult to extract the sense expressed in the last clause, I am inclined (with Vater, Kuin., and Dr. Burton) to take *βαπτισμῶν* as a *general* term, referring both to the Jewish and Christian baptisms; and implying, in the adjunct *διδαχῆς*, such a comparison of one with the other, and such a knowledge of the difference between them, as would lead to the adoption of the latter.

— *ἐπιθέσεως χειρῶν*.] Here we have a separate head of doctrine, though closely connected with the last; and (as the best Expositors are agreed) there is a reference to the *laying on of hands*, by which, in that age, baptism was followed; namely, as a symbol of the spiritual gifts imparted to the new converts: a circumstance alluded to at v. 4. Now it was necessary that these *neophytes* should be taught the meaning and intent of this imposition of hands, and the nature of the benefits which it imparted. Ἀναστάσεως νεκρῶν must be understood, not (with many eminent Expositors) of the resurrection of the just, but a resurrection generally, both of the just and the unjust. So Acts xxiv. 15. *ἐλπίδα ἔχων εἰς τὸν Θεόν, ἣν καὶ αὐτοὶ οὗτοι προσδέχονται, ἀνάστασιν μέλλειν ἔσεσθαι νεκρῶν, δικαίων τε καὶ ἀδίκων*. By *καὶ κρίμ. αἰων.* is meant, "and of a judgment, the consequences of which, whether for bliss or woe, will be eternal."

3. *καὶ τοῦτο ποιήσομεν*, &c.] See Note supra v. 1.

4, 5, 6. Much difference of opinion exists as to the sense contained in these verses; in determining which, it is of consequence to settle the *connexion*, as contained in *ἀδύνατον γάρ*. Some refer *γὰρ* to the preceding verse; others suppose it belongs to v. 1; but of course vary in their representations of the meaning, — according to their different views of the import of that verse, and according as they take the *ἀδύνατον* in a *qualified* or in an *unqualified* sense. If we adopt the view generally taken of the sense of v. 1, we may regard it as an argument to show the necessity of going on in the true profession and faithful practice of Christianity, founded on the desperate condition of apostates, and thus paraphrase, with Mr. Holden: "Let us strive to go on to perfection, and resolve upon it, v. 1—3, for it is impossible to renew again by repentance those who have been once enlightened, &c. and yet have fallen away, since they crucify to themselves the Son of God afresh," &c. Yet thus the argument can hardly be considered conclusive, and the case is thus made far more prominent than seems to have been meant. It is preferable, with Kuin., to suppose the reference in *γὰρ* to be *neither* to v. 3. *nor* to v. 1, but (by an abruptness peculiar to passages written under mental agitation) to the matter which lay nearest to the heart of the writer; namely, the sluggishness and backwardness, nay, falling off, in Christian knowledge of those whom he is addressing; and whom he is here anxious to excite to a greater attention to the doctrines of their religion, by a diligent use of all their opportunities of instruction, and the means of grace. See xiii. 17. x. 25. Thus the sense may be represented with Kuin. as follows: "[Renuntiate inertiæ, plenam accuratamque religionis cognitionem vobis comparate, ne a religione deficiatis;] nam qui religionis luce collustrati sunt, et ab ea deficiunt, ad meliorem frugem revocari non possunt, et pœnas luent gravissimas." Such *may* be a correct view of the passage; but if the above mode of accounting for the reference in *γὰρ* be thought somewhat visionary, it will be better, with some ancient and several modern Commentators, as Whitby and Newc., to suppose the *γὰρ* to refer to *πάλιν θεμέλιον καταβαλλόμενοι*; q. d. "Let us, I say, not have to lay again the foundation of our religion, or by giving way to sluggishness, gradually slide into apostasy; for it is impossible to renew them again unto repentance who," &c. That the crime of apostasy is here meant, is sufficiently evident. And this appears from what follows, and especially from the parallel passage at x. 26, 27. (which is the best comment on the present), *ἑκουσίως γὰρ ἁμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκ ἔτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία. Φοβερὰ δέ τις ἐκδοχὴ κρίσεως, καὶ πυρὸς ζῆλος, ἐσθίειν μέλλοντος τοὺς ὑπεναντίους*· from a comparison of which with the present, we are far better enabled to explain the chief terms here (on which the sense mainly rests) *ἀδύνατον, φωτισθ., παραπεσόντας*, and *ἀνακαινίζειν*. No writer, has, I think, thrown so much light on this most controverted passage (which has occasioned much perplexity to serious, but timid believers), as Bp. Jeremy Taylor in § 4 of his instructive treatise "On the effect of repentance," vol. ix. p. 199—202 of his works. He there shows that by *παραπεσόντας* is meant, in conjunction with what follows, a falling away from the state of excellent things, in which they had received all the present endearments of the Gospel — a full conviction and pardon of sins, the earnest of the Spirit, the comfort of the promises, an antepast of heaven itself. "Now (continues he) to fall away from all this cannot be by *infirmity ignorance*, or *surprise*: which is meant by *ἑκουσίως ἁμαρτάνειν*, to sin *wilfully*, after they have received the knowledge of the truth. It must denote absolute apostasy, either unto heathenism or Judaism, or any other state of despising and hating Christ, as thus crucifying him afresh." On the expression *φωτισθέντας*, see the Note infra. In *ἀνακαινίζειν εἰς μετάνοιαν*, Bp. Taylor shows there is also something peculiar; by which is, he thinks, meant, that such persons cannot be restored to their *former* condition, or to any *other* gracious covenant; since they have despised *this*. "Other persons who 'hold fast their profession,' and 'forget not that they were cleansed in baptism,' they, in case they do fall into sin, may pro-

5 νίου, καὶ μετόχους γενηθέντας Πνεύματος ἁγίου, καὶ καλὸν γευσαμένους
6 Θεοῦ ῥῆμα δυνάμεις τε μέλλοντος αἰῶνος, καὶ παραπεσόντας, πάλιν

ceed, in the same method, in their first renovation to repentance; that is, in their being solemnly admitted to the method and state of repentance for all sins known and unknown. But when this renovation is renounced; when they despise the whole economy; when they reject this grace, and throw away the covenant, there is 'nothing left' for such but a 'fearful looking-for of judgment;' for these persons are incapable of the mercies of the Gospel, — they are out of the way. For there being but *one* way of salvation, viz. by Jesus Christ, whom they renounce, — neither Moses, nor nature, nor any other name can restore them. And, 2. their case is so bad, and they are so impious and malicious, that no man hath power to persuade such men to accept of pardon by those means which they so disown. For there is no means of salvation but this one; and this one they hate, and will not have: they will not return to the old, and there is none left, by which they can be ἀνακαινιζόμενοι, *renewed;* and therefore their condition is desperate." Finally, with respect to the expression ἀδύνατον, there need not have been such debate, as to whether it should mean absolutely impossible, or very difficult. The truth here (as not unfrequently) may be said to lie *in medio*. The learned Prelate above cited shows that the word is not to be understood in the natural sense, but in the *legal* and *moral*. "There are, he observes, *degrees* of impossibility, and therefore they are not all absolute." And this he illustrates from the case of a criminal condemned by the law, of whom we say "it is impossible he should escape, i. e. by *the law*, it being clearly against him." In like manner (I would add) the *apostate* may be said to stand in the same place with respect to *religion*, that a *deserter* does with respect to an *army;* the one is condemned by *the articles of war*, and has as little chance of regaining the name and character of a *brave* man, as the other of ever again attaining to the state of a *sincere believer*. Thus we may, with Bp. Taylor, illustrate the expression from the parallel words οὐκ ἔτι ἀπολείπεται θυσία, alluding to Moses' law, in which, for those that despised it, i. e. for apostates (as Maimonides expounds) there was no sacrifice appointed. "So that (continues he) ἀδύνατον does signify, *in sensu forensi*, a state of sin, which is sentenced by the Law to be capital and damning; but here it signifies the *highest degree* of that deadliness and impossibility, as there are degrees of malignity and desperation in mortal diseases; for of all evils, this state here described is the worst. And therefore here is an impossibility." Such an impossibility (we may observe), because the sin of apostasy being a sin against light and knowledge, and especially against that which is the very condition and instrument of salvation, FAITH, — *that* is destroyed without which no man can be saved; and the very *anchor* of the soul is thus broken. "Finally (says Bp. Taylor), besides all other senses of this word, it is certain, by the whole frame of the place, and the very analogy of the Gospel, that this impossibility here mentioned is not an impossibility of the thing, but only relative to the person. It is impossible to restore him whose state of evil is contrary to pardon and restitution, as being a renouncing the Gospel, that is, the whole covenant of pardon and repentance. Compare 1 John iii. 9. Yet if this man will repent with a repentance proportioned to that evil which he hath committed, that he ought not to despair of pardon in the court of heaven, we have the affirmation of Justin Martyr. So that this impossibility concerns not those that *return* and do *confess* him, but those that wilfully and *maliciously reject* this only way of salvation as false and deceitful, and never return to the confession of it again." Thus it appears that ἀδύνατος here (as elsewhere in Scripture and in other writers) denotes the highest degree of what we call *moral* impossibility, something so *exceedingly* difficult as to be utterly *hopeless;* though not *beyond* the reach of His grace, "with whom all things are possible." (Matt. xix. 26.)

As a warning against this falling away, the writer, in the words following, places in strong contrast the precious *benefits* accruing to *true believers*, with the hopeless condition of *apostates;* whose guilt is forcibly represented by being indirectly compared with that of those who crucified the Lord of life; implying, consequently, a similar fate with theirs. The happy condition of the *faithful* is represented in glowing metaphors; in the interpretation, however, of which there has been no little difference of opinion. It should seem that the Apostle, by τοὺς ἅπαξ φωτισθέντας αἰῶνος, meant to designate the benefits in question as distributed into two parts, 1. those which respect Divine *knowledge;* 2. those which regard its *results*, in conferring happiness. The ἅπαξ φωτ. and the μετόχους γεν Πν. ἁγ. fall into the former class; the other particulars into the latter. By φωτισθέντας is denoted, by a metaphor frequent in the Sept., the being enlightened by the truths of the Gospel. (Eph. i. 18. iii. 9.) The expression may be compared with the λαμβάνειν τὴν ἐπίγνωσιν τῆς ἀληθείας in a kindred passage at x. 26., though it is stronger. By the earlier Commentators and a few later ones (as Ern., Mich., and Dr. Burton) it is regarded as put for βαπτισθέντας. They, however, only prove that use to have prevailed at a much *later* period; not in the age of the Apostles. Yet there is, doubtless, an *allusion* to baptism, in this expression and ἀνακαινίζειν, especially as the things mentioned at v. 2. were the points in which candidates for *baptism* were instructed: and as we know the Apostles never allowed a *repetition* of baptism, the ἀδύνατον may have had an allusion to the non-reiteration of baptism. With respect to the other particular, μετόχους γενηθέντας Πνεύματος ἁγίου, it has reference, not so much to the increase of religious knowledge in the ordinary way, namely, by the sanctifying graces of the Spirit, as by its *extraordinary* influences; occasionally, too, by the communication of those supernatural gifts by which miracles were worked.

To turn to the other class, the expressions indicating the *privileges* and *blessings* are suspended on the term γευσαμένους, which, by a figure extending to the Heb. אכל, the Latin *gustare*, and the correspondent terms in most languages, signifies *to have experience of*. So Ps. xxxiv. 9. Sept. γεύσασθε καὶ ἴδετε ὅτι χρηστὸς ὁ Κύριος. 1 Pet. ii. 3. εἴπερ ἐγεύσασθε ὅτι χρηστὸς ὁ Κύριος. Both the sacred writers seem to have had the Psalmist in mind. Carpz. aptly compares a similar sentiment in Philo p. 470. Ζητήσαντες καὶ τί τὸ τρέφον ἐστὶ

ἀνακαινίζειν εἰς μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν Υἱὸν τοῦ Θεοῦ
καὶ παραδειγματίζοντας. Γῆ γὰρ ἡ πιοῦσα τὸν ἐπ' αὐτῆς πολλάκις 7
ἐρχόμενον ὑετὸν, καὶ τίκτουσα βοτάνην εὔθετον ἐκείνοις δι' οὓς καὶ
γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ Θεοῦ· ἐκφέρουσα δὲ ἀκάν- 8

τὴν ψυχὴν, εὗρον μαθόντες ῥῆμα Θεοῦ καὶ λόγον θεῖον —αἱ δὲ ἰδοῦσαι, καὶ γευσάμεναι, σφόδρα ἡσθεῖσαι, ἔμαθον μὲν ὃ ἔπαθον. I would observe that γευσ. is here used with the *Genit.*, but just after with the Accus.; and, therefore, although our Translators render γευσ. in both cases by *taste*, we may suppose some difference of sense, which seems to be this. In the former case it signifies *to have experience;* and in the latter, *to know* [viz. the benefit of any thing] *by experience.* Δωρεᾶς ἐπουρανίου is by some explained, *the gift of the Holy Spirit;* by others (I think more properly) of *the gift of God in the Gospel.* So iii. 1. κλήσεως ἐπουρανίου. The καλὸν Θεοῦ ῥῆμα is variously interpreted. Many Commentators understand it of the *Gospel*, or Christian religion, with its blessings, as derived from God. But thus there would be no more than the sense contained in ὁμο. ἐπουρ. just before. It should seem best explained, with Theod., of the ancient, and some eminent modern Expositors, "the promise of God, as held out in the Old Testament, and fulfilled in the New," viz. of blessings here and salvation hereafter: a sense of ῥῆμα found also in Luke i. 38. ii. 29. and sometimes in the Sept., and corresponding to that of the Heb. דבר נאם The next expression δυνάμεις μέλλοντος αἰῶνος is obscure. Some Expositors take it to mean "the miracles, or miraculous powers, of the Gospel dispensation;" others, "the blessings and advantages of a heavenly life." Neither of which interpretations, however, seems tenable. I would understand it of "the powerful motives and supports arising from the doctrine of a future state [revealed by God]." See Scott.

Παραπεσόντας. Literally, "those who have fallen away." A mild expression for τοὺς ἀποστάτας. Thus the LXX. render the same Heb. word מעל by παραπίπτειν and ἀποστασία. Here it is equivalent to ἁμαρτάνειν and ἀποστῆναι ἀπὸ Θεοῦ ζῶντος at x. 26. iii. 12. Ἀνακαινίζειν signifies, 1. to rebuild decayed edifices; 2. to have them to renew; 3. in a metaphorical sense, to restore. So Chrys. explains: τὴν ψυχὴν παλαιωθεῖσαν ἀνακαινίζειν. Here ἀνακ. εἰς μετ. is for ἀνακ. ὥστε μετανοεῖν, implying καὶ ἀναστρέφειν εἰς τὸν Κύριον, which is *expressed* at Acts xxvi. 20. This figurative sense of ἀνακαινίζειν is not unexampled in other writers. So Philo p. 1004. cited by Loesner: ἀνισότητα τὴν ἀδικίας ἀρχὴν ἀνεκαίνισεν ἰσότητι (reformed by equality) ἥτις ἐστὶ πηγὴ δικαιοσύνης. The next words ἀνασταυρ., &c. represent the peculiar enormity of the offence, — namely, that by turning apostates, they represent Christ as an impostor, and consequently his crucifixion as just; and thereby put him to shame. Several eminent modern Expositors (and amongst the rest Stuart) adopt a somewhat different view of ἀναστ. from that taken by the ancient Expositors in general. He would not assign to the ἀνα the sense *afresh*, but would regard the expression as the same with the simple σταυρ. But all that they show is, that the word is *capable* of that sense, not that it must be so taken here. The Prof. indeed, urges that to interpret it *crucify afresh*, is contrary to the *usus loquendi*. But that is only applicable to the *Classical*, not to the Hellenistic Greek. And as σταυρόω, both in the Sept. and repeatedly in the N. T., not only in the Gospels but in the Epistles of St. Paul, signifies to *crucify*, contrary to Classical usage, which requires ἀναστ.; so why should not ἀναστ. mean to *re*-crucify? That it does mean this here, is plain from the context; otherwise the *point* between πάλιν, ἀνακαιν., and ἀνασταυρ. will be destroyed, and, indeed, the sense be weakened; for thus we must, with Stuart, explain it only of *treating with ignominy and contempt*, which is no other than is expressed in the words following. Ἑαυτοῖς, i. e. apud se, for ἐν ἑαυτοῖς, quantum in se. On παραδειγ. see Note on Matt. i. 19.

7, 8. γῆ γὰρ ἡ πιοῦσα, &c.] To enforce the admonition contained in ἀδύνατον, v. 4. the Apostle now *contrasts*, in striking imagery, the respective conditions of those who, enjoying the advantages and privileges of the Gospel, *use* them *aright*, and of those who *abuse* them. The former are compared to fertile, and the latter to barren ground; the *difference* between which is denoted by the different *effects* which the rain from heaven has upon them; in the one causing exuberance of corn or grass, in the other raising up nought but thorns or briars. Blessing attends the one; cursing and burning the other. Thus are represented the different effects of the Christian doctrine on different persons, as in the parable of the Sower. Those (it is meant) who improve their spiritual advantages will be blessed, and those who are either wholly unfruitful in Christian graces, or abandon the Gospel, will be rejected, as thorny ground is rejected by the husbandman, and whose end will be, "Depart from me ye cursed into everlasting fire!"

Βοτάνη, in Classical usage, denotes any vegetable produce except corn; but in the Hellenistic, corn is also included. Εὔθετος properly denotes *fitted* or *fit;* and then *suitable to, useful for.* Δι' οὓς, "on account of whom." Μεταλαμβάνει εὐλογ. is for εὐλογεῖται. The sense is, simply, "enjoys God's blessing in fertility;" "meaning (says Stuart) *either* that the earth, when thus fruitful, is contemplated with satisfaction by its Creator; *or* that the earth which thus produces useful fruits, is rendered still more fruitful by Divine beneficence; the fruitfulness being the consequence of the Divine blessing, and by metonymy taken for the blessing itself." The *former* sense is preferred by Stuart; but I would rather adopt the *latter*, since it is usual both in the Old and N. T. to use such language as implies devout dependence on God for every thing. So Gen. xxvii. 27. "the smell of a field which *the Lord hath blessed;*" i. e. is blooming and fruitful.

At ἐκφέρουσα the circumstances, of the land's having been watered and cultivated, are *implied*. And the sense (which is made plainer in the Pesch. Syr. Version than in any other), is, "But the land (supplying ἡ at ἐκφέρουσα) which [after receiving rain and cultivation] bringeth forth thorns," &c. Ἀδόκιμος, i. e. is held despicable by its owner, as unfit for cultivation. The word is properly used of *money* that *will not pass.*

— κατάρας ἐγγύς.] The sense (somewhat disputed) seems to be, "is near to being utterly

θας καὶ τριβόλους, ἀδόκιμος καὶ κατάρας ἐγγύς· ἧς τὸ τέλος εἰς καῦ-
9 σιν. Πεπείσμεθα δὲ περὶ ὑμῶν, ἀγαπητοὶ, τὰ κρείττονα καὶ ἐχόμενα
10 σωτηρίας, εἰ καὶ οὕτω λαλοῦμεν. [d] οὐ γὰρ ἄδικος ὁ Θεὸς, ἐπιλαθέ-
σθαι τοῦ ἔργου ὑμῶν καὶ [τοῦ κόπου] τῆς ἀγάπης, ἧς ἐνεδείξασθε εἰς
11 τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις καὶ διακονοῦντες. Ἐπιθυ-

d Prov. 14. 31. Matt. 10. 42. & 25. 40. Mark 9. 41. John 13. 29. Rom. 3. 4. 1 Thess. 1. 3. 2 Thess. 1. 6, 7.

rejected," literally, thrown up with a curse. So viii. 13. ἐγγὺς ἀφανισμοῦ. Thus land so hopelessly unproductive was called *cursed* land. The sense seems to be, "is near being cursed by God to utter barrenness," the opposite to μεταλαμβάνει εὐλογίας ἀπὸ τοῦ Θεοῦ. So the Hebrews called a sterile field ἐπικατάρατος; i. e. devoted by God to a curse. See Psalm cvi. 34. Septuagint.

— ἧς τὸ τέλος εἰς καῦσιν.] The best Expositors are agreed that εἰς καῦσιν (scil. ἐστιν) is a Hebraism formed on היה לבער, and that the verbal is for the Infinitive passive used as a noun. See Is. xliv. 15. The καῦσιν must not be understood, with some Expositors (as Mackn. and Burton) of being burnt up with drought; (because, as has been before seen, it is *implied* that the rain has fallen on the ungrateful soil,) but it must denote (as all the best Commentators are agreed) a process common in the East, and found more or less everywhere, by which foul land is ameliorated, by the thorns and thistles being pared off at the roots and heaped and burned; which both cleans and manures the soil. When the *land* is said to be burnt, it is only meant that the *foul surface* is burned. So Virg. Georg. i. 85. "Sæpe etiam steriles *incendere* profuit *agros*." "Thus the whole (observes Stuart) is as much as to say: 'You are now enjoying abundant means of spiritual improvement. If you *act* in a manner worthy of such privileges, God will approve and bless you; but if you disobey the Gospel, and become wholly unfruitful in respect to Christian graces, you are exposed to final rejection and endless punishment.'"

9. πεπείσμεθα δὲ, κ. τ. λ.] Here the Apostle softens the seeming harshness of the address by expressions showing that he is not without hope of them, and that he has dealt thus plainly with them solely from affection. Πεπείσμεθα is not to be taken of full persuasion, nor even confident expectation, (for the Apostle's previous complaint of their sluggishness forbids *that*,) but merely denotes, as we popularly say, a *good* hope. So at Gal. v. 10. Paul says, ἐγὼ πέποιθα εἰς ὑμᾶς, ὅτι οὐδὲν ἄλλο φρονήσετε, and yet at iii. 1. he had called them *foolish*. In τὰ ἐχόμενα σωτ. the σωτ. is not to be taken, with some eminent Expositors, of temporal preservation; still less, with Schleus., of constancy and perseverance; but of *salvation*. Ἐχόμ. σωτ. may be rendered, "which are connected with and promotive of salvation."

10. οὐ γὰρ ἄδικος, &c.] Whitby paraphrases thus: "For [if ye be not wanting to yourselves] *God* is not unmindful," &c. But this is a perversion of the sense; which, indeed, is misunderstood by almost all the paraphrasts. The γὰρ refers, I conceive, to the *reasons* for his good hope of their salvation. And those were founded partly in themselves and partly in God. *Both* are, I apprehend, adverted to in the next words. They had, it seems, shown such attention to *one* important branch of Christian duty, as justified him in the hope that they would in time add *other* virtues and graces. And what they *had* done must be supposed to have gained them such blessing and aid from God by his Holy Spirit as might serve to "support, strengthen, settle them;" and thus give an additional hope of their perseverance unto salvation. See Jude 24. The best Commentators are agreed, that ἄδικος is to be taken for *unmerciful*, as δίκαιος often means merciful. At ἐπιλαθέσθαι supply ὥστε, as in Gal. iii. 1. Μὴ ἐπιλαθ. here is, per meiosin, for μεμνήσεται. See Heb. xiii. 3. Compare x. 11 & 12; ix. 13.

The words τοῦ κόπου are not found in several ancient MSS., Versions, and some Fathers, and have been rejected by Mill and Beng., and cancelled by Griesb., Knapp. Schott, Tittm., Valpy, and Vat. To whose opinion I myself assented in the *first* Edition of the present Work. But on further consideration of the question, I see no sufficient reason to doubt their being genuine. *External* evidence is most decidedly in *favour* of them: for the MSS. that have them not are very few in number: and as to the ancient *Versions*, they are no good evidence in a matter which concerns the omission of words that seem superfluous. *Internal* evidence, too, is, I think, quite in *favour* of the words, since no good reason can be imagined for their *insertion:* for as to their being interpolated (according to the above Critics) from 1 Thess. i. 3. μνημ. ὑμῶν τοῦ ἔργου τῆς πίστεως, καὶ τοῦ κόπου τῆς ἀγάπης. that is surely too hypothetical to be safely rested on. Neither is it *probable;* for such interpolations from one *Epistle* into another are of rare occurrence: this being a species of composition offering so little temptation; unlike *historical records*, in which a *matter of fact* may be, and has often been, introduced from the margin. On the other hand, for the *omission* of the words the best of all reasons may be imagined; since those early Critics who tampered with the text in so many *other* places, would be likely to do so here; especially as they waged a πόλεμος ἀκήρυκτος against *pleonasms*, or what they accounted such; though they did not always agree which to cancel and which to leave. So here some MSS. and Fathers omit ἔργου, and retain κόπου. But such falsely called pleonasms (as Longinus long ago proved) rather serve to promote the strength of a sentiment.

In τοῦ κόπου τῆς ἀγάπης there is an Hendiadys, as in a not dissimilar passage of Soph. Aj. 536. ἐπῃνεσ' ἔργον, καὶ πρόνοιαν ἣν ἔθου, and Eurip. Phœn. 189: μόχθου δὲ χάριν τήνδ' ἐπιδώσω. It was, doubtless, the intention of the writer to dwell upon this labour and toil, in order to intimate that as χαλεπὰ τὰ καλὰ, so benevolence can rarely attain its object,—the real and permanent good of another,—without much pains and trouble. The same elegant allusion is observable in a passage of Soph. Œd. Tyr. 314. (which I adduce because the sentiment would not be unworthy of an Apostle): ἄνδρα δ' ὠφελεῖν, ἀφ' ὧν Ἔχοι τε καὶ δύναιτο, κάλλιστος πόνων.

11, 12. Here the Apostle means to say, that he wishes them still to evince the same zeal and activity which they had already shown in per-

μοῦμεν δὲ ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν πρὸς τὴν
πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους· ἵνα μὴ νωθροὶ γένησθε, μιμη- 12
ταὶ δὲ τῶν διὰ πίστεως καὶ μακροθυμίας κληρονομούντων τὰς ἐπαγ-
e Gen. 12. 3. & 17. 4. & 22. 17. Psal. 105. 9. Luke 1. 73. γελίας. Τῷ γὰρ Ἀβραὰμ ἐπαγγειλάμενος ὁ Θεὸς, ἐπεὶ κατ᾽ οὐδενὸς 13
εἶχε μείζονος ὀμόσαι, ὤμοσε καθ᾽ ἑαυτοῦ, λέγων· Ἦ μὴν εὐλογῶν 14
εὐλογήσω σε, καὶ πληθύνων πληθυνῶ σε· καὶ οὕτω μα- 15
f Exod 22. 11. κροθυμήσας ἐπέτυχε τῆς ἐπαγγελίας. Ἄνθρωποι μὲν γὰρ κατὰ τοῦ 16
μείζονος ὀμνύουσι, καὶ πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ
ὅρκος. Ἐν ᾧ περισσότερον βουλόμενος ὁ Θεὸς ἐπιδεῖξαι τοῖς κληρονό- 17

forming offices of charity and benevolence, in the more important concern of making their hope of salvation firm and sure unto the end of their lives. The best Expositors are agreed that πληροφορίαν τῆς ἐλπίδος is for ἐλπίδα πεπληροφορημένην, signifying a sure hope, as at x. 22. ἐν πληροφορίᾳ πίστεως, "unwavering faith," and Col. ii. 2. ἡ πληροφ. τῆς συνέσεως, for ἡ σύνεσις πλήρης.

The next words, ἵνα μὴ νωθροὶ, &c., further develope the sense in ἐνδείκνυσθαι σπουδὴν before, and have reference to the ἐλπ. preceding; q. d. "that ye be not sluggish or faint in your hope;" to rouse which, the Apostle recommends the imitation of such as had evinced those qualities (*faith* and *constancy*) which are best calculated to stimulate hope and rouse exertion. Compare James v. 7, 8.

— κληρονομούντων.] The only true interpretation of this word is that of the ancient and most modern Commentators, who take it as an *Aorist*, and explain, "who have come into the enjoyment of the promised blessing of salvation," understanding the κληρ. as referring partly to the patriarchs their pious progenitors, who lived by faith in the promises of salvation through the future Saviour; and partly to those Hebrew Christians, who, imitating the faith and patience of their ancestors, had fought the good fight of faith and endured unto the end, and being at length delivered from their trials, had entered into the joy of their Lord promised to all his faithful servants. The plural in ἐπαγγ., as Kuin. observes, "is used because the promises in question were extended to the Patriarchs generally, and were given at various times and seasons, (see Gen. xii. 3; xxii. 16 & 18; xxvi. 3; xxviii. 13); all, however, centering in the promises of salvation through a Redeemer."

13, 14. Here the Apostle takes occasion, from the foregoing, to excite them to *perseverance*, by enlarging on the certainty of the promises of God confirmed by oath; recalling to their minds the many *examples of faith* presented by their ancestors, especially Abraham, whom he extols, though he shows him to have been inferior to Melchisedek; thus paving the way to represent the dignity of *Christ*, as being supreme. Γάρ, "[for example]." Εἶχε, "had it in his power:" a signification frequent both in the Scriptural and Classical writers.

— ὤμοσε καθ᾽ ἑαυτοῦ.] "Sanctissimè promisit," pledged his eternal Godhead to fulfil his engagement. So God is said at Num. xiv. 21, and elsewhere in the O. T., to swear by *himself*, as having none superior to swear by. Ἦ μὴν is a formula of serious affirmation and solemn engagement, often occuring in the Classical writers. Πληθύνων πλ. σε is well rendered by Böhme, "Næ omnibus te implebo bonis;" the reduplication being intensive. Εὐλογ. is here, as often, to be taken de *effectu*, i. e. *blessing*. "The Apostle (remarks Dr. Burton) only quotes *part* of the promise, because it was so well known to his readers; but his argument is concerned principally with those words, 'And in thy seed shall all the nations of the earth be blessed.'"

15. The Apostle here again inculcates *constancy* (as at v. 12. iii. 6. and elsewhere), and in order to enjoin it the more strongly, remarks, that it was only through constancy in faith that Abraham obtained the "promised blessing;" namely, of a son who should produce a progeny that should become numerous. The preternatural birth of a son under such remarkable circumstances was a sufficient pledge that what had been promised respecting him would be fulfilled. *Other* blessings, too, were connected with the birth of Isaac and the faith of Abraham, which Abraham did not, indeed, obtain by *actual possession;* but by *anticipation, confident hope*, and unwavering faith in the promises of God. Comp. John viii. 56. (Stuart.)

16. From the promise made by God to Abraham the writer takes occasion to speak on the firmness of the Divine counsels and purposes *in general*. See v. 18. (Kuin.)

— τοῦ μείζονος] i. e. "by some person greater than themselves, who can avenge falsehood," meaning God, who is called in John x. 26. μείζων πάντων. Of the next words καὶ πάσης — ὁ ὅρκος the sense has been disputed. The common version and some others are obviously wrong by omitting to express the force of the Article; as also are others in rendering, "the oath for confirmation;" since (as Abresch and Bp. Middleton observe) that sense would require ὁ εἰς βεβ. ὅρκος. "The meaning (adds the latter) is this: The oath (implied in ὀμνύουσι preceding) is to them the termination of all controversy unto confirmation, i. e. it causes uncertainty to end in assurance." This view of the sense is confirmed by the authority of Theophyl. and Œcumen.: καὶ πέρας πάσης ἀντιλογίας καὶ ἀμφισβητήσεως, εἰς τὸ βεβαιῶσαι τὰ λεγόμενα παρ᾽ αὐτοῦ (read αὐτῶν) ἐστιν ὁ ὅρκος. So also the passage is taken by Kuin. and Stuart.

17. ἐν ᾧ περισσ. βουλόμενος — ὅρκῳ.] The sense of this passage (somewhat disputed) seems to be that assigned by Kuin. as follows: "Although faith would have to be reposed in the assertion of the God of truth, even without the interposition of an oath, yet, in condescension to human weakness, He subjoined an oath to the promise." This is confirmed by the authority of Theophyl. Τὸ ἀμετάθετον τ. βουλ. α. "the immutability of his will or purpose." To understand

μοις τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ, ἐμεσίτευσεν ὅρκῳ·
18 ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον ψεύσασθαι Θεὸν,
ἰσχυρὰν παράκλησιν ἔχωμεν οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης
19 ἐλπίδος. Ἣν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ τε καὶ βεβαίαν,
20 καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος, [g] ὅπου πρόδρο-
μος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς, κατὰ τὴν τάξιν Μελχισεδὲκ ἀρχιερεὺς
γενόμενος εἰς τὸν αἰῶνα.

[g] Supra 3. 1. & 4. 14. infra 8. 1. & 9. 11.

the full import of this expression, see Hooker's Eccl. Pol. L. I. § 2., where he treats of "that Law which God from the beginning has set for himself to do all things by;" there showing "that the force of the term implies that there is a *reason* (however inaccessible to human comprehension or search) for whatsoever God doth." The use of the *singular* here, and not the plural, is (though unattended to by Commentators) not without its force. So Bp. Sanderson, in his 8th Sermon ad Pop. § 17. p. 657. (on Prov. xix. 21.), remarks, that "it is no commendation, but rather a disparagement of men's devices, that they are *so many;* but it is the honour of God, that his counsel is but *one*, and unchangeable; as it is said at Heb. vi. 17., where it is then laid down as the great foundation of our *Christian hope*, the very strength of our consolation."

— ἐμεσίτευσεν ὅρκῳ.] Of the various interpretations propounded by modern Expositors, Kuin. prefers that of Bretsch.; who explains μεσιτεύειν *sponsorem esse*, since a sponsor acts the part of a mediator between two parties. He renders, "promissionis veritatem spospondit juramento," and cites an example of μεσίτης in the sense *sponsor* from Josephus. Yet even this is liable to objection. For as God cannot be a mediator between himself and the heirs of the promise, so neither can He be a *sponsor* (in the above sense.) There is no reason to abandon the sense, "interposed by an oath," i. e. by a common Hypallage, interposed an oath, as the Vulg. *freely* renders: meaning, as Stuart explains, "made [so to speak] μεσίτην by an oath; interposed an oath between himself and the heirs of the promises," i. e. made an oath the means of removing all doubt on their part whether he would faithfully perform what he had promised. There is the very same Hypallage in Soph. Elect. 47. ἄγγελλε δ' ὅρκῳ ποιοστιθεὶς ὅτι, &c. where the Schol. rightly take it for προστιθεὶς ὅρκον τῇ ἀγγελία.

18. ἵνα διὰ δύο πραγμάτων ἀμετ.] In further urging the argument founded on the oath, the Apostle (anxious in every way to infuse comfort in the afflicted minds of his readers) *enlarges* on this oath of God; and, in reference to it, resorts to a distinction which has been thought somewhat far-fetched; it being almost universally admitted, that by the two immutable things are meant the *promise* and the *oath* of God. To this, however, Storr and Stuart take strong exception. And they are of opinion, that by the two immutable things, in which believers may confide, are meant, 1. the oath that Abraham should have a son (the Messiah) in whom all nations should be blessed, Gen. xxii. 18. 2. The oath that this Son should be High-priest for ever, after the order of Melchisedek, Psal. cx. 4. "These two oaths (says Stuart) it is impossible God should disregard, and the salvation of believers is therefore adequately and surely provided for." Yet whether this be a satisfactory solution of the difficulty, may be doubted; nay, it may be questioned whether the difficulty itself be not purely imaginary. Bp. Sanderson, I find (Serm. p. 178.), understood the passage as I do. Nor am I aware that that view is open to any well-founded objection. It may, indeed, seem to *us* to have something frigid and overstrained; but such forms of expression are quite in accordance with the style of *Jewish* composition, and of perpetual occurrence in the Rabbinical writers. Nay, examples are not wanting of such sort of harshness in the best authors of antiquity. So I have noticed in *Thucydides* ii. 95. ἐστράτευσε διὰ δύο ὑποσχέσεις· τὴν μὲν βουλόμενος ἀναπράξαι, τὴν δὲ αὐτὸς ἀποδοῦναι. where see my Note.

Παράκλησιν is variously explained: but Kuin. seems right in retaining the common interpretation, *consolation;* which is supported by the authority of the best ancient Versions and Commentators. In οἱ καταφυγόντες κρατῆσαι τῆς προκειμ. ἐλπ. there is a *sensus prægnans*, which may be thus evolved, "[we] who run to take refuge in and grasp at the hope set before us." There is a mixture of a *nautical* and an *agonistic* metaphor, προκ. referring to the βραβεῖον. The refuge is supposed to be sought by flying from sin, sorrow, and death, in order to obtain the hope of eternal life by Christ. Ἐλπὶς here, as often, denotes the *thing hoped for;* though in the next verse it means the *hope itself;* of which *double* sense in the same passage examples are adduced by Kuin.

19. From the nautical image the writer slides into that of an *anchor*. So common, indeed, was it so to designate Hope, that an anchor is found on ancient medals as a *symbol* of hope. Ἔχομεν is for κατέχ., as in an anonymous writer cited by Chrys. κατέχειν τὴν ἄγκυραν τοῦ πνεύματος. There was, too, an ancient proverb, ἐν πείσῃ (a sure cable) καρδίαν τηρεῖν. Εἰσερχ., the best Expositors are agreed, is to be referred, not to ἄγκ., but to ἐλπ. Render, "which hope gives us an entrance into the inner sanctuary, where God dwells." The καταπέτασμα was the thick veil or curtain which separated the Sanctum from the Sanctum Sanctorum: (that which parted the Sanctum from the Court of the Gentiles being called κάλυμμα) and designated Heaven. So Joseph. says εἰς τὸ ἐσώτερον παραπέτασμα. "The meaning (observes Stuart) is, that the objects of hope are in heaven, where God dwells; and the sentiment is: 'Hold fast the objects of your Christian hope.' These will keep you steady in adherence to your holy religion, and preserve you, like an anchor, from making shipwreck of the faith."

20. ὅπου πρόδρομος, &c.] On the sense of these words some difference of opinion exists. The more recent Commentators, from Dindorf to Stuart, are of opinion that πρόδ. ἦλθε is put for προῆλθε: appealing to Æschyl. Theb. (196. Blomf.) ἐπὶ δαιμόνων πρόδρομος ἦλθον ἀρχαῖα βρέτη. That passage, however, suits not the present purpose;

h Gen. 14. 18. &c.

VII. [h] ΟΥΤΟΣ γὰρ ὁ Μελχισεδὲκ βασιλεὺς Σαλὴμ, ἱερεὺς τοῦ Θεοῦ 1
[τοῦ] ὑψίστου, — ὁ συναντήσας Ἀβραὰμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς

since *there* πρόδ. is for προτροπάδην, as in Soph. Antig. 108. φυγάδα πρόδρομον. Indeed, it may be doubted whether the word ever simply means *one who goes before* any thing; for though in the 400th fragment of the Tragedies of Æschylus we have δέσποιν' Ἑκάτη τῶν βασιλείων πρόδρομος μελάθρων: yet there, I am persuaded, the true reading is πρόδομος, to be taken adjectively, for πρὸ μελάθρων ἱδρυμένος; meaning *the statue*. So Pausan. iv. p. 337. ἔστιν ἐκτὸς τείχους ὁ Θεὸς (the statue of the God) ἱδρυμένος. In short, wherever it means one who runs or goes forward, it is there almost always *implied*, that the going forward is to prepare the way for those who stay behind. So Eurip. Iph. Aul. 424. ἐγὼ δὲ πρόδρομος σῆς παρασκευῆς χάριν ἥκω. Hence I see little force in the observation here generally made, that Christ is merely said to be our pre-cursor, to intimate that it is our duty to *follow* him. That is, I apprehend, but a *part* of the truth. This was, I conceive, said not so much by way of *exhortation*, as of *encouragement;* implying that the possibility of entering the heavenly kingdom is *ascertained*, and *preparation* made for those that follow.

And here the best comment is a passage of John xiv. 2. πορεύομαι ἑτοιμάσαι τόπον ὑμῖν. The meaning, then, is, that Christ, having opened heaven, remains there, as the *High-priest*, to introduce thither all the faithful into the presence of God. The above view of the sense is supported by the authority of Chrys., Theodoret, and Œcumen., of the ancients; and, of modern Expositors, by Schlit., Wolf, and Carpz. Render, with Prof. Scholefield, "Whither Jesus is entered as a forerunner for us."

The expression ὑπὲρ ἡμῶν refers to Christ's Priesthood, and serves to introduce, by the mention of Melchisedek, another subject, on which the writer now proceeds to treat: namely, — as it was lawful for the Mosaic *High priest only* to enter, through the veil, into the inner sanctuary; so *Jesus*, as High priest of the new dispensation, alone entered the eternal sanctuary above, making expiation of perpetual efficacy for sinners, Heb. ix. 11, 12, 22 — 26.

VII. The Apostle now takes up again a subject which he had before slightly touched on at v. 6. and 10.; and pursues it to vii. 25., where he resumes the topic broken off at v. 10., and completes what he intended to say concerning it, vii. 26 — 28.; *explaining* the passage which he had referred to from Ps. cx. 4. And after removing the doubt which might seem to hinder him from treating of the sublime doctrines of the allegories and types of Christ, he labours to convince them of the authority, prerogatives, and exalted Priesthood of Melchisedek. His argument is founded on the oath of God, by which Jesus was constituted a High Priest for ever, according to the order or similitude of Melchisedek. Whatever, therefore, as a priest, this personage was, whose history is recorded Gen. xiv. 18. et seq., such must Jesus our High Priest be. Now the superiority of the priesthood of Melchisedek is shown in v. 1 — 10.; and though the Apostle has not expressly stated the conclusion, but left it to be supplied by the reader, it is clearly this, that, as Melchisedek is superior to the Aaronical priests, and Christ is a priest after the order of Melchisedek, Christ must be far superior to them. (Dind., Iaspis, Stuart, and Holden.)

The Apostle points out the resemblance between the type Melchisedek and the antitype Messiah. From v. 1 — 10. the type is described and explained, first his priesthood, and thence its excellence. From v. 11. the type is transferred to the antitype; and the superiority of Christ's priesthood over Aaron's demonstrated. (Schöttg.) On the whole of this parallel Limborch judiciously remarks: "Observandum est, scriptorem sacrum non hoc velle, omnia quæ Melchisedeco cum Christo communia dicit, secundum literam precise esse similia, sed certo quodam modo loquendi: ac perinde de Melchisedeco quædam dicere, quæ de illo non alio sensu dicuntur, nisi quatenus Christo assimilatur, quæque absolute de Melchisedeco dici non possunt: ac proinde quod ait v. 9. ὡς ἔπος εἰπεῖν, *ut ita dicam*, idem etiam aliis, quæ v. 3. de Melchisedeco ait, applicandum; i. e. certo tantum modo loquendi hæc de Melchisedeco dici."

1. The γὰρ is *resumptive* and explanatory, and may be rendered *enim, nam*. Some Commentators after ἱερεὺς supply ἦν· which, however, mangles the course of argument, from an examination of which Kuin. shows that "the *periodus oratoria* drawn from v. 1. ends at the words of v. 3. μένει ἱερεὺς εἰς τὸ διηνεκές; and that these words belong to Melchisedek, and are to be considered as the *predicate;* while all the rest that precedes is subjoined to the *subject*, describing it more at large." This, it may be observed, is confirmed by the use of the *Article* at Μελχ., which Bp. Middl. shows would not otherwise have been employed. Here it has been doubted whether Μελχ. is to be regarded as an *appellative* or title of honour, or a *proper name*. The latter is the common opinion, and, as Dind. and Kuin. prove, the best founded. At all events a real person is here designated, and not (as some suppose) an imaginary one. Yet of those who admit the reality, all are not agreed as to the nature of his person. Many ancients and some moderns have supposed him to have been a *superhuman* person; while others suppose him to be the same as Enoch, or Shem, or Job. There seems, however, most probability in the opinion of Josephus, of the ancients, and several eminent moderns, that he was a descendant, not far removed, of one of the sons of Noah; that he was a powerful chieftain, or head of a tribe, among the Canaanites, and, after the custom of the patriarchal ages (transmitted, I would add, to those earliest of colonies from Asia, in *America*, and found in Mexico) was, as head of his tribe, both King and Priest.

— Σαλήμ.] Whether this was the same as *Jerusalem* is a disputed question. Almost all the ancient and most modern Expositors think it *was;* while some, as Carpz., Heinr., and Dind., maintain it was *not*. But Kuinoel, who has discussed the question with his usual diligence and ability, decides in favour of the former opinion.

— ἱερεὺς τοῦ Θεοῦ τ. ὑψ.] Some eminent recent Commentators have thought that ἱερεὺς here only signifies *minister:* but Winzer in a learned Dissertation "On the Priesthood of Christ," cited by Kuin., has quite refuted that notion, and satisfactorily shown that "Melchisedek was such a

2 τῶν βασιλέων, καὶ εὐλογήσας αὐτόν· ᾧ καὶ δεκάτην ἀπὸ πάντων ἐμέ-
ρισεν Ἀβραάμ· πρῶτον μὲν ἑρμηνευόμενος βασιλεὺς δικαιοσύνης, ἔπειτα
3 δὲ καὶ βασιλεὺς Σαλήμ (ὅ ἐστι βασιλεὺς εἰρήνης)· ἀπάτωρ, ἀμήτωρ,

priest as offered up sacrifices; as, indeed, is apparent from the comparison with Christ *as priest*, who *offered up himself*, in the place of a victim, to God. Nay he is called by Philo p. 381. ὁ *μέγας ἀρχιερεύς.*" How highly the Jews of the Apostle's days esteemed the honour of priesthood, the Commentators have fully shown.

— ὁ συναντήσας Ἀ.] Kuin. has here ably removed a seeming discrepancy between this account and what is said in Gen. xiv. 17.; from whence it may, as he shows, be *collected* that *Melchisedek* did meet Abraham; though the circumstance is only expressly mentioned of the *King of Sodom.* I have here followed Knapp and Goeschen in including the words ὁ συναντήσας — Υἱῷ τοῦ Θεοῦ in a sub-parenthesis; since "they form, as Stuart observes, a parenthetic explanation, thrown in for the sake of suggesting to the reader's mind some considerations respecting the character and dignity of Melchisedek, which would be very useful in order to a right understanding of the comparison to be drawn further on."

— τῆς κοπῆς.] Notwithstanding that all our Translators render this "slaughter," yet its true sense, I conceive, is simply *defeat*, meaning a total *overthrow.* A metaphor found in the Heb. כָּרַת, the Greek κόπτω, the Latin *cædere*, and the English *beat.* In the same manner, too, I would take Josh. x. 20. κόπτοντες αὐτοὺς κοπὴν μεγάλην σφόδρα. See also Judith xv. 17.

Εὐλογήσας is by many recent Commentators taken to mean no more than "having congratulated him." See Rosenm. and Schleus. But it has been fully proved by Ernesti, Winzer, and Kuin., that the word must here have that *more eminent* sense which the ancient Expositors assign to it, — as denoting a sacerdotal benediction. So that the expression does not simply denote *bona apprecari*, but bona, ut *certò eventura* apprecari. See Levit. ix. 22. Num. vi. 23. This is plain from v. 7. τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται. It is *implied* therefore that what was uttered was *ex autoritate monituque Divino;* in short, such a blessing as that which Jacob desired, and obtained of the angel, Gen. xxxii. 29.

2. ἀπὸ πάντων] scil. τῶν ἀκροθινίων, as is expressed at v. 4. Heinr. and Rosenm. attempt, but in vain, to prove this to have been only a courteous interchange of presents between two chieftains. The Apostle's language will admit of no such sense; but plainly *implies* what is *expressed* by Philo, p. 437. (confirmed by the Rabbins) that this tenth was given νικηφόρῳ Θεῷ χαριστήρια τῆς νίκης. That the proportion in question was *not*, as the above Commentators aver, *accidental*, is clear from what is said by Spelmen and Selden on Tithes; who have traced back the custom, of dedicating tithes to religious uses, to so remote an antiquity, that it is supposed by Parkhurst to have existed as early as the dispersion of Babel; nay, he thinks, may have made a part of the Patriarchal religion before the deluge.

— πρῶτον μὲν ἑρμηνευόμενος — εἰρήνης.] The best mode of taking these words is to consider them as elliptical, and (with Carpz.) to be supplied as follows: Πρῶτον μὲν ἑρμηνευόμενός ἐστιν ὁ Μελχισεδὲκ κατὰ τὸ ὄνομα αὐτοῦ βασιλεὺς δικαιοσύνης· ἔπειτα δ' ἐστὶ καὶ βασιλεὺς Σαλήμ, ὅ ἐστι ἑρμηνευόμενον βασιλεὺς εἰρήνης.

— βασιλεὺς δικαιοσύνης.] This is by some Expositors (including Stuart) taken to be equivalent to βασιλεὺς δίκαιος; while others (as Ernesti, Boehme, and Kuin.) have gone far to prove, that the expression here designates such a king as discharges his functions, whether regal or sacerdotal, so as to make his subjects righteous and holy; with allusion to that full *justification* which we obtain through the intercession of the great High Priest, Jesus. So βασιλεὺς εἰρήνης is shown by Winzer to be an appellation adapted to the great antitype, the "Prince of peace," the reconciler of man to his offended Maker, and who put away the enmity between Jews and Gentiles. Compare Eph. i. 10. Col. i. 18—23. Yet, after all, the former interpretation may be the true one; especially since I find it confirmed by Joseph. Antiq. vi. 4., where speaking of the original founding of Jerusalem, he says: ὁ δὲ πρῶτος κτίσας (read ὁ κτίσας) ἦν Χαναναίων δυνάστης, ὁ τῇ πατρίῳ γλώσσῃ κληθεὶς Βασιλεὺς Δίκαιος· ἦν γὰρ δὴ τοιοῦτος. Διὰ τοῦτο ἱεράσατό τε τῷ Θεῷ πρῶτος, καὶ τὸ ἱερὸν πρῶτος δειμάμενος Ἱεροσόλυμα τὴν πόλιν προσηγόρευσε, Σόλυμα καλουμένην πρότερον.

3. ἀπάτωρ, ἀμήτωρ, ἀγεν.] On the sense of these words much difference of opinion exists. The two most probable interpretations are the following. 1. That of many ancient and some eminent modern Expositors, from Heins. down to Stuart, who take the sense to be, "whose father and mother are not mentioned in Scripture." So the Pesch. Syr., "cujus nec pater, nec mater scripti sunt in genealogiis." 2. That of others, as Kuin., who, adopting a *modified* view, interpret, "who had not a father a priest, nor a mother the daughter of a priest." Ἀγεν. is added for explanation, and means properly one whose origin and pedigree are unknown. Others however, think the sense is clear from v. 6. μὴ γενεαλογούμενος ἐξ αὐτῶν scil. υἱῶν Λευΐ. They explain ἀγενεαλ. "one who is not of the Sacerdotal race, who does not derive his family from the sacerdotal tables." Which finds a striking counterpart in Christ.

Of the next words μήτε ἀρχὴν — ζωῆς the sense has also been much disputed; but, I think, without reason. We have only to observe, (though the Commentators have generally neglected to do so), that the Apostle must have intended the words to be taken in *two* senses, as applied to Melchisedek and to Christ, *the type*, and the *antitype.* As said of the *former*, the sense may be that assigned by Cameron, Limborch, and others, down to Schmidt and Kuin., "having no beginning of his [Sacerdotal] days, nor end of his [Sacerdotal] life;" or according to others, "having no limited time for the commencement and expiration of his office," as had the Levitical priests, who were restricted to serve between the ages of 30 and 50. As applied to the *latter*, Christ, the words will have their literal sense, and must refer to the *eternity* of Christ.

The next words ἀφωμοιωμένος τῷ Υἱῷ τοῦ Θεοῦ are not, I think, to be referred to what immediately *follows* (since Melchisedek's priesthood

ἀγενεαλόγητος, μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων, ἀφωμοιωμέ-
i Gen. 14. 20. νος δὲ τῷ Υἱῷ τοῦ Θεοῦ, — μένει ἱερεὺς εἰς τὸ διηνεκές. [i] Θεωρεῖτε 4
δὲ, πηλίκος οὗτος, ᾧ καὶ δεκάτην Ἀβραὰμ ἔδωκεν ἐκ τῶν ἀκροθινίων
k Num. 18. 21, 26. Deut. 18. 1. Jos. 14. 4. 2 Chron. 31. 5. l Gen. 14. 20. Rom. 4. 13. Gal. 3. 16. ὁ πατριάρχης! [k] Καὶ οἱ μὲν ἐκ τῶν υἱῶν Λευὶ τὴν ἱερατείαν λαμβά- 5
νοντες ἐντολὴν ἔχουσιν ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, τουτέστι
τοὺς ἀδελφοὺς αὐτῶν, καίπερ ἐξεληλυθότας ἐκ τῆς ὀσφύος Ἀβραάμ· [l] ὁ 6
δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν δεδεκάτωκε τὸν Ἀβραὰμ, καὶ τὸν ἔχοντα
τὰς ἐπαγγελίας εὐλόγηκε. χωρὶς δὲ πάσης ἀντιλογίας τὸ ἔλαττον ὑπὸ 7
τοῦ κρείττονος εὐλογεῖται. Καὶ ὧδε μὲν δεκάτας ἀποθνήσκοντες ἄν- 8
θρωποι λαμβάνουσιν· ἐκεῖ δὲ, μαρτυρούμενος ὅτι ζῇ. Καὶ, ὡς ἔπος 9
m Gen. 14. 20. εἰπεῖν, διὰ Ἀβραὰμ καὶ Λευὶ ὁ δεκάτας λαμβάνων δεδεκάτωται· [m] ἔτι 10
γὰρ ἐν τῇ ὀσφύϊ τοῦ πατρὸς ἦν, ὅτε συνήντησεν αὐτῷ ὁ Μελχισεδέκ.

ended with his life; Christ's will only terminate with his Mediatorial reign); but to the words just *preceding*, taken by themselves, and no other assimilation understood, but that of his "being made by the Divine decree a type of that great High Priest, who had neither beginning of days, nor end of life." And *Melchisedek* might be said to remain "a priest forever," since sacred history makes no mention of any successor.

4—7. The Apostle here sets forth the superiority of Melchisedek to Abraham, on the ground that this superiority was acknowledged by Abraham himself, in the act of rendering tithe to him; consequently the inferiority acknowledged *by him* must attach to his *descendants*.

— *τῶν ἀκροθ.*] The word properly denoted the *first fruits* (*ἀπαρχαὶ*) of the spoils taken in war; but came at length to designate the *whole* of those spoils; and since Josephus and Philo, in relating the story, both testify that Melchisedek received the tenth of the *whole* of the spoils, the best Expositors have, with reason, supposed that to be the meaning here.

5. *καὶ οἱ μὲν — αὐτῶν.*] Render "And those, indeed, of the tribe of Levi, who hold the office of the priesthood, have a direction by the Law to take tithe of the people, — that is, their brethren, though sprung from the loins of Abraham [like themselves]." *Τὴν ἱερατείαν λαμβ.* is said, since, though all the tribe had a right to tithes, all were not priests, but only the sons of Aaron. The argument goes on the principle (acknowledged by those here addressed) that the rendering of tithes to another implied inferiority in the payer. With *ἐντολὴν ἔχουσιν* compare John xix. 7. *νόμον ἔχομεν.* Ἀποδεκατόω generally signifies to *pay* tithes, but here (in a Hippil or Hithpahel use) to *cause* them to be paid one, to *receive* them, as also in 1 Sam. viii. 15. Nehem. x. 37. Ἐξέοχεσθαι ἐκ τῆς ὀσφύος τινὸς is a Hellenistic phrase, found in the Sept., and corresponding to the Classical one *γεννᾶσθαι ὑπό τινος.*

6, 7. *ὁ δὲ μὴ γενεαλ. ἐξ α.*] "But he (i. e. Melchisedek) who did not trace his origin from them (and consequently might be thought no priest by the Jewish law) received tithes," intimating that his priesthood was of another kind, and in virtue of another authority. There is an emphasis on Ἀβρ.; and *εὐλόγ.* contains the *other* argument for superiority; which is plain if the word be taken in the same sense as at v. 1. The *plural* in *ἐπαγγελίαι* here and at Gal. iii. 16., as used of *one* promise (that in him should all the families of the earth be blessed) is either put *dignitatis gratiâ*, or rather with reference to the several *repetitions* of the original promise. The *δὲ* is *argumentative*, and may be rendered *now*. The *τὸ ἔλαττον* is reckoned among the examples of the use of the neuter for the masc. as John vi. 37. *πᾶν.* 1 Cor. vi. 11. *ταῦτα.* and often in the Classical writers. In the Scriptures, however, it should seem to be rarely employed (as in the Classics) for no better reason than to promote eloquence of diction; but almost always on account of some delicate propriety. *Here* the neuter is better adapted to a *general* proposition such as the present; and, moreover, does not bring a mortifying comparison so home to those here addressed.

8. Here another ground of superiority is urged. Ὧδε, i. e. under the Levitical law, which assigned them tithes. Οἱ *ἀποθνήσκοντες*, i. e. those who exercise their office only in succession, each succeeding to the other by death, and consequently only life-possessors. Ἐκεῖ δὲ, "but *there*," i. e. in the case of Melchisedek's priesthood. Μαρτυρούμενος ὅτι ζῇ, i. e. [one receiveth them] of whom it is testified (namely, Ps. cx.) that he liveth [forever], *μένει εἰς διηνεκὲς*, as it is said at v. 3. This view of the sense (on which see Recens. Synop.) I find supported by the opinion of Theophyl., Kuin., and Stuart.

9, 10. Here the argument is, that the Levites virtually paid tithes through Abraham their ancestor: a somewhat bold argument, but proceeding on a principle recognized by those to whom it is addressed. (See Iasp. ap. Recens. Synop.) It is, however, softened by the qualifying expression *ὡς ἔπος εἰπεῖν*, intended to hint that he did not mean to *press* on the argument. See some excellent remarks in Stuart's 14th Excursus.

— *ἐν τῇ ὀσφύϊ*, &c.] The meaning is, that even then, when Melchisedek met Abraham, Levi already (in a certain sense) existed, and through Abraham, paid tithes to the king of Salem, i. e. acknowledged inferiority compared with him. Here, as often, the conclusion is left to be supplied, and the argument is: Christ is a priest after the order of Melchisedek. Melchisedek is superior to the Aaronical priests: consequently Christ, as a priest, is superior to them. (Stuart.)

Should some parts of the Apostle's reasoning with respect to this parallel drawn by him between the person of Melchisedek and that of our blessed Saviour, appear to dwell upon seemingly

11 [n] Εἰ μὲν οὖν τελείωσις διὰ τῆς Λευϊτικῆς ἱερωσύνης ἦν, (ὁ λαὸς γὰρ [n] Gal. 2. 21. infra ver. 18, 19.
ἐπ᾽ αὐτῇ νενομοθέτητο,) τίς ἔτι χρεία, κατὰ τὴν τάξιν Μελχισεδὲκ ἕτε-
12 ρον ἀνίστασθαι ἱερέα, καὶ οὐ κατὰ τὴν τάξιν Ἀαρὼν λέγεσθαι; με-
τατιθεμένης γὰρ τῆς ἱερωσύνης, ἐξ ἀνάγκης καὶ νόμου μετάθεσις γίνε-
13 ται. Ἐφ᾽ ὃν γὰρ λέγεται ταῦτα, φυλῆς ἑτέρας μετέσχηκεν, ἀφ᾽ ἧς

trifling coincidences of facts, we should recollect that it was from that very circumstance admirably well adapted for the convincing of the parties to whom it was specially addressed. The commentaries of the Rabbinical writers upon their own sacred books were, as is well known, almost uniformly of this minute, and as to the eye of modern criticism it may appear, over ingenious, character; not merely the general phraseology of any passage under review, but the collocation of the words, and even the number of syllables contained in them, being sometimes made the subject of discussion, and adduced by them in confirmation of certain conclusions. (Shuttleworth.)

11—13. The Apostle now proceeds to prove the superiority of Christ by another mode of argument, which may be stated, with Stuart and Holden, as follows: "If the Levitical priesthood had accomplished all that was needed (a free atonement and salvation), there would have been no occasion for *another* priest to arise after a different order,—namely, after the order of Melchisedek, v. 11. But if the *priesthood* were changed, there must also be a change of the *law* under which it was appointed, v. 12. Now that the Levitical priesthood was intended to be changed, is evident from this,—that Christ, of whom the things in Ps. xc. 4. were said, sprang from Judah, of which tribe no one was allowed by the Mosaic law to officiate at the altar, v. 13, 14. And farther, it is still more clear, from God's *oath*, that there was to be another priest, different from, and superior to, the Aaronical priesthood; inasmuch as he was to be after the order of Melchisedek, v. 15—17., and perpetual. Consequently the law of Moses was to be abolished, and to give place to a more perfect dispensation, v. 18, 19., the High Priest of which must therefore be pre-eminent."

—τελείωσις ἦν.] The term τελείωσις has been variously interpreted. Some (following the Pesch. Syr. and Vulg.) render it *consummatio*, accomplishment, viz. of the design of the priesthood. Others, *perfectio*; which may be understood to express the same sense; and is by Kuin. thought to be required by the context, and the subject matter, namely, the *Levitical priesthood*, the main purpose of whose order was to sacrifice for expiation. Others, however, understand the perfection of *consummate holiness*: others, again, of *perfect happiness*. For my own part, I agree with Prof. Stuart, that "it is best explained by a reference to some corresponding passages in the subsequent part of the Epistle; as ix. 9. compared with v. 14. and x. 1. compared with vv. 2—4.; whence it appears that the writer meant to say, that the sacrifices could not bestow peace of conscience, could not take away the burden of sin from the mind of the worshipper, but left him filled with apprehensions of the penalty of the Divine law still to be executed upon him." On the use of the Imperfect ἦν without ἂν (where in English the Subjunctive would be used) see Matth. Gr. Gr. § 510.

—ὁ λαὸς γὰρ ἐπ᾽ αὐτῇ νενομοθέτητο.] Of these words the sense is disputed, and depends upon that assigned to ἐπ᾽ αὐτῇ. This, the best Commentators are of opinion, must mean "under the condition of being subject to it," i. e. the priesthood. Perhaps, however, the αὐτῇ should rather be referred to τελείωσις, and the sense may be: "For the people were put under the law, or had the law given them," i. e. on account of that τελείωσις. A sense of ἐπὶ occurring in 2 Tim. ii. 14. Luke v. 5. ix. 48. Acts iii. 16. 1 Cor. i. 4. Phil. i. 5. iii. 9. And so ἐφ᾽ ᾧ in Rom. v. 12. 2 Cor. v. 4. Phil. iv. 10.

—τίς ἔτι χρεία—ἱερέα.] The meaning is, "What need was there for it to be abolished, and another substituted for it unless for its insufficiency to expiation;" which would prove the Levitical priesthood greatly inferior to Christ's.

—ἀνίστασθαι] "to be raised up." The word is often used of introduction or accession to any public office, especially the Regal or Sacerdotal. Many eminent recent Commentators take λέγεσθαι as put for ἐκλέγεσθαι, "to be constituted." For that signification, however, no sufficient authority is alleged. And this is even more the case with some other senses which have been assigned. It is best rendered "to be nominated or styled," which may *imply* appointment.

12. μετατιθεμένης γὰρ—γίνεται.] There has been needless obscurity occasioned here by rendering the γὰρ *nam, for*. The use of it falls, I conceive, under that extensive class, where the reason referred to is to be gathered *from the context*, or the subject-matter. And we may render it *nempe, scilicet, quippe*; of which sense several examples may be seen in Schleus. Lex. in v. § 4. Μετατιθ. imports abandonment of the old and the substitution of a new law. The *necessity* here mentioned is, as Rosenm. remarks, a necessity arising from the condition of human nature, i. e. what Dialecticians call a necessity of consequence; the means of atonement, as Abp. Newc. says, depending on the priesthood. That a change of the priesthood involved a change of the *law*, is not what the writer means to prove; for *that* his readers would admit without proof. But that there *was* this change of priesthood (necessarily involving a change of law) is what he proceeds to establish, in vv. 13—17.; and that by two arguments, 1. That the High Priest Christ was *not* descended from the tribe of *Judah*, 13, 14. 2. That he was to be a High Priest *for ever*, and consequently no change of the priesthood is any longer to be expected. See Kuin. Moreover, as Christ's priesthood differed from the Levitical, so must the law by which it was regulated differ from that which regulated the Aaronical priesthood. See more in Stuart.

13. ταῦτα] i. e. his being a priest after the order of Melchisedek, and of his having an eternal priesthood. Μετέσχ. Literally, "had part in, had to do with, i. e. belonged to." So Diod. Sic. p. 217. (cited by Munthe) μετέχειν τῆς παραλίου. Προσέσχηκε τῷ θυσ. is equivalent to the προσεδρεύειν τῷ θυσ. at 1 Cor. ix. 13., where see Note. Πρόδηλον

o Isa. 11. 1. Matt. 1. 2, &c. Luke 3. 33.

οὐδεὶς προσέσχηκε τῷ θυσιαστηρίῳ. [o] Πρόδηλον γάρ, ὅτι ἐξ Ἰούδα 14
ἀνατέταλκεν ὁ Κύριος ἡμῶν. εἰς ἣν φυλὴν οὐδὲν περὶ ἱερωσύνης Μωϋσῆς
ἐλάλησε. Καὶ περισσότερον ἔτι κατάδηλόν ἐστιν, εἰ κατὰ τὴν ὁμοιό- 15
τητα Μελχισεδὲκ ἀνίσταται ἱερεὺς ἕτερος, ὃς οὐ κατὰ νόμον ἐντολῆς 16
‡ σαρκικῆς γέγονεν, ἀλλὰ κατὰ δύναμιν ζωῆς ἀκαταλύτου. [p] Μαρτυρεῖ 17
γάρ· [q] Ὅτι σὺ ἱερεὺς εἰς τὸν αἰῶνα, κατὰ τὴν τάξιν Μελ-
χισεδέκ. [q] ἀθέτησις μὲν γὰρ γίνεται προαγούσης ἐντολῆς διὰ τὸ 18
αὐτῆς ἀσθενὲς καὶ ἀνωφελές, [r] (οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος,) ἐπεισ- 19
αγωγὴ δὲ κρείττονος ἐλπίδος, δι᾽ ἧς ἐγγίζομεν τῷ Θεῷ. Καὶ καθ᾽ 20

p Ps. 110. 4. supra 5. 6.
q Gal. 4. 9.
r John 1. 17. Acts 13. 39. Rom. 3. 21, 28. & 8. 3. Eph. 2. 18. & 3. 12. Gal. 2. 16. supra 4. 16.

is a stronger term than δῆλον, and synonymous with the κατάδηλον in the verse following, it may mean prominently conspicuous. See Recens. Synop. and Note on 1 Tim. v. 24. In ἀνατέταλκεν the best Commentators are agreed that the metaphor is derived from the springing up of *plants;* and they remark that the Heb. צמח *(a plant)* is often used in the O. T. of the Messiah, and that צמח is sometimes rendered by the Sept. ἀνατολή, and sometimes βλάστημα. That ἔνος and θάλος are in the Classical writers used of illustrious persons, is well known.

15, 16. περισσότερον κατάδ.] "still plainer is it," namely, that the priesthood of Christ is far superior to that of Aaron, and that the law is to be changed. Κατὰ τὴν ὁμοιότ. is equivalent to κατὰ τὴν τάξιν. On the sense of the next words ὃς οὐ κατὰ — γέγονε see Dind., Stuart, and Kuin., the latter of whom justly rejects the many novel interpretations proposed by recent Commentators, and in general adopts the common mode of explanation, which is supported by the context. The sense may be expressed by paraphrase as follows: "Who (i. e. Christ) was not made such (i. e. a High Priest) by a law of fleshly commandment [like the Mosaic, which was so, inasmuch as its ordinances were frail, looked no further than this life, and therefore temporary, and to be abrogated, Eph. ii. 15.], but through the power of an endless life;" namely, as having in him the power of endless life, involved in the promise and oath of God, "Thou art a Priest for ever," &c. Σαρκ. may have been *also* intended to suggest the inferiority of the old Law in respect of its carnality; and that the exalted excellence of the new High Priest demanded a corresponding excellence in the law, namely, by passing from a carnal to a spiritual service. With νόμος ἐντολῆς Kuin. compares Rom. ii. 26. δικαιώματα τοῦ νόμου, and well observes, that the Apostle might have written κατὰ νόμον σαρκικὸν, but that he used the circumlocution for better correspondence to κατὰ δύν. ζ. αἰ. On the var. lect. σαρκίνης see Note on 2 Cor. iii. 3.

17. μαρτυρεῖ] scil. ὁ Θεός. The *conclusion*, Stuart remarks, that the law is also changed, is left to be supplied by the reader.

18, 19. The Apostle here *repeats* more positively what he has before said respecting a change of the law and the priesthood, and at the same time gives a *reason* for the change. Verse 18, then, is closely connected with the words of the Psalm, especially the phrase κατὰ τὴν τάξιν Μελχ.; for this order of things was contrary to the Mosaic law. (Kuin.) q. d. "For there is indeed implied in these words an annulling of the former ordinances [concerning the priesthood], and an introduction of a better hope." With this sense, however, seems interwoven a *reason* for the abrogation in question. Διὰ τὸ α. ἀσθ. καὶ ἀνωφ., "because of its weakness and uselessness" (viz. for the desired object, expiation) as is made clear by the parallel clause οὐδὲν — νόμος, of which the full sense is, "for the law [by its sacrifices and the observances of the priesthood] provided no real expiation and atonement for sin." On this signification of τελειοῦν see Note on ii. 10. and supra v. 11. To advert to the *construction*, Theophyl., of the ancients, and the best modern Expositors are agreed that ἀθέτησις μὲν has corresponding to it ἐπεισ. δέ, with a repetition of γίνεται. Ἐπεισαγωγὴ signifies *superinduction*. It is a very rare word. The Commentators have, however, here adduced but *one* example, from Joseph. Ant. 11, 6, 3., to which I add Thucyd. viii. 92. I would also compare a similar expression in Eurip. Hel. 1037. εἰσφέρεις γὰρ ἐλπίδας. By the ἐλπίδος is meant, not the *author of hope* (as Rosenm. explains), but the *hope of salvation* held forth in the Gospel, and introduced by Jesus, by which (the Apostle adds) we (alone) have approach to God, namely, with a hope of acceptance, through our great mediator Jesus. The commandment denoted by ἐντολὴ is (as Kuin. observes) not to be confined to the *priesthood*, but extended to the whole of the Mosaic Law, so as to be equivalent to νόμος; as Mark vii. 8, 9. In applying the epithets ἀσθ. and ἀνωφ. to the law, there is, we may observe, something very similar to the language used in the Epistles of St. Paul to the Romans and Galatians. So Gal. iv. 9. ἀσθενῆ καὶ πτωχὰ στοιχεῖα [τοῦ νόμου]. Indeed, almost the whole of that Epistle is occupied in showing the imperfection of the Law, for justification, and that it is therefore abrogated. See Kuin. and especially Stuart, who have proved at large the striking coincidence in doctrine and expression between this Epistle and those to the Romans and Galatians, which point out *how* the law was *weak*, and in what sense it was *useless* · showing, as Carpz. observes, that neither can the moral law make us holy, nor the ceremonial one expiate our sins. And what is true of the Mosaic Law, is also true of the law of nature.

19. ἐγγίζομεν τ. Θ.] "we have access to God." The best comment on this is Eph. iii. 12. The sense of ἐγγίζειν or προσέρχεσθαι or προσάγειν τῷ Θεῷ is "to be permitted to have access to God in prayer," i. e. with the hope of acceptance and favour.

20—23. Here is further proved by implication the superiority of Christ, from his having been appointed with the solemnity of an *oath*, while the Aaronical priests were not.

The construction here is involved and irregu-

21 ὅσον οὐ χωρὶς ὁρκωμοσίας· [a] (οἱ μὲν γὰρ χωρὶς ὁρκωμοσίας εἰσὶν ἱε-
ρεῖς γεγονότες, ὁ δὲ μετὰ ὁρκωμοσίας, διὰ τοῦ λέγοντος πρὸς αὐτόν·
Ὤμοσε Κύριος καὶ οὐ μεταμεληθήσεται· Σὺ ἱερεὺς
22 εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ·) [t] κατὰ το-
23 σοῦτον κρείττονος διαθήκης γέγονεν ἔγγυος Ἰησοῦς. Καὶ οἱ μὲν πλεί-
24 ονές εἰσι γεγονότες ἱερεῖς διὰ τὸ θανάτῳ κωλύεσθαι παραμένειν· ὁ
δὲ, διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα, ἀπαράβατον ἔχει τὴν ἱερωσύ-
25 νην· [u] ὅθεν καὶ σώζειν εἰς τὸ παντελὲς δύναται τοὺς προσερχομένους
δι' αὐτοῦ τῷ Θεῷ, πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν.

[a] Ps. 110. 4.
[t] Infra 8. 6.
[u] Rom. 8. 34. 1 Tim. 2. 5. infra 9. 24. 1 John 2. 2.

lar; for at οὐ χωρὶς ὁρκωμοσίας is to be supplied from what follows ἱερεὺς γέγονε Ἰησοῦς; or, with Schmid, Böhme, and Kuin., διαθήκης ἔγγυος γέγονεν: and καθ' ὅσον at v. 20. has answering to it κατὰ τοσοῦτον at v. 22, the intermediate portion (v. 21.) being parenthetical, and added for explanation. The words may be literally rendered, "And [there is this argument too,—that] inasmuch as he was made a priest not without an oath, (for those have been made priests *without* an oath, but he *with* an oath, even that of him who said unto him, 'The Lord hath sworn and will not repent,' &c.) in just *so* much is he made the mediator of a better covenant." Compare viii. 6. The argument may be stated with Stuart thus: "The Gospel is a *better* source of hope; for *as much* (καθ' ὅσον) as the appointment of a priest, by an oath, exceeds, in solemnity and importance, an arrangement to take the office merely by descent, *so much* does the new covenant, of which Jesus is the sponsor, exceed the old." Ὁρκωμοσία is not (as Kuin. considers it) the same as ὅρκος, but (as Tittm. de Syn. observes) denotes a solemn affirmation, or promise on oath. It is a rare word, though found in Ez. xvii. 19, and 3 Esdr. viii. 9. The Classical writers use ὁρκωμόσιον, though in the sense covenant, or treaty, sanctioned by oath.

The words following are explanatory of the *nature* of the oath. Now when an oath of *this* kind accompanies an appointment, it is implied that the appointment shall not be reversed; which is here expressed by οὐ μεταμελ.; i. e. "will not alter the purpose which hath gone out of his mouth," Ps. lxxxix. 34. Διαθήκη signifies 1. a disposition or arrangement of any thing; 2. a covenant; 3. when applied to the Jewish law, or to Christianity, it denotes (with allusion to the engagements and conditions involved) a *dispensation*. Ἔγγυος, *sponsor*, or surety. A word occurring nowhere else in the N. T., but found in Ecclesiasticus xxix. 15. 2 Macc. x. 28. The Classical writers use ἐγγυητὴς or ἐχέγγυος. The term is one of extensive signification, and here carries with it a double sense,—namely, of *Surety* and *Mediator*; as is plain from the parallel passage at viii. 5, where the term used is μεσίτης. These senses answer to the principal parts of Christ's work in the business of man's redemption.

23, 24. Another point of superiority in Christ's priesthood to that of the Levites, is here stated, founded on the fact, that the latter is continually *changing*, and passing into different hands by succession; while the former is *unchangeable* and *perpetual*. The comparison, however, is especially intended to apply to the High Priest's office; Jesus being all along *considered* as ἀρχιερεύς; though ἱερεῖς, and not ἀρχ., seems here to be used in order to *include the priests* as well as the High Priest. Εἰσὶ γεγον., for γεγόνασι. An idiom not unfrequent in the N. T., and sometimes occurring in the Classical writers, as Thucyd. i. 33. ἀρέσκοντές ἐσμεν. The πλείονες (as Stuart observes) refers not to the number of Priests existing at any one time, (said to have been 1500,) but to the numbers formed by repeated succession. Of the High Priests there had been 75 at the destruction of Jerusalem. Παραμένειν must (as Wakef., Dind., Rosenm., Stuart, and Kuin. are agreed) signify, not "continue *alive*," (as is clear from v. 3, 17 & 21,) but "continue in their *office*." The μένειν, however, in the *next* verse must have the *former* sense. The meaning simply is, that he is immortal in his nature, πάντοτε ζῶν, as it is said at v. 25.

— ἀπαράβατον.] Literally, "not transmissible," not having to be transmitted or to pass into different hands in succession. So Theophyl. explains by ἀδιάδοχον; which interpretation is confirmed by the Pesch. Syr. and Athanasius, who explains it ἀδιάδεκτον. The word occurs only in the later writers, and is used either *actively*, (as in Joseph. εὐσέβεια ἀπαρ.) or *passively*, as in Epict. νόμος ἀπαραβ.

The argument is this: "God has by oath constituted the Messiah ἱερέα εἰς τὸν αἰῶνα, in virtue of which his priesthood has not, like Aaron's, any succession in office. He is one and the same to his Church yesterday, to-day, and for ever." Hence is then drawn the *conclusion*, that he alone (and not the Jewish High Priest) is able to completely procure salvation for all who have access to God through Him. The *proof* of this ability lies in the words following, πάντοτε ζῶν, "since he liveth for ever." Σώζειν must not, with some Expositors, be understood of *temporal preservation;* but as Böhme and Kuin. observe, must be used (as the term always is by the writer of this Epistle) of *salvation*. Εἰς τὸ παντελὲς admits of two senses, *entirely*, or *for ever*, according as it is referred to σώζειν, or to δύναται; on which, and consequently on the *sense*, Expositors are divided into two parties. Kuin. prefers the *latter* reference and sense, as more agreeable to the πάντοτε ζῶν following. But as it is placed *between* σώζειν and δύναται, may we not suppose that the Apostle intended it to be referred to *both*, and in the sense adapted to *each?* Προσερχομένους is to be understood like ἐγγίζ. at v. 19, where see Note.

25. εἰς τὸ ἐντυγχάνειν ὑ. α.] The sense is—"so that he can [always] make intercession for them." The term may, like ἔγγυος at v. 22, advert to all the various offices of our great High Priest, as well as his *intercession*. The import of

x Rom. 8. 34. supra 4. 14, 15. infra 9. 24. 1 John 2. 2. y Lev. 9. 7. & 16. 6, 11. supra 5. 3. infra 9. 12, 28. & 10. 12.

x Τοιοῦτος γὰρ ἡμῖν ἔπρεπεν ἀρχιερεύς, ὅσιος, ἄκακος, ἀμίαντος, κεχω- 26
ρισμένος ἀπὸ τῶν ἁμαρτωλῶν, καὶ ὑψηλότερος τῶν οὐρανῶν γενόμενος·
y ὃς οὐκ ἔχει καθ᾽ ἡμέραν ἀνάγκην, ὥσπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ 27
τῶν ἰδίων ἁμαρτιῶν θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ· τοῦτο

the term has been learnedly discussed by Kuin, in an elaborate Note on this passage; with whom, however, I can only partially agree. "Ἐντυγχάνειν τινὶ (says he) properly signifies to *meet with any* one. Hence it also denotes to approach or address oneself to any one, either to request something, (whence it means *preces facere*) *or* to make suit for another, *or* to transact business for another as a Procurator. Now the High Priest on the solemn day of expiation both scattered incense, and made prayers for the people; the very office ascribed by Philo to his Logos, whom he represents as παράκλητος and ἱκέτης. And so at 1 John ii. 2. Christ is said to be παράκλητος, *deprecator, Für sprecher.* Now here Christ, as our great High Priest, seems to be compared with the Jewish Priest in the work of *deprecation.*" This, however, is taking too confined, not to say *low* a view. *Intercession*, in its fullest sense, must here be intended; which may include both *deprecation* and that sort of intercession, which is ascribed to our *Lord* by St. John, ii. 1. Παράκλητον ἔχομεν πρὸς τὸν Πατέρα Ἰησοῦν Χρ. Now from the full discussion on the sense of παράκλητος into which I entered at John xiv. 16, it appeared that the word denotes *advocate*, or *intercessor;* which is, I conceive, the principal sense here and at 1 John ii. 1; though that of *Helper*, the one ascribed by most eminent Expositors to παράκ. in the above passage of St. John's Gospel, may be *included.* The various offices included in this intercession are (to use the words of Mr. Scott) "to plead his merits and sacrifice in their behalf; to present their persons, services, and prayers for acceptance, through the ransom of his blood; to interpose between them, and every one who would lay any thing to their charge; to protect and deliver them by his almighty power." In the last particular the παράκλ. or ὁ ἐντυγχάνων corresponded to the *Patronus* of the Romans.

26—28. In order to excite them to *come unto* the all sufficient and never failing Helper and Intercessor, the Apostle now adverts to the infinite superiority of the High Priest of the *new* to the one of the *old* Dispensation, in the spotless purity of his character; which is such that he needs not to offer sacrifice on his own account. And when he says that such a High Priest as could effectually be our Intercessor and Helper was *needful* to be *such* (for that is admitted to be the force of the ἔπρεπε) for the purposes of expiation and salvation, he strikingly represents the superiority of Christ who *was* such; for that is *implied* in the words of the Apostle. Ὅσιος regards the duties to *God*, accompanied with internal purity of mind and nature: ἄκακος, those to *men*, with purity of *conduct.* Ἀμίαντος, *intaminatus.* "This (Stuart observes) may have reference to the ceremonial purity of the Jewish High Priest; though it has here a *moral* sense, and expresses an intensity of the ideas conveyed by ὅσιος and ἄκακος." Rather, it should seem, an intensity of the latter only; as James i. 27. καθαρὰ καὶ ἀμίαντος. So the Horatian "*integer vitæ*, scelerisque purus." Κεχωρισμένος ἀπὸ τῶν ἁμ. is regarded by Stuart as synonymous with ἀμίαντος, and added for intensity: and so Abp. Newc. explains: "in his present state removed at an infinite distance from them." But it rather seems to denote, as Kuin. interprets, "differing very far from the rest of men; i. e. therefore not of their number; who has no *need* to offer expiation for his own sins," v. 27, as being χωρὶς ἁμαρτίας, iv. 15. Ὑψηλότερος τῶν οὐρ. (he adds) is equivalent to the διεληλυθότα τοὺς οὐρανοὺς at v. 14, and the ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς at viii. 1. Thus Jesus is represented as being σύνθρονος. See John xvii. 5. Eph. iv. 10. Rev. iii. 21. All which phrases denote the most exalted dignity and majesty, not on *earth* only, but in *heaven;* consequently, representing him as infinitely superior to the Jewish High Priests.

27. καθ᾽ ἡμέραν.] Some would here supply ὡρισμένην or τεταγμένην, and understand it of the day of expiation. That, however, is wholly destitute of authority, without which the ellipsis is too irregular to be admitted. The sense would *seem* to be "*daily.*" And that the High Priest did make a daily offering, for the sins of himself and the people, has been asserted by Commentators, and seems proved by Philo, who says: ἀρχιερεὺς, κατὰ τοὺς νόμους εὐχάς τε καὶ θυσίας τελῶν καθ᾽ ἑκάστην ἡμέραν. See also Levit. vi. 20. Num. xxviii. 3, 4. And here it is well remarked by Prof. Stuart, that "this shows the deep and accurate knowledge of the writer of the Epistle in respect to every thing connected with the Jewish dispensation." On the exact *nature*, indeed, of this sacrifice, some difference of opinion exists. It is, however, observed by Kuin., that the sacrifice was probably not *expiatory*, but *eucharistical.* He thinks that the expression is used *popularitèr* (as at Mark xiv. 49. Acts xvi. 5.), to denote *from time to time*, i. e. "as often as he was conscious of any private sins, of course including the sacrifice on the day of expiation." Yet this is running counter to the sacred writer, in whose words it is *implicitè* asserted, that the High Priest did offer sacrifice daily, and that an *expiatory*, not a mere eucharistical sacrifice; for the former is required by the words ὑπὲρ — ἁμαρτιῶν, and the force of the sacrificial term ἀναφέρειν for ἀναφ. εἰς τὸ θυσιαστήριον, which occurs at xiii. 5. And so 1 Pet. ii. 5. ἀναφ. πνευματικὰς θυσίας.

With the two γὰρ's which follow, Commentators seem to have been more perplexed than they would confess; and whether the highly elliptical force ascribed to them by Owen, Stuart, and myself in the first Edition of the present work, be quite satisfactory, may be doubted. I am now inclined to think that the truth has been here best pointed out by one who, though not a regular Commentator, has occasionally evinced no inconsiderable talent in penetrating into the hidden sense of Scripture,—I mean the late Bishop Jebb, who in his Sac. Lit. p. 385, brings this passage (vv. 27, 28.) under the head of those Parallelisms of the N. T., wherein, when a precept is delivered, an assertion made, or a principle laid down, *co-ordinate reasons* for it are independently assigned, without any repetition of the common antecedent, and without any other indication of continued repetition to the original

28 γὰρ ἐποίησεν ἐφάπαξ, ἑαυτὸν ἀνενέγκας. [z] Ὁ νόμος γὰρ ἀνθρώπους
καθίστησιν ἀρχιερεῖς, ἔχοντας ἀσθένειαν· ὁ λόγος δὲ τῆς ὁρκωμοσίας
τῆς μετὰ τὸν νόμον Υἱὸν εἰς τὸν αἰῶνα τετελειωμένον.
1 VIII. [a] ΚΕΦΑΛΑΙΟΝ δὲ ἐπὶ τοῖς λεγομένοις· τοιοῦτον ἔχομεν
ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς
2 οὐρανοῖς, [b] τῶν ἁγίων λειτουργὸς, καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν
3 ἔπηξεν ὁ Κύριος, καὶ οὐκ ἄνθρωπος. [c] Πᾶς γὰρ ἀρχιερεὺς εἰς τὸ

z Supra 2. 10. & 5. 1, 2, 9.
a Eph. 1. 20. Col. 3. 1. supra 1. 3, 13. & 3. 1. & 4. 14. & 6. 20. infra 9. 11. & 12. 2.
b Infra 9. 8, 11, 24. & 10. 21.
c Eph. 5. 2. supra 5. 1.

proposition, than the repeated insertion of some causative particle, γάρ or ὅτι. Of which he adduces as examples Matt. v. 11, 12. v. 17—20. vi. 7, 9, 31, 32. vii. 13, 14. Col. ii. 8, the present passage, and Revel. xiv. 15. xv. 4. xviii. 23. xix. 2. On the present passage he remarks, that the division of the proposition here is clear and explicit. 1. Our great High Priest is under no necessity of offering daily sacrifice for his *own* sins, nor (2) for the sins of the people. The two-fold proof of which two-fold assertion is divided into two clauses, each commencing with γάρ: the proofs, however, are arranged in *inverted* order, so as to form an *epanodos;* the 2d assertion being *first* proved, and after it the first. The non-necessity of offering sacrifice for his own sins is *first* asserted, and *last* proved, in order to give prominence to the grand comparison between him and the legal high-priest. He *did* once for all offer sacrifice for the sins of the people; he *never* did, *never* could, and *never* will offer sacrifice for his *own* sins; because he *is*, and *was*, and *shall* be everlastingly PERFECT and FREE FROM SIN."

28. τετελειωμένον] i. e. not *consecrated*, but, as the best Expositors understand, *perfected* and *exalted* to the height of dignity, so as to be able, by his own merits, to expiate the sins of the whole world. On Υἱὸν see Note on ii. 10. v. 9.

VIII. "After having, in the preceding Chapter, discoursed on the nature of Christ's priesthood, and his qualifications for discharging it, the Apostle now proceeds (in this and the next Chapter) to the consideration of the *duties themselves*,—namely, the *nature* of the sacrifice which Jesus offers; the *place* where it is offered; the efficacy which it has to atone for sin; and the difference, in regard to all these points, between the sacrifice offered by Christ, and that which was presented by the Jewish priests." (Stuart.) In the present Chapter he shows that superiority on *these* grounds: 1. that Christ, as a Priest, exercises his sacerdotal office in *heaven;* whereas the Aaronical priests only perform theirs on *earth*, with a *typical* and emblematic service. 2. That Christ's *ministry* is more excellent than theirs, corresponding with the greater excellence of the covenant of which he is the Mediator; which covenant it was foretold should in due time be introduced, and by which the *old* covenant was to be abrogated. (Holden.)

Here it has been not a little debated, whether the Apostle means to say that Christ, as perpetual High Priest, discharges the office of High Priest *now in heaven;* or that Christ, while *yet on earth*, (namely, while dying) commenced discharging the office of High Priest, by offering the sacrifice of himself here, and afterwards continuing it in heaven. Prof. Stuart here agrees with Pierce, Mich., Tittm., and Storr in adopting the *latter* view. The Apostle, he thinks, did not mean to compare the work of Christ on *earth*, but that in *heaven*, with the sacerdotal office. This office he entered on in heaven by the offering of his blood; and this he perpetually sustains, while he acts as intercessor for sinful men. It scarcely matters which of the two interpretations be adopted, so long as the great doctrine of the *Atonement* be duly recognized.

1. κεφάλαιον δὲ, &c.] From what has been said in the foregoing Introduction to this Chapter and the next, and from the *fact* that a *new topic* (or, at least, one only glanced at before) is here introduced; it is plain that κεφάλαιον must not be interpreted *sum*, i. e. summary, or recapitulation, but *principal point*. So the Pesch. Syr. renders by ܪܝܫܐ *caput*. So Chrys. explains it, followed by Theophyl., who remarks, τὴν μεγίστην τιμὴν τελευταίαν κατέλιπε. Indeed, the principal *modern* Expositors have adopted the same opinion. The best Critics have been long agreed, that ἐπὶ must here mean *quod attinet ad, in respect to*.

—ἐκάθισεν ἐν, &c.] See Notes on i. 3. vii. 26. Here the sacred writer means to show the vast difference between Christ and the Jewish High Priest, by adverting to the fact, that the one is *seated on the throne of God* in the heavens, while the other only *ministers on earth*, in a temple reared by the hands of men; which last idea he then proceeds to develope. (Stuart.)

2. λειτουργός.] See Notes on Rom. xiii. 6. and Phil. ii. 25. By τὰ ἅγια (scil. μέρη) is here meant (as at x. 19. xiii. 11.) the *Sanctum Sanctorum*, as opposed to the ἅγιον κοσμικὸν at ix. 1. And, considering that the term united with it, σκηνῆς, has the epithet ἀληθινῆς (like ἄρτος ἀληθινὸς in John vi. 32.), *true and worthy of the name*,—it should seem that that epithet may also be mentally extended to ἁγ.; and that both ἁγ. and σκ. are so called, as being *heavenly* (in opposition to the χειροποίητου, *constituted by Moses*, ix. 11.), and therefore truly such, as opposed to the *earthly* ones, which were only *shadows* of the heavenly.

3. That Christ discharges the office of High Priest and Minister of the Sanctuary, the Apostle now proves from this, that all the Priests had need to offer a sacrifice; and in the next verse he subjoins the reasons why Christ is and must be a Priest *in heaven*. The γὰρ has reference to a clause omitted, which may thus be supplied: "We have a High Priest and Minister of holy things in heaven; for," &c. Or, with Stuart, "[Christ is the minister of the upper sanctuary], for every High Priest must have some sacerdotal duties to perform." By προσφ. δῶρα καὶ θυσ. are especially meant *piacular* sacrifices, unbloody and bloody; the piacular sacrifice of Christ being compared with the sacrifices of the priests. (Kuin.) As High Priest, it was necessary that Christ should have some oblation to present. What that is, we learn from vii. 27. ix. 12, namely,

προσφέρειν δῶρά τε καὶ θυσίας καθίσταται· ὅθεν ἀναγκαῖον ἔχειν τί
καὶ τοῦτον, ὃ προσενέγκῃ. Εἰ μὲν γὰρ ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεὺς, 4
ὄντων [τῶν] ἱερέων τῶν προσφερόντων κατὰ τὸν νόμον τὰ δῶρα·
d Exod. 25. 40. Acts 7. 44. Col. 2. 17. infra 10. 1. (d οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσι τῶν ἐπουρανίων, καθὼς 5
κεχρημάτισται Μωϋσῆς, μέλλων ἐπιτελεῖν τὴν σκηνήν· Ὅρα γάρ,
φησι, ποιήσῃς πάντα κατὰ τὸν τύπον τὸν δειχθέντά
e 2 Cor. 3. 6. supra 7. 22. σοι ἐν τῷ ὄρει·) e νυνὶ δὲ διαφορωτέρας τέτευχε λειτουργίας, ὅσῳ 6
καὶ κρείττονός ἐστι διαθήκης μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις
νενομοθέτηται. Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος, οὐκ ἂν δευτέρας 7

himself; after presenting which, we are told, at ix. 12, that he sat down at the right hand of God.

4. The writer now proceeds to show the reason why Christ is a Priest in the tabernacle above, and not in that on the earth. (Stuart.)

— *εἰ μὲν γὰρ ἦν ἐπὶ γῆς*, &c.] The full sense is, "Christ does sustain the character of Priest in heaven;] for if," &c. Dind. and Kuin. have shown that the argument is *ex absurdo*, and runs thus: "Christ does not sustain the character of a Priest on *earth;* he was not a Priest here: to call him such would be to say that he was not one at all; for on earth he would not have been a *Priest*, much less a High Priest; since he was not of the tribe of Levi and of that race which offers up, &c. Consequently the oblation he presents must be in the *heavenly* temple," i. e. heaven. Τῶν before *ἱερέων* is absent from a few MSS. and Chrys., and has been rejected by Bp. Middl. and Rinck, as being at variance with propriety of language; *τῶν προσφερόντων* being the *subject*, and *ἱερ.* the *object*. It probably arose from the *τῶν* preceding.

5. *οἵτινες ὑποδείγ.* &c.] The full sense (unobserved by the Commentators) appears to be: "Who [however], serve unto a ministry [in a temple] which is but an image and adumbration of the temple in heaven." So xiii. 10. *σκηνῇ λατρεύειν*. Ὑπόδειγμα signifies properly a *sketch* (sometimes called *σκιαγράφημα*) marked out by a painter, to serve as an *exemplar* for any one to copy, and fill up the outlines. And *σκιᾷ* is added to make the sense more distinct, and with allusion to the *substantial reality* of the other ministry or temple, in which consists the superiority of its High Priest. Τῶν *ἐπουρανίων* is equivalent to the *τῶν ἐν οὐρανοῖς* at ix. 23.

— *καθὼς κεχρημάτισται — σκηνήν.*] This is meant to show the propriety of the terms *ὑποδ.* and *σκιᾷ*, and alludes to the *directions* given to Moses about the construction of the tabernacle, as intimating its emblematical nature. On *χρηματίζειν*, see Notes at Matt. ii. 12. Luke ii. 26. Acts x. 22.

6. *νυνὶ δὲ διαφ. τ. λ.*] The full sense is this: "But, as things now are (i. e. Christ being a Priest in *heaven*), his priestly function is very far superior to that of the Levitical priesthood; *as* far as the covenant, of which He is the Mediator, is more excellent than the one introduced by Moses: and such it *is*, inasmuch as it is founded on better promises. Μεσίτης signifies one who mediates between two parties, equivalent to the *ἔγγυος* at vii. 22. Μεσέγγυος was the pure Greek term. Μεσίτης is used also at Gal. iii. 19, and is applied to Moses, but in a more eminent sense to *Christ* at ix. 15. and 1 Tim. ii. 5. As to the *manner* in which this mediation was effected, it is clear from the preceding context, from the whole of the Epistle, and more or less, all the Books of the N. T., that this mediation was effected not merely, as the Unitarians aver, by interceding for the remission of the forfeiture of salvation, but by way of satisfaction for the debt. On this deeply important subject, of the means of recovering what was lost by Adam's transgression, the reader is referred to Ch. II. of the invaluable 9th Book of Bp. Warburton's Divine Legation. The words *ἥτις ἐπὶ κρ. ἐπαγγ.* show *how* they are better, — namely, as respecting an *eternal*, not a temporal and earthly inheritance, supplying that expiation and atonement of which the old Covenant was destitute. Ἐπὶ here signifies *sub conditione;* a sense often used in speaking of covenants. Νενομοθέτηται, Rosenm. observes, is used to show that this was both a covenant and a law. "The better promises (observes Stuart) follow in vv. 8 — 13, and the perfection of the second is further disclosed at ix. 9 — 14. x. 1 — 22. xiii. 9 — 14."

7. The subject of the superiority of the new Covenant, adverted to at vii. 22, and resumed at viii. 6, is here continued up to the end of the Chapter; and this portion is justly regarded by Kuin. as parenthetical; since at ix. 1. is introduced the parallel between the two tabernacles; which would have come in after viii. 5, but that the Apostle, on the mention of the *better* promises, stopped to show them to be such from the inferiority of those under the old Law.

— *εἰ γὰρ — τόπος.*] The argument is, that the introduction of a *new* Covenant implies the insufficiency of the former. Ἄμεμπτος (as Chrys. and all the best Commentators are agreed) means perfectly sufficient to accomplish the purposes in view, — the reformation and salvation of men; which, however, does not imply that the Mosaic law had *positive* faults, but only that it did not contain the provision necessary for the pardon of sin, and the quieting of the conscience, which the Gospel does. See Whitby, Kuin., and Stuart.

— *οὐκ ἂν δευτ. ἐζητ. τόπος.*] This is explained by Stuart, "no provision would have been made for a second." But it is not easy to elicit that, or any other sense that has been assigned, from the words as they now stand. And yet to resort, with some, to *critical emendation*, is unallowable, and, indeed, *unnecessary;* this being (like many in St. Paul's writings) a sentence composed of *two sentences blended into one;* i. e. "there would have been no place (i. e. room or occasion) for a better covenant, and [consequently] a better covenant would not have been sought for. The term *ἐζητεῖτο* was, it seems, used with reference to that anxious desire and expectation, *ἀποκαραδοκία,*

8 ἐζητεῖτο τόπος. [f] μεμφόμενος γὰρ αὐτοῖς λέγει· Ἰδοὺ, ἡμέραι [f Jer. 31. 31, &c.]
ἔρχονται, λέγει Κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον
Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινήν·
9 οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατράσιν
αὐτῶν, ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν,
ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου· ὅτι αὐτοὶ οὐκ
ἐνέμειναν ἐν τῇ διαθήκῃ μου, κἀγὼ ἠμέλησα αὐτῶν,
10 λέγει Κύριος. [g] ὅτι αὕτη ἡ διαθήκη ἣν διαθήσομαι [g Jer. 31. 33, &c. Zach 8. 8.]
τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύ-
ριος, διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ
ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς· καὶ ἔσομαι
αὐτοῖς εἰς Θεὸν, καὶ αὐτοὶ ἔσονταί μοι εἰς λαόν.
11 [h] Καὶ οὐ μὴ διδάξωσιν, ἕκαστος τὸν *πολίτην αὐτοῦ, [h John 6. 45, 65. infra 10. 16. 1 John 2. 27.]
καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων· Γνῶθι τὸν

which had long filled the hearts of the pious, for the new Dispensation, which "the sure word of prophecy" had told them should be promulgated by the *Desire of all nations.* (Haggai ii. 7.) So 1 Pet. i. 10. περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξηρεύνησαν προφῆται οἱ, &c.

8. μεμφόμ. γὰρ α. λ.] Commentators are not agreed whether μεμφ. is to be joined with αὐτοῖς, or be referred to διαθήκη at v. 7. The *former* mode is generally adopted by the older Commentators, and the latter by the more recent ones; who justly urge that the context, and the precision of style observable in this Epistle, alike require it. See Kuin. and Stuart. Nor is it true that αὐτῇ would thus have been added, as might be proved by many examples, especially from Thucyd. Kuin. shows, that in the passage which follows, the dissatisfaction of God with the Old Covenant is *implied;* and therefore it is, not unaptly, adduced to prove that that covenant, and the religion introduced, was *not* ἄμεμπτος. The force of the proof, he observes, resides in the words at v. 12. The Apostle, indeed, might the more readily adduce the passage, since, in its literal sense, it at least has been (as Schoettg. and Wets. prove) always referred even by the Jews to the times of the Messiah. In the words, however, there exist not a few minute discrepancies from the Sept., which the recent Commentators generally ascribe to the writer's citing from memory. But as they are for the most part found in some or other of the *MSS.* of the Sept., they may have been in the text at the time of St. Paul. Αὐτοῖς scil. Ἰσραηλίταις, as suggested by the context. Ἔρχονται, "are coming." "are to come." A use of the Present attached to *prophecy.* The καὶ answers to the Heb. ו, for *when.* Καινὴν, i. e. as being not like the old, but formed on better promises.

9. Κατὰ here, like the Heb. כ, denotes *similitude,* as in 1 Pet. i. 15, and sometimes in the Classical writers. In the words ἐν ἡμέρᾳ ἐπιλαβ. μου τῆς χειρὸς αὐτῶν there is (as Kuin. remarks) a Hebraism for ἐν ἡμέρᾳ ὅτε ἐπελαβόμην τ. χ. α. On which sense of ἐπιλαμβ. see Note on ii. 16. Οὐκ ἐνέμειναν ἐν τῇ διαθ. (*per meiosin* for "they violated my covenant"), suggests the *reason* why the new covenant was to be formed: namely, because the old one was not *observed.* By διαθ. are here meant the precepts enjoined in the covenant, the νενομοθετημένα (see Note on v. 6.), and what had been undertaken to be performed. Ἠμέλησα αὐτῶν, "I disregarded them," "took no care of them." This perfectly agrees with the Sept.; but judging from Sym. and the Vulg., most of the modern Versions would seem to be very dissimilar. And yet there is no discrepancy. The sense assigned by the Versions in question is quite unsuitable to the context, and, as many eminent Commentators contend, contrary to the proprietas linguæ. The best Expositors, both Jewish and Christian, have long been agreed that בעלתי בם should be rendered, "I was weary of and cared not for them;" which is confirmed by the words of 1 Sam. ii. 30.

10. Kuin. observes that διατίθεσθαι διαθήκην occurs also in Aristoph. Av. 438. For διδοὺς the Sept. has διδοὺς δώσω, and the Heb. simply נתתי, *I will give.* Most Commentators suppose διδοὺς to be put for δώσω. But it is better, with Kuin., to suppose an ellipsis of εἰμὶ or ἔσομαι. This use of διδοὺς for "will *put*" is thought quite Hebraic. And yet an example is adduced by Kuin. from Xen. Cyr. viii. 2, 20. ὁ μὲν οἱ Θεοὶ δόντες εἰς τὰς ψυχὰς τοῖς ἀνθρώποις. There is, I suspect, a blending of two expressions. As to the metaphor in ἐπὶ καρδίας ἐπιγράψω, it occurs also in Rom. ii. 15. and 2 Cor. iii. 3, nor is it unusual in the Classical writers. The sentiment in ἔσομαι αὐτοῖς — λαὸν is frequent in the O. T., and may be, as Carpz. supposes, a *formula solemnis* appertaining to any Divine covenant; importing the giving protection and blessing on the one hand, and rendering obedience and worship on the other.

11. οὐ μὴ διδ.] The best Expositors are agreed that the sense is, "they will have no need to teach." Instead of the common reading πλησίον, almost all the MSS. and the early Edd., and several Versions and Fathers have πολίτην, as in the Sept., which was preferred by Beng. and Wets., and was restored to the text by Matth., Griesb., Knapp, Schott, Tittm., and Vat.; and justly: for this is required by the weight of *external* evidence, though *internal* might be urged for πλησίον. The words λέγων· Γνῶθι τὸν Κύριον are, as Kuin. says, "illustrative of the *admonition* adverted to in διδάσκειν." For thus speaking, it is predicted, there will be, comparatively, no *need* under the new and better covenant; since the knowledge of true religion will be so universally diffused.

Κύριον· ὅτι πάντες εἰδήσουσί με ἀπὸ μικροῦ αὐτῶν
I Rom. 11. 27. ἕως μεγάλου αὐτῶν. [12] ὅτι ἵλεως ἔσομαι ταῖς ἀδικίαις 12
αὐτῶν, καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν
αὐτῶν οὐ μὴ μνησθῶ ἔτι. ἐν τῷ λέγειν καινὴν, πεπαλαί- 13
ωκε τὴν πρώτην· τὸ δὲ παλαιούμενον καὶ γηράσκον ἐγγὺς ἀφανισμοῦ.
k Exod. 25. 8. & 36. 8. IX. [k] Εἶχε μὲν οὖν καὶ ἡ πρώτη [σκηνὴ] δικαιώματα λατρείας, τό 1

12. ὅτι ἵλεως ἔσομαι, &c.] Here is adduced the *reason* why all should worship God,—namely, because Christ by his death obtained full pardon of sin, and hope of eternal felicity. (Kuin.) Ἵλεως is properly applicable to *persons:* and hereby ἀδικίαις is for ἀδίκοις.

—μὴ μνησθῶ.] A refined way of expressing forgiveness of sins. The general sense is, that under the *new* Covenant a complete atonement will be made for the sins of men, by which they *may*, under the condition of that covenant, attain salvation.

13. ἐν τῷ λέγειν—ἀφανισμοῦ.] From the prophecy, announcing that a new covenant would be formed, the Apostle *infers* the abrogation of the old. By πεπαλαίωκε is meant, "represents it as antiquated." This the Apostle follows up with a sort of *locus communis:* q. d. Now what is grown old, and, by implication, weak and useless, is near dissolution; implying the inference, that the old covenant being represented by God as antiquated, will be succeeded by a new and perfect one. The expression ἐγγὺς ἀφανισμοῦ may be supposed to indicate the writer's persuasion, that the Jewish temple worship was destined to experience a speedy destruction, which indeed took place a few years after. This view of the sense is confirmed and illustrated by x. 37. ἔτι γὰρ μικρὸν ὅσον ὅσον ὁ ἐρχόμενος ἥξει, καὶ οὐ χρονιεῖ.

IX. The writer has now shown the utter inferiority of the priesthood of Aaron, as compared with that of Christ, and proved that Christ is High Priest in the temple of heaven; while the Aaronical priests offer sacrifice in a temple which is no more than the image and shadow of the heavenly: finally, that to Christ belongs a far more excellent priesthood, as being Mediator of an infinitely superior covenant. This subject he further enlarges on, proceeding to consider the *manner* and *intent* of the Temple service; and while he speaks with due respect of ordinances of remote antiquity, instituted by God himself, and gladly dilates on the splendour of the tabernacles formed under Divine direction, yet he shows that there is in the new religion what far overbalances the external magnificence that so dazzled the eyes of the Jews, in the old; nay, what was *truly august:* while *that* respected only what is *external*, and required constant repetition. It was, therefore, though of Divine appointment, only calculated to be *temporary*, and meant to last only till a more perfect and permanent one was introduced by the promised Messiah; when, having already answered its end, and become useless, it must cease. The subject, thus treated of, extends throughout the present and 18 verses of the subsequent Chapter; and the following sketch of the contents of the present Chapter, formed chiefly from Mackn., Iaspis, Kuin., and Stuart, may be not unuseful to the reader.

1. "The earthly temple, with the various apparatus and ordinances attached to it, are described, and adverted to, to show their imperfection, being merely types and symbols of what was really effected in the heavenly, under the Gospel dispensation, vv. 1—16. This is shown by a reference to what was effected in the *heavenly* one, as compared with the *earthly* High Priest, especially in respect to the offences of *expiation* and *atonement*. Christ, the heavenly High Priest, entered the eternal sanctuary with his *own blood*, and procured eternal redemption for all penitent sinners. While the earthly High Priest, entering the terrene sanctuary with no more than the blood of bulls and goats, effected only a ceremonial and external purification, which cannot cleanse the conscience, nor reconcile man to his offended Maker: whereas, such is the efficacy of the propitiatory sacrifice of *Christ*, that it extends back even to the sins of former ages, 11—15. This is proved and illustrated by the practice among men, of ratifying all solemn covenants by the death of a sacrificial victim, v. 16, 17. Such was the case with respect to the *old* covenant, vv. 18—21, which required the shedding of blood (the emblem of death) for the remission of sins, v. 22. The heavenly things, therefore (of which those under the Law were but types and representations), must necessarily be purified by so much better a sacrifice, as the substance is superior to the shadow, v. 23; and this has been effected, not like the Jewish High Priest, by repeated expiatory offerings, but by Christ's offering himself once for all, vv. 24—26. And as all men die but once, and Christ in his human nature, and by dying in it, made an expiatory offering, so he could make this but once; therefore, when he shall make his second appearance, it will not be to repeat his sin-offering, but for the deliverance of all who wait for his coming, vv. 27, 28."

1. μὲν οὖν.] This is *transitive* and *continuative* (as in Acts i. 18. ix. 31. xv. 30. xvii. 30. xxiii. 22.), and may be rendered *now* or *therefore*. Σκηνὴ is absent from most of the MSS., many Versions, Fathers, Commentators, and early Edd., and is cancelled or rejected by almost every Editor from Mill to Vat.: and justly; for, as Kuin. shows, the context will not even permit it to be *understood*. Almost all the best Commentators from Chrys. to Kuin. are agreed that διαθήκη is to be understood from the preceding, as in our common version. Nay, it is even found in the *text* of several MSS.

—δικαιώματα λατρ.] "ordinances of service," or worship. The δικαιώμ. is well explained by Theophyl. θεσμοὺς καὶ νομοθεσίας. So λατρεία and λατρεύειν are often used κατ' ἐξοχὴν, of Divine service. The Genit. in λατρ. may (as in the case of an adjective preceding), be rendered "*respecting*," of which sense examples may be seen in Win. Gr. Gr. § 23. 3., though he omits this use after a *substantive*.

—τό τε Ἅγιον κοσμικόν.] On the sense of these words, plain as they seem, much difference of

2 τε Ἅγιον κοσμικόν. [1] Σκηνὴ γὰρ κατεσκευάσθη· ἡ πρώτη, (ἐν ᾗ ἥ τε λυχνία καὶ ἡ τράπεζα καὶ ἡ πρόθεσις τῶν ἄρτων) ἥτις λέγεται Ἅγια·

[1] Exod. 25. 30. & 26. 1, &c. & 36. 1, &c. Lev. 24. 5, &c.

opinion exists. Almost all our English Translators render "a worldly sanctuary." This, however, Bp. Middl. pronounces a sense utterly inadmissible. It would, he says, require either τὸ ἅγιον τὸ κοσμικὸν, or else τὸ κοσμικὸν ἅγιον. And to this Prof. Scholefield assents; remarking that, "both ἅγιον and κοσμικὸν being adjectives, one of them must be taken substantively; and the position of the Article determines that that one must be κοσμικόν," which is by Homberg, Bp. Middl., Wakef., and Prof. Stuart, understood to mean "the sacred furniture," vasa sacra, totumque apparatum Leviticum. An interpretation, however, with reason, rejected by Dind. and Kuin., on account of the signification being destitute of sufficient authority. For though Bp. Middl. adduces that of the Coptic version, which renders *ornamentum;* yet that is *taking for granted* the existence of κοσμικὸν as a substantive. I have myself sought sedulously for it in the Classical writers of every age; but without success. It is true that in a passage of Leo Grammaticus cited by Duncange, Gloss. Gr. in v. I find καὶ ἐνέδυσεν αὐτὸν κοσμικά. But this proof here halts on the same foot as the last; Leo being a writer *infimæ Græcitatis*, who lived long after even the Coptic Version was formed. Not to say that the passage (which I have not the means of examining in connexion with the context) is, I doubt not, corrupt; for the Greek is intolerably bad. It should seem that for ἐνέδυσεν the true reading is ἀνέδησεν; the letters ε and α, and υ and η being perpetually confounded. Thus κοσμικὰ is an *adjective* plural, and signifies *secularia;* the sense being, "and secular affairs enchained him." So in a Hymn cited by Facciolati in v. *sæculum:* "Et servientem corpori Absolve *vinculis sæculi.*" See 1 Pet. ii. 19. compared with Luke viii. 14. and Rom. vii. 23, 24. In short, I suspect that the *substantive* κοσμικὸν never had any existence. And even the *adjective* κοσμικὸς is very rare: and it is not likely that the substantive would be formed from so rare a word, but rather from κόσμιος, which was common. Moreover all the nouns in ικον, are rare — I mean *real* substantives, and not adjectives taken substantively. For almost all of them are like λεξικὸν, i. e. are *adjectives neuter taken substantively*, by the ellipsis of some noun. In short, the only vestige of the existence of this word is in a single passage of a Rabbinical writer adduced by Bp. Middl. Yet *there*, may we not suspect (considering that κοσμικὸς nowhere occurs, and κόσμιον very often in the later Greek writers) that the Rabbi wrote, not קוזמיקון, but קוזמין? And though Bp. Middl. appeals to other Hebrew words similarly formed from the Greek, as διαθήκη and παῤῥησία, yet those it may be observed, were words of *frequent* occurrence, unlike the one in question; which if it did exist at all, was scarce known to the *Greeks themselves*, and therefore would not be likely to be adopted by a *foreigner.* Of the word κόσμιον, and in the sense *ornament* (namely, of dress), examples occur in the Alexandrine writers, as Judg. viii. 26. (Symm.) Cohel xii. 9. And so the Gloss. Cyrill: κόσμια γυναικὸς and κόσμια κεφαλῆς. Other examples are also adduced by Ducange from Achmet. Onir., Theophanes, Didymus on Homer, and Liban. Insomuch that I strongly suspect the *Coptic Translator* here appealed to by Bp. Middl., read κόσμιον. Certainly the existence of κόσμιον discountenances the existence of κοσμικόν; since, in fact, the latter word was not *wanted.* At all events, no proof has been adduced of the existence of the substantive κοσμικὸν, at least in the *Apostolic* age; and therefore the *adjective* use of the word must here be retained. In order, however, to determine its *sense*, it is necessary to ascertain that of τὸ ἅγιον. Now this certainly must mean the *Temple*, δῶμα being understood. So the Pesch. Syr. renders by "domus sancta," or rather, the Sanctum Sanctorum. The word *with* the Article occurs in Ecclus. iv. 13. and elsewhere in the Sept.; and *without* the Article, in Joseph. Ant. iii. 6. 4. ὁ μὲν πᾶς νεὼς Ἅγιον ἐκαλεῖτο, and ix. 3. And such, I apprehend, is the force of the word *here.* Nor will this require us to *read* (as Bp. Middl. supposes) τὸ κοσμικὸν ἅγιον. We have only to consider it as *put for* that reading. And why, I would ask, should it *not?* For can we reasonably expect so exact an observance of the doctrine of the Greek Article in a *foreigner*, as to rest so much on the omission of a τὸ, or the disarrangement of the order, which strict propriety would require? Not to say that there is some reason to think (as Stuart says) that even the Classical writers were less exact in the use of the Article than the Grammarians would fain have us believe. Rejecting, then, the *substantive* sense of κοσμικὸν, (which Bp. Middl. *admits* to be not *necessary*) and retaining the *adjective* sense, it remains for us to explain the exact signification of the *latter;* which has been a matter of no little debate. The ancient and some modern Expositors take it to mean, "which belongs to the whole world:" while others, as Grot., Wets., and Middl., render it *mundane*, i. e. emblematical of the mundane system. Both interpretations are alike harsh and unsupported by the context. The true sense is, I apprehend, that adopted by Calvin, Crell., Est., Casaub., Beza, Pisc., Ernesti, Dindorf, and Stuart; who regard κοσμικὸν as equivalent to ἐπίγειον, χειροποίητον, ταύτης κτίσεως at v. 11.; to which is opposed the σκηνὴ ἀληθινὴ, the ἅγιον ἀληθινὸν, and ἐπουράνιον at viii. 2. ix. 23, 24. So also the ἡ Ἱερουσαλὴμ ἐπουράνιος at xii. 22. and Rev. xxi. 2. Now, in order to fully understand the *scope* of the passage, it is proper to attend to the force of μὲν οὖν and καὶ, and even of τό; since they throw light on the intent of the writer in this verse. The καὶ (though the Translators pass it over, and Expositors perceive not its force) belongs to πρώτη, and is meant to serve to the *indirect parallel*, meant to be instituted between the terrene, or secular, sanctuary, and the heavenly one; there being a *suppression* of the words to *fill up* the parallel i. e. *as* the second covenant has ordinances of worship and a heavenly Sanctuary. How often καὶ serves to *comparison*, it is scarcely necessary to observe. The force of the Article τὸ is that of *reference;* the *worldly* having reference to the *heavenly* in the indirect parallel. The μὲν οὖν has a *continuative*, and slightly *illative* force, and may be rendered *Now.* But, in fact, the μὲν here should be separated from the οὖν, since it serves to form a *protasis*, to which the δὲ at v. 11. (Χριστὸς δὲ) forms the *apodosis.* It will thus, I trust,

m Ex. 16. 33. & 25. 10, 21. & 26. 33. & 34. 29. Num 17. 10. 1 Kin. 8. 9. 2 Chr. 5. 10.

μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνὴ ἡ λεγομένη Ἅγια ἁγίων, 3
n χρυσοῦν ἔχουσα θυμιατήριον, καὶ τὴν κιβωτὸν τῆς διαθήκης περικε- 4

appear that the passage should be rendered: "Now the *first* covenant, also, had ordinances of worship, and the *worldly* Sanctuary," mentioned in the apodosis at v. 11. Here it would be a work of supererogation to notice at large the frivolous objections made to the usual interpretation of κοσμικόν. Suffice it to say, when the learned Prelate pronounces that κοσμ. cannot be *assumed* of, but must be *asserted* of ἅγιον, he here offers a specimen of *hypercriticism*, which, considering the *popular* cast of that upon which it is exercised, seems not unworthy of Martinus Scriblerus himself. And when the learned Prelate admits that the adjectival sense of κοσμ. after all *may* be *true*, and yet propounds such an interpretation, as violates every principle of philology, the effect of hypothesis and system in warping the strongest judgment is obvious. It seems the cogency of the sacred writer's reasoning is to be nothing, when weighed against the *omission of an Article*, or the translocation of two words which stand together.

2. ἡ πρώτη.] The best Commentators are agreed that πρώτη is here, as often, put for προτέρα, and denotes the *anterior*, or *outward* part of the tabernacle, corresponding to the הֵיכָל or πρόναος in the *Temple;* for the tabernacle of Moses (like the temple of Solomon, and that of Zorobabel) was divided by a Veil into *two* tabernacles (in allusion to which, the whole Sanctuary is called in Ps. xliii. 3. מִשְׁכְּנוֹת, Sept. σκηνώματα.) Prof. Stuart thinks that "we should here have expected, according to the rules laid down by Grammarians, that either σκηνὴ would have the Article, or πρώτη omit it;" whence he argues that the Canons laid down on the subject are unfounded. That, however, does by no means appear from the present passage; in which, whatever there may be of irregularity in *other* respects, there is none as regards the use of the Article. We have only a *brevity* of expression (and consequently peculiarity of construction) common in St. Paul and Thucyd. Σκηνὴ, whether considered as an appellative or as a proper name, did not *require* the Article: whereas πρώτη (sub. σκηνὴ, and ἦν) could not dispense with it; since the writer meant, after mentioning the *tabernacle generally*, to advert to its two σκηναί. And it is *referred* to in the ἥτις λέγεται ἅγια just after. No difficulty, indeed, would have existed, had the writer expressed his meaning more fully, thus: "For a tabernacle was constructed, [consisting of two compartments], *the first*, which is called Holy, wherein was the, &c., and the *second*, which contained," &c. Yet Thucydides himself might have so written; except that he would probably have *hinted* his meaning by ἡ μὲν πρώτη; though he might, as often, not have subjoined ἡ δὲ δευτέρα, but left it, as here, to be *implied* in the μετὰ τὸ δεύτερον καταπέτασμα. The misconception of the more recent Expositors arose from the incorrect punctuation of the modern Editions. I have pointed as was done by Beza, Schmid, Pisc., our Common Version, Capell., and Crell., and as I find it in the text of Chrys.

On λυχνία see Exod. xxv. 31. seqq. And on ἡ τράπεζα καὶ ἡ πρόθεσις τῶν ἄρτων, see Exod. xxv. 23. By most Expositors ἡ πρόθ. τῶν ἄρτων is regarded as put for οἱ ἄρτοι οἱ προτιθέμενοι. But it may rather be taken, with others, as put for οἱ ἄρτοι τῆς προθέσεως (see Matt. xii. 4.), the Shew-Bread (so called as being placed before the Lord), elsewhere denominated the לחם הפנים, literally, *presence-bread.* The altar of incense is here not mentioned because, as the writer expressly says at v. 12., he does not profess to give an exact detail. The ἥτις refers, not to the πρόθ., but to ἡ πρώτη (σκηνή). The Article here and just after is omitted because ἅγια is here a kind of proper name. Yet Ἅγία must not be written, with some Editors; for the sacred writers do not denote the Sanctum by ἡ ἁγία, but τὸ ἅγιον, scil. δῶμα, or τὰ ἅγια scil. μέρη. See vv. 3. 8. 12. 24. iv. 19. xiii. 11. Whereas ἅγια denotes the Sanctum Sanctorum.

3. δεύτερον καταπέτ.] For there was a *second*, which separated the Sanctum from the Court, and called ἐπίσπαστρον. Σκηνὴ here dispenses with the Article, because it is sufficiently defined by the ἡ λεγομένη, &c., following.

4. θυμιατήριον.] This perplexing term is usually interpreted, "the altar of incense." A sense, indeed, found in Joseph. and Philo. But the Sept. always calls it θυσιαστήριον. And from Exod. xxx. 20. 26. Joseph. Ant. viii. 4, 11. and Philo, p. 512, it is plain that the altar of incense was in the *Sanctum*, not the Sanctum Sanctorum. Besides, its very use shows that it could not have been put in the Sanctum Sanctorum, because to *that* there was access only once a year, by the High Priest alone. (Kuin.) The learned Commentator rightly understands the expression (with Stuart and many other eminent Expositors, as Deyling, Alting, and Ernesti) of the *golden censer* which the High Priest took with him on entering the Sanctum Sanctorum, on the day of expiation. (See Levit. xvi. 12. sq.): a use of the word often found in the Sept. and the Classical writers. That this censer was of *gold* (while we know the censers used daily in the Sanctum were of *brass*) would of itself be highly probable, and is proved by Joseph. Ant. iii. 8, 3. Bell. i. 1, 7. referred to by Kuin. A perplexing circumstance, however, still remains to be explained; namely, that as the High Priest only entered the Sanctum Sanctorum *once*, how could this censer be *laid up*, as the ἔχουσα would seem to suggest? Stuart, in his Excursus on the subject, has not noticed this difficulty; but merely argues, that as there is no proof that it was *not* laid up in the Sanctum Sanctorum, it certainly *was* so laid up. Grot., Limb., Storr, and Kuin., attempt to remove the difficulty by taking ἔχουσα in a modified sense, and supposing that the Sanctum Sanctorum is said to *have* the golden censer, because it was *brought there* once a year, and only *used there.* I should prefer, however, the solution of Zeibech, in a Dissertation on the subject, who is of opinion, that the golden censer was *always* in the Sanctum Sanctorum, by being *left there* by the High Priest until he replaced it the next year by *another.* But may we not suppose that *another* censer was used for the purpose of conveying the fire to the censer which remained in the Sanctum Sanctorum; by which it would not have to be removed or replaced at all? And though it may be objected, that all this proceeds on taking for granted what cannot be proved, yet the key that opens the wards is likely to be the right key. As

καλυμμένην πάντοθεν χρυσίῳ, ἐν ᾗ στάμνος χρυσῆ ἔχουσα τὸ μάννα,
καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα, καὶ αἱ πλάκες τῆς διαθήκης,
5 [n] ὑπεράνω δὲ αὐτῆς Χερουβὶμ δόξης κατασκιάζοντα τὸ ἱλαστήριον· [n] Exod. 25. 18.
6 περὶ ὧν οὐκ ἔστι νῦν λέγειν κατὰ μέρος. [o] Τούτων δὲ οὕτω κατεσκευ- [o] Num. 28. 3.
ασμένων, εἰς μὲν τὴν πρώτην σκηνὴν διαπαντὸς εἰσίασιν οἱ ἱερεῖς
7 τὰς λατρείας ἐπιτελοῦντες· [p] εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ ἐνιαυτοῦ [p] Ex. 1. 30. 10. Lev. 16. 2, 15, 31.
μόνος ὁ ἀρχιερεύς, οὐ χωρὶς αἵματος, ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν infra ver. 25.
8 τοῦ λαοῦ ἀγνοημάτων· [q] τοῦτο δηλοῦντος τοῦ Πνεύματος τοῦ ἁγίου, [q] John 14. 6. infra 10. 19, 20.
μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδὸν, ἔτι τῆς πρώτης σκηνῆς ἐχού-

to supposing, with some, ignorance, or inaccuracy from forgetfulness, on the part of the writer, that is utterly forbidden by the intimate and thorough acquaintance which he displays with every thing concerning the Temple and its service, and his minute accuracy on other points.

— πάντοθεν] *i.* e. both outside and inside, as we find from Exod. xxv. 11, as also Joseph. and Philo. Ἐν ᾗ, i. e. in the ark. This, indeed, would seem to be at variance with what is said at 1 Kings viii. 9, that the ark contained only the two tables of stone. And various methods of removing the discrepancy have been proposed; after a careful examination of which, Dind., Kuin., and Stuart, adopt the opinion of Deyling and Carpz., who think it sufficient to show that what is said is true of the tabernacle constructed and furnished by *Moses* (of which alone the Apostle is speaking), though not of the *temple of Solomon.* That the pot of manna and Aaron's rod were laid up in the ark of the covenant, is, they show, proved from Exod. xvi. 32—34, and Numb. xvii. 10, at least according to the interpretation of the Rabbins and Jewish Interpreters even to the present day. The pot too is called golden in the *Sept.*, though not expressly said to be so in the Hebrew; and yet, that it *was* so, considering the purpose, cannot be doubted.

5. αὐτῆς] scil. τῆς κιβώτου, not διαθήκης, as some suppose (for thus the sense would be inapposite): and though this is going far back for an antecedent, yet the words ἐν ᾗ στάμνος — διαθήκης are, in some measure, parenthetical.

— Χερ. δόξης.] It is plain, from a comparison of the passages where these cherubim are mentioned, that they were *symbolical emblems of the Divine nature,* denoting the supreme governance of the Deity over all creation, and representing his tutelary presence. The δόξης is by more recent Commentators supposed to refer to the *splendour* of the figures, covered all over with gold: but by the earlier ones, to "the glory of the Lord" dwelling between, and shining around them, supposed to be alluded to in Ps. lxxx. 1. On the persuasion, found among all nations, of some *particular place* being selected by the Deity for the manifestation of his presence see Mackn.

— ἱλάστηριον.] This was the כַּפֹּרֶת, *cover* or lid of the ark, (or the *mercy-seat,*) so called because, by the sprinkling of blood upon it, the *atonement* was effected on the day of expiation. "Over this (says Stuart) the Divine *glory* (or supernatural brightness) was seen; and hence God was supposed to be seated on it, as his throne, and from it to dispense his mercy, when atonement was made for the sins of the people by sprinkling it with blood." By οὐκ ἔστι νῦν λέγ. κ. μ. it is meant that he does not enter into so particular a description, as to trace their symbolical allusions.

6. τούτων δὲ οὕτω κατεσκ.] Render: "Now these things being [thus] prepared;" i. e. set in due order. Εἰσίασι is best rendered literally by a *Present* tense, (not a *past,* as do most Translators) since the Present, from its indefinite sense, suits all times, and was here used with propriety, the Temple being yet in being. Λατρ. is a general term, including all sacred rites, and not limited to *sacrifices,* as some suppose.

7. ἅπαξ τ. ἐν.] Since from Levit. xvi. 12—15. it appears that the High Priest entered the Sanctum Sanctorum *twice,* (some say *thrice,* and the Rabbins even *four* times) ἅπαξ τ. ἐ. must (as the best Commentators are agreed) mean "on one day only in the year," i. e. the day of expiation; and, indeed, as the two enterings were in continuity, and forming one and the same service, they might be almost said to enter the Sanctum Sanctorum but *once.* From Philo, p. 591, cited by Kuin., we learn that if the High Priest entered on *more* than *one day* in the year, or oftener than twice on that day, he was put to death without mercy. By ἀγνοήματα are meant all such sins for which expiation was held available; sins of presumption and wilfulness, and the more heinous offences (as murder, adultery, incest, blasphemy) being excluded from expiation. This signification of the word is also found in the Classical writers. See my Note on Thucyd. vi. 84. No. 25.

8. τοῦτο] Some supply διὰ, or κατά; i. e. "by this restriction and difficulty of access." That, however, involves a needless harshness; and it is better, with others, to regard τοῦτο as representing the *subject* of what was signified in the instruction. meant to be intimated by a sort of figurative and spiritual application of the injunctions, or by the inference from them; which (he means to say) is, that the true approach to God, and access to the real holy of holies, HEAVEN, by the expiation of sin, was not clearly revealed while the Jewish Œconomy subsisted. τὴν τῶν ἁγ. ὁδ. is put for τὴν εἰς τὰ ἅγια (scil. τὰ ἐπουράνια) ὁδόν. So Matt. x. 5. εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε. The meaning is, that through Jesus alone, mankind, whether Jews or Gentiles, have free access to the heavenly mercy-seat, the throne of grace, which had before been obstructed by the impediments of the ceremonial law. By τῆς πρώτης σκηνῆς (which has been variously interpreted) is, I think, meant simply the *first dispensation;* i. e. that under the first temple. The image in ἐχούσης στάσιν is adapted to the *figure* in σκηνῆς. Of στάσιν ἔχειν in the sense "*to subsist,*" examples are adduced from Dionys. Hal. and Polybius.

r Acts 13. 39. Gal. 3. 21. σης στάσιν. r Ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ᾽ ὃν 9
δῶρά τε καὶ θυσίαι προσφέρονται, μὴ δυνάμεναι κατὰ συνείδησιν τε-
s Lev. 11. 2. Num. 19. 7, &c. λειῶσαι τὸν λατρεύοντα, s μόνον ἐπὶ βρώμασι καὶ πόμασι, καὶ διαφό- 10
t Supra 3. 1. & 4. 14. & 6. 20. & 8. 1. ροις βαπτισμοῖς, [καὶ] δικαιώμασι σαρκὸς, μέχρι καιροῦ διορθώσεως
ἐπικείμενα. t Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς τῶν μελλόντων ἀγα- 11

9. ἥτις] scil. σκηνὴ, "[which dispensation]" impeding free access to God. Παραβ. scil. ἐστι, "is, or has been, a type or figure, or adumbration," — namely, of the entrance of the more excellent High Priest into heaven, whereby is obtained free access to God. Εἰς τὸν καιρὸν τὸν ἐνεστ. is best rendered "up to the present time," i. e. as Kuin. well explains, the τὸν καιρὸν τῆς διορθώσεως at v. 10, and which had then begun (see x. 10—14, 19, 22.) when there was no longer occasion for the type or figure in question; though by the continuance of the *Temple-service*, and the perverse unbelief of the Jews, it might be said still to exist. By δῶρα and θυσ. are denoted all sorts of expiatory sacrifices; and δυνάμεναι is accommodated in gender to the nearer and more important noun. The sense of μὴ δυνάμεναι — λατρεύοντα (somewhat disputed) seems to be, "which cannot perfectly tranquillize the conscience of the worshipper [who offers these expiatory sacrifices]." Literally, "cannot make the worshipper perfect in respect to his conscience." This doctrine the Jews had indeed been taught by their Prophets; but, as far as the great multitude was concerned, in vain.

10. μόνον — ἐπικείμενα.] The Commentators are not a little perplexed to determine the construction and interpretation of these words, of which even the reading is debated. Several varr. lectt. exist (especially δικαιώματα for δικαιώμασι); which, however, seem only so many different attempts at *removing* what seemed a harsh construction; — namely, δῶρά τε καὶ θυσίαι — δυνάμεναι — ἐπικείμενα: in adjusting which most Commentators, ancient and modern, take ἐπικείμενα *twice*, i. e. with ἐπὶ βρώμασι καὶ πόμασι, and with μέχρι καιροῦ διορθ., the ἐπὶ being put for ἐν. And, indeed, this would seem the most natural construction; but it leads to a *sense* very objectionable; for how oblations and sacrifices can be said to *consist* in meats, drinks, and *ablutions*, it is not easy to see. It should, therefore, seem that ἐπικ. is only to be taken *once*, and that μόνον μέχρι καιροῦ διορθ. ἐπικ. are alone to be referred to δῶρα καὶ θυσίαι; also that the words ἐπὶ βρώμασι καὶ — σαρκὸς are meant to designate *another* class of ritual observances, as being mere ordinances of the *flesh*; and, therefore, not able to quiet the conscience, or make the worshipper perfect. Thus the ἐπὶ must not be rendered *in*, but, with the best Commentators, either *præter* or *cum*. The δικ. σαρκὸς may denote other *similar* observances, as circumcision, &c.; but as the ellipsis of ἄλλοις is rather harsh, it is better to suppose this clause meant to *qualify* the preceding, and show the true nature of the βρώμ., πόμ., and thus the καὶ will have the *explanatory force* (as when placed between two nouns in apposition), and signify *nempe*. It is, however, omitted in 8 ancient MSS., 6 Versions and Fathers, and is cancelled by Griesb. In interpreting βρώμ. καὶ πόμ., it is strange there should have been such diversity of opinion, since the subject of the context ("piacular sacrifices") shows that the words must mean "the regulations concerning meats and drinks permitted or forbidden by the Mosaic law." Βαπτ. δ. denotes those ceremonial ablutions of various sorts (some respecting the *priests*, others, *the people at large*,) which are detailed in Levit. and Numb. Now these, in addition to the preceding class of ritual observances (i. e. the various kinds of sacrifices) were ἐπικείμενα, i. e. enjoined, and meant to be in force μέχρι καιροῦ διορθ., i. e. which should introduce a *reformation* of religion, by a change of external forms into vital and spiritual worship; namely, that of the Gospel. For διόρθωσις signifies, 1. the straightening of any thing crooked; 2. as here, the setting right of any thing wrong. Compare Is. xl. 2. Thus καιρὸς διορθ. here corresponds to the χρόνοι ἀποκαταστάσεως in Acts iii. 21.

11—15. The Apostle now contrasts these symbolical and temporary ministrations and ordinances with the effectual services of our Redeemer, who exercises the office of high priest in a greater and more perfect tabernacle, even in heaven, v. 11, into which he entered by his own blood; thus procuring eternal redemption for us. v. 12: for if the blood of bulls and goats, offered by the Levitical priests, could effect an outward purification (v. 13.), much more must the blood of Christ purify the conscience, and fit the believer for heaven (v. 14.); for this reason he is appointed the Mediator of the new covenant; that by dying to purchase redemption for sinners, even in former times, believers of all ages might receive the promise of an eternal inheritance (v. 15.) Holden. In vv. 11, 12, the *leading* features are the presence of our great High Priest, and his entrance into the holy place, with an eternal ransom of his own acquisition: these, accordingly, occupy the first line and the last. Next in importance are the tabernacle, wherein this high priest officiated, and the blood which he sacrificially shed; his own blood, the tabernacle of his human nature: these occupy the second line and the fourth. Last in consideration are, the tabernacle made with hands in the temple, and the sacrificial victims there typically slain; the blood of goats and calves; these are *negatively* introduced in the two central lines of the stanza. (Bp. Jebb.) The above remark certainly discovers a refined taste; but many of my readers may, not without reason, object to this converting of the passage into *stanzas*, as if the verses were part of a *sonnet*. Nor may they be disposed to agree with the learned Prelate, that the *epanodos* is here indispensable.

— Χρ. παραγ. ἀρχ. τῶν μελλ. ἀγ.] Of this the complete sense seems to be that expressed by Kuin. thus: "cum Christus has in terras venisset, eum in finem, ut, morte superata (δι᾽ αἵματος ἰδίου, v. 12.), fieret pontifex cui deberemus bona futura." He rightly regards τῶν μελλόντων ἀγαθῶν as a Genit. of cause, as John vi. 35. ἄρτος ζωῆς. and Phil. iv. 9. ὁ θεὸς τῆς εἰρήνης. By τὰ μέλλοντα, he observes, are meant free access to God, v. 8, expiation perpetually available, v. 12. x. 4, tranquillity of mind and conscience, v. 9. x. 2, 3, and eternal felicity, v. 15. The blessings were at the time the Levitical worship flourished, being yet

θῶν, διὰ τῆς μείζονος καὶ τελειοτέρας σκηνῆς, οὐ χειροποιήτου, (τουτέ-
12 στιν οὐ ταύτης τῆς κτίσεως,) [u] οὐδὲ δι' αἵματος τράγων καὶ μόσχων,
διὰ δὲ τοῦ ἰδίου αἵματος, εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια, αἰωνίαν λύ-
13 τρωσιν εὑράμενος. [x] Εἰ γὰρ τὸ αἷμα ταύρων καὶ τράγων, καὶ σποδὸς
διαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους, ἁγιάζει πρὸς τὴν τῆς σαρκὸς
14 καθαρότητα· [y] πόσῳ μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ Πνεύματος
αἰωνίου ἑαυτὸν προσήνεγκεν ἄμωμον τῷ Θεῷ, καθαριεῖ τὴν συνείδησιν
15 ὑμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεύειν Θεῷ ζῶντι; [z] Καὶ διὰ τοῦ-
το διαθήκης καινῆς μεσίτης ἐστὶν, ὅπως, θανάτου γενομένου εἰς ἀπο-
λύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων, τὴν ἐπαγγελίαν λά-
16 βωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας.—ὅπου γὰρ διαθήκη,

u Acts 20. 28. Eph. 1. 7. Col. 1. 14. infra 10. 10. 1 Pet. 1. 19. Rev. 1. 5. & 5. 9.
x Lev. 16. 14, 16. Num. 19. 2, 4. infra 10. 4.
y Luke 1. 75. Rom. 6. 13. Eph. 5. 2. Gal. 1. 4. & 2. 20. Tit. 2. 14. supra 6. 1. 1 Pet. 1. 19. & 3. 18. & 4. 2. 1 John 1. 7. Rev. 1. 5.
z Acts 13. 39. Rom. 3. 25. & 5. 6. 1 Tim. 2. 5. infra 12. 24. 1 Pet. 3. 18.

future, and reserved for "the time of reformation." They may, however, be understood as commencing in this world, and to be consummated in the next. Διὰ τῆς μείζονος καὶ τελ. σκηνῆς should be rendered, "by the better and more perfect tabernacle." It is not agreed to what this σκ. is to be referred. The earlier Commentators in general suppose it to denote the *human nature of Christ;* while others understand it of the *Christian Church.* But well founded objections are made to *both* these interpretations by Dind., Stuart, and Kuin., who (with most Expositors from Wets. downwards) are agreed that, a comparison is here made of Christ with the Jewish high priest, who, on the day of expiation, passed through the Sanctum into the Holy of Holies. Thus the Apostle means to compare the *visible heavens* (called by the Jews the tent of God), through which Jesus passed, in his ascension to the highest heaven, with the veil which separated the Jewish Sanctum from the Holy of Holies. Σκηνὴ τελ. will thus denote the exterior parts of the heavenly Adytum. So at iv. 14. Christ is spoken of as διεληλυθῶς τοὺς οὐρανούς. This view, too, is confirmed by the Article τῆς; for there may be supposed an allusion to the σκηνὴ κοσμικὴ and ἐπίγειος at vv. 1, 2. Χειροπ. means "not made by *human* hands," οὐ ταύτης τῆς κτίσεως, "not of this world or creation, not of earthly, but heavenly structure," scil. ἣν ἔπηξεν ὁ Θεός, viii. 2. Thus διὰ will be for σὺν or ἐν, as in Rom. xiv. 20. and often.

12. ἐφάπαξ.] Namely, on entering into heaven after his ascension. There seems here an allusion to the High Priest's entering *once* only, every year, into the Holy of Holies; q. d. "that the Aaronical High Priest entered *once every year;* the Great High Priest entered *once for all.*" See x. 10.

13—15. Here is an argumentum *a minori ad majus.* Σποδὸς δαμάλεως. See Num. xix. 2—9. Ῥαντίζουσα, "sprinkling;" i. e. when mixed with water, thus forming a holy liquid used to purify the defiled.

— διὰ Πνεύματος αἰωνίου.] An unusual expression, of which the sense and application have been not a little debated. Many eminent modern Expositors (as Beza, J. Capell, Gomar, Vitringa, Wolf, Pierce, Carpz., and Ernesti) refer πνεῦμ. to the eternal and spiritual nature of Christ. A view also adopted by Bp. Bull (Def. Fid. Nic. p. 19.), who takes the sense to be, "æternam Christi Divinitatem, sive divinam Filii Dei personam, unitam humanam naturam in arâ Crucis Deo obtulisse." This he supports from the Epistle of Barnabas Ch. vi., where he says of Christ: αὐτὸς ὑπὲρ τῶν ἡμετέρων ἁμαρτιῶν ἤμελλε σκεῦος τοῦ πνεύματος (the vessel of the spiritual nature of Christ) προσφέρειν θυσίαν. And such may very possibly be the sense: though others of the above Expositors take a somewhat different view. And, indeed, the whole interpretation itself is not quite satisfactory. It will, therefore, be better, with the ancient Commentators in general, and many eminent modern ones (as Calvin, Est., Whitby, Bp. Middl., Winzer, Kuin., and Stuart), to understand it of the *Holy Spirit,* either personally, or through his *influences,* by which every circumstance of our Redeemer's course is said in Scripture to have been accompanied. See the references in Scott and Stuart. According to the *former* interpretation, this text supplies a proof of the *essential Deity of Christ:* according to the *latter,* it evidences the *eternal Divinity of the Holy Spirit.* For a full discussion of the present passage, and a review of various interpretations which have been propounded by recent Commentators, see an elaborate Dissertation by Winzer de Sacerdotis officio, quod Christo tribuitur in Epist. ad Hebræos Lips. 1835, Prof. Stuart's 18th Excursus on this Epistle, and Dr. Pye Smith's Discourses on the Sacrifice and Priesthood of Christ.

15—18. In this passage (perplexed in itself, and which has been still *more* perplexed by the various interpretations proposed), the difficulty chiefly turns on the sense to be affixed to διαθήκης. By most Expositors this was formerly interpreted *testament.* That sense is now, however, generally rejected, as involving what borders upon absurdity. (See the statements of Le Clerc, Mackn., Slade, Kuin., Holden, and Prof. Scholefield.) For how, it is asked, can any one be called the *mediator* of a *testament?* How can a testament need a *mediator?* How can any one be called the mediator of his own testament? How can the Mosaic law be called a testament? Who was the testator? And how can it be said that the testator died to render it valid? This, indeed, is so plain, that no Expositors of any note now contend for the sense *testament throughout* the passage; and perhaps Carpz. was the last: though some (as Limborch and Medhurst, in a Dissertation on the subject, in the Bibl. Hag.) ascribe to it the *double* sense of *covenant* and *testament;* namely, a covenant which partakes of the nature of a testament. It is, however, generally admitted, that in v. 5. the sense is *covenant* (as viii. 6. κρείττονος διαθήκης μεσίτης, and often elsewhere in this book and other parts of the N.

a Gal. 3. 15. θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου· [a] διαθήκη γὰρ ἐπὶ νεκροῖς 17
βεβαία, ἐπεὶ μή ποτε ἰσχύει ὅτε ζῇ ὁ διαθέμενος.—Ὅθεν οὐδ' ἡ 18

T.); and the only difference of opinion is, whether at vv. 16, 17, it is to have the *same* sense, or that of *testament* (i. e. will.) The *former* position is maintained by many recent Expositors (as Pierce, Doddr., Michaelis, Mackn., Steudel, Parkhurst, Holden, and especially by Prof. Scholefield); the *latter* by Calvin, Erasm., Wolf, Abp. Newc., Alberti, Bengel, Schleusn., Wahl, Bretschneider, Rosenm., Kuin., Stuart, Slade, and Mr. Rose on Parkh. Those who adopt the *former* view allege that such is likely to be the sense *here*, as it is found in the *preceding verse;* that the Mosaic covenant cannot well be considered as a *testament*, and that accuracy of argument requires the above sense. In order to evince which, they trace the course of the reasoning; which is done by Mr. Holden (chiefly from Pierce and Mackn.) as follows: "The expiation of sin by Christ, and the promise of an eternal inheritance, are made sure and ratified by the death of Jesus, the Mediator of the new covenant, v. 15. Of this we cannot doubt, since all solemn covenants are ratified by the death of a sacrificial victim, vv. 16, 17; and such was the case with respect to the Mosaic covenant, vv. 18—21, under which almost all things were purified by blood, and without shedding of blood there was no remission of sin, v. 22. It was, therefore, necessary that the heavenly things, of which those under the Levitical law were types and representations, should be purified with better sacrifices, v. 23; and this Christ effected by the offering of himself once for all, vv. 24—26. Whence it follows, that as men must die, and be called to judgment, so sure is it that Christ died for the redemption of transgressions, and that he will appear a second time on earth to bestow the promised inheritance of eternal life on all true believers, vv. 27, 28." Prof. Scholefield traces the course of argument as follows: "For this end, viz. that he might purge our consciences from dead works to serve the living God, Jesus 'is the mediator of the new covenant,' that by his death he might entitle us to the inheritance. For (the strictness of his argument would require him to proceed) in a covenant *the Mediator* must die; else, how does the declaration of v. 16 assign a reason for that of v. 15? He became *the Mediator* of the covenant, in order to answer the desired end; and this could not be without his death; for, that the covenant may be valid, there must be the death of the *Mediator* or *mediating sacrifice. In one sense*, Moses was the mediator of the old covenant, and so a type of Christ; but not *in that sense* which required the death of the Mediator, which is clearly the sense required in v. 15. ἵνα θανάτου γενομένου, &c. In *that* sense the sacrifices, whose blood was sprinkled on the people (v. 19.) were the types of Christ; and the points of coincidence between them as the types, and Christ as the anti-type, is, their being *mediating sacrifices* to ratify the respective covenants. Now upon the other view of the subject, the argument would clearly be inaccurate. 'Christ is the Mediator of the New Testament, that by his death he might procure us the blessings of the testament: *for* a testament requires the death of the testator.' Nay, he ought to have said, the death of the Mediator. So that by that view we have a double confusion introduced into the Apostle's style; in the *general* argument we have *testament* and *covenant* confounded together; in the *particular* argument of this passage we have the *testator* and the *mediator of the testament* confounded together." Agreeably to the above statement, he proposes the following version of vv. 16, 17: "For where a covenant *is*, there must of necessity be brought in the death of the mediating [sacrifice]. For a covenant is valid over dead [sacrifices]; since it is never of any force while the mediating [sacrifice] continues alive." This mode of interpretation, however (notwithstanding the ability with which it is supported by the learned Professor) lies open to serious, if not insuperable, objections. 1. Such a sense of διαθεμένου, is, as he himself frankly admits, quite unsupported by the usus loquendi: nay, it should seem that the word never *could* have had any such sense, consistently with its original signification, i. e. to make a disposition or arrangement of any thing. And to understand it not only in the sense *mediating*, but "*the* mediating [*sacrifice*]," is beyond measure harsh. 2. The sense assigned to νεκροῖς is quite at variance with the usus loquendi: for the word is one only used of the dead *corpses* of *men*, not of the *carcases* of sacrificed *animals*. Not to say that the use of the *plural* for the *singular*, would, according to *that* sense, be very harsh, and no reason would appear why the writer should not have written νεκρῷ: whereas, according to the common interpretation, it is quite agreeable to the idiom of the language. Moreover, 3dly. the latter clause (as Mr. Slade observes), if *thus explained*, would imply that there was a custom, at the time when a treaty was made, of appointing some particular animal for its ratification, and afterwards of suspending the execution of the compact, by preserving the animal alive. Whereas, we do not hear of any such custom. On the conclusion of a treaty, the animal was immediately slain. "It is (Prof. Stuart remarks) yet to be proved, that no covenants were valid, except those made by the intervention of sacrifices; and yet such *is implied* in the interpretation in question." But, waiving the argument as dubious, "the proposition (as Prof. Stuart. says) in ὅπου διαθήκη is too *general* to admit of being limited to covenants of a special nature (as of those ratified by blood)." Finally, I would add, to suppose διαθεμένου and διαθέμενος to be taken in a sense *different* from that contained in διαθήκη, is exceedingly harsh; since the sentence is highly antithetical, and the points of antithesis fall on those very words. To remove this formidable objection, some who support the interpretation in question render διαθεμένου (as does Dr. Burton, after Whitby), "the covenanting party." But we may ask (with Prof. Stuart), "where is the death of a person covenanting made necessary, in order to confirm [or ratify] the covenant?" "Besides (as the learned Commentator observes) Christ ratified the covenant, not as a *maker*, but as a *mediator;* agreeably to what is said in the preceding verse."

Upon the whole, I see not how the above interpretation can be admitted; for to run directly counter to the usus loquendi, and violate the common idiom of the language, in order, as it is *avowed*, to *make* the sacred writer's argument accurate, is not a course which an ingenuous

19 πρώτη χωρὶς αἵματος ἐγκεκαίνισται· [b] λαληθείσης γὰρ πάσης ἐντολῆς
κατὰ νόμον ὑπὸ Μωϋσέως παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων

[b] Exod. 24. 5, 6. Lev. 16. 14, 15, 18.

Expositor of the word of God, will, on reflection, think allowable, or even *prudent:* for, as Bp. Middlet. observes, "when once we begin to withhold from words their ordinary and natural signification, we must not complain if Infidels charge our religion with mysticism, or its Expositors with fraud." And in a passage, like the present, where the *fitness* of an argument is not the matter in question, it is better to leave the sacred writer's *argument* (be it what it may) as it is, than to attempt to improve it, at the expense of violating the laws of interpretation, and the dictates of fairness. In such a case, it were better rather to leave the proof of its accuracy or fitness for the purpose in view, to the result of future and more successful inquiry. Here, however, I apprehend, it is not necessary to place the matter on such a footing. For there should seem to be no serious difficulty involved in supposing (to use the words of Mr. Slade) that "the Apostle takes advantage of the two-fold sense of διαθήκη, intimating that it is applicable to the Christian dispensation, not only as denoting a *covenant* (which is the usual signification of the word in *Scripture*) but also in its *general* acceptation, of a *testament*, the death of a testator being not only as denoting a *covenant* (which is the usual signification of the word in *Scripture*), but also in its *general* acceptation, of a *testament*, the death of a testator being not less requisite to the operation of a will, than the death of a victim to the validity of a covenant." "As διαθήκη (says Mr. Rose) means both *covenant* and *testament* (each being a solemn *disposition*), and as covenants in general anciently (and especially that of Mount Sinai) were ratified with blood, the Apostle, in comparing the new διαθήκη with the old, represents it in a double light, a *covenant ratified by blood*, of which the former sacrifices were the types, and a *testament ratified and brought into action by the death of a testator.*" The *occasion* of here introducing διαθ. in a sense deviating from, though closely connected with, that adopted in the preceding verse, is ably pointed out by Prof. Stuart as follows: "The whole comparison of testaments among men, which confer a valid title to an inheritance (vv. 16, 17.) seems evidently to spring from the mention of Christ's *death* in the preceding verse, and of the confirmation thereby of the believer's title to a heavenly inheritance. It is as much as to say, 'Brethren, regard it not as strange, that the death of Christ should have given assurance of promised blessings to believers — should have ratified the new διαθήκη, of which he is the author; other διάθηκαι are ratified by the death of their respective testators, and only in this way.'" And then he goes on to show, that even the ancient covenant, though it could not be called a διαθήκη in all respects so well as the new one, was still ratified in a manner not unlike the new one, viz. by blood, the emblem of death, vv. 18 — 22. There is, as Kuin. observes, a similar play on the double meaning of a word, and a similar *transition (ex dilogia)* in the use of κατάπαυσις supra ch. iii. and iv. and Rom. iii. 2. 1 Pet. iii. 9. And paronomasias little differing from this are frequent in the Epistles of St. Paul; and both of these are found in the best writers of antiquity, especially Thucydides, Plato, and Philo Judæus. See Calvin, and especially Crellius, who has treated on the passage with his usual ability. He completely answers those who object to this view, as if it involved something trifling and bordering on a sophism. His elaborate discussion completely establishes the view taken by the above eminent Expositors, especially Mr. Rose. It is moreover confirmed by considering the *scope* of vv. 15 — 18.; the purpose of the writer being (as Kuinoel shows) to clear the doctrine of the *death* of the Messiah from objections and scruples, by showing the *necessity* of it, to effect the grand purposes of his mediatorial office, namely, "the expiation of the sins of the whole world." It may be added that vv. 16, 17. are, in some measure, parenthetical, and are (as Calvin points out) intended not so much for *proof* as for *illustration*, showing that ἡ καινὴ διαθήκη, "whether regarded in the light of a testament or of a *covenant*, requires to be ratified by *death*." So Crellius observes that the argumentation is here "*a simili*, sed contractam (ut sæpe fit) non *explicatam*." It is, he adds, as if it had been said: "Quemadmodum, cum testamentum fit, mortem testatoris accedere necesse est; quandoquidem illud testatoris morte animetur, vivente vero testatore nondum vivat, seu non valeat: sic etiam cum novum fœdus seu testamentum constitutum fuit, mortem illius qui id constituit, ac testatoris instar fuit, accedere, ut testamentum seu fœdus illud firmum ratumque esset, oportuit." In the sense *testament* or *will*, διαθήκη occurs also at Gal. iii. 15.; which will furnish another proof of the Pauline origin of this Epistle.

The words θανάτου γενομένου — κληρονομίας may be rendered, "So that [his] death having taken place for the redemption (i. e. expiation) of the transgressions [committed under the first covenant] they who are called might receive the promise (i. e. the promised blessing) of the eternal inheritance." Compare a similar sentiment at Rom. iii. 25, 26, where the Apostle speaks of the προγεγονότα ἁμαρτήματα of the Jews and Gentiles being expiated by the blood of Christ. Οἱ κεκλημένοι must not be joined with τῆς αἰωνίου κληρονομίας, but are to be referred to the ἐπαγγελίαν, so that ἐπαγγ. τῆς αἰωνίου κληρονομίας be taken for κληρ. ἐπηγγελμένην. At the commencement of v. 16. Kuin. well refers the γὰρ to a clause to be supplied in thought; q. d. "[Christus mori debebat]; nam testamentum non nisi testatoris morti insecuta valet." Φέρεσθαι may be rendered, with Prof. Scholefield, "be brought in," to whose Version the *insequi* of Kuin. is equivalent. And of this sense an example is adduced by Kuin. from Philo.

18. By ἡ πρώτη διαθ. is meant the old covenant mentioned at v. 15. To evince the necessity of the blood-shedding of Christ, adverted to at v. 15, θανάτου γεν., the Apostle shows that, from the first, God ratified his covenant by sacrifice. *Hence* not even the Sinai covenant was ratified without sacrifice, or blood. This sense of ἐγκ. occurs also in 1 Kings viii. 63. (as used of the temple) καὶ ἐνεκαίνισε τὸν οἶκον (corresponding to the Heb. חנך), and 1 Macc. iv. 36, where it answers to our *handsel*. And as that *handselling* of any *building* was celebrated by solemn rites, which served to *ratify* the *possession* of the thing, so the

καὶ τράγων, μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσσώπου, αὐτό τε τὸ
c Exod. 24. 8. Matt. 26. 28. βιβλίον, καὶ πάντα τὸν λαὸν ἐῤῥάντισε, [c] λέγων· Τοῦτο τὸ αἷμα 20
d Exod. 29. 36. Lev. 8. 15, 19. & 16. 14. τῆς διαθήκης ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ Θεός. [d] καὶ 21
τὴν σκηνὴν δὲ καὶ πάντα τὰ σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως
e Lev. 17. 11. ἐῤῥάντισε. [e] Καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον, 22
καὶ χωρὶς αἱματεκχυσίας οὐ γίνεται ἄφεσις. Ἀνάγκη οὖν τὰ μὲν ὑπο- 23
δείγματα τῶν ἐν τοῖς οὐρανοῖς τούτοις καθαρίζεσθαι, αὐτὰ δὲ τὰ
f Rom. 8. 34. supra 7. 25. 1 John 2. 2. ἐπουράνια κρείττοσι θυσίαις παρὰ ταύτας. [f] οὐ γὰρ εἰς χειροποίητα 24
g Exod. 30. 10. Lev. 16. 2, 34. supra 9. 7. ἅγια εἰσῆλθεν ὁ Χριστὸς, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ᾽ εἰς αὐτὸν τὸν
οὐρανὸν, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν. [g] Οὐδ᾽ 25

word came to simply mean *ratify* as applied to *covenants*.

19. This verse is explanatory and confirmatory of what was contained in the preceding. The πάσης ἐντολῆς refers to Exod. xxiv. 4 & 7.

— λαβὼν — ἐῤῥάντισε.] Moses, in his account of this transaction, says nothing of the *blood of goats;* nor of the *water* and *scarlet wool*, and *hyssop;* nor of the sprinkling the book of the law with blood. These circumstances are justly supposed to have been derived from ancient tradition, being adverted to as things well known to his readers. And as similar rites are mentioned in Levit. xiv. 4—6, 49—52, there can be little doubt that they were used on this occasion. The water and hyssop are easily accounted for as necessary, or at least very suitable to the thing. As to the sprinkling of the *book*, this involves no *discrepancy*, being only an *addition* to, though no *variation* from, the Mosaic account. And as the altar was sprinkled, so might the *book*, just as it lay upon the altar. With respect to the expression πάντα τὸν λαὸν, that need not be *pressed on*, but may be taken in a restricted sense.

20. αἷμα τῆς διαθ.] i. e. the blood by which the covenant was solemnly established and ratified. The words do not exactly correspond to the Sept.; but they represent the full *sense*. Πρὸς ὑμᾶς is put for a dativus commodi.

21. The dedication of the Tabernacle, here adverted to, is described at Exod. xl. 8. sq. and Levit. viii. 1. sq.; where, however, the *circumstance* in question is not mentioned; and might very well be omitted by Moses in his brief account. It is supposed to have been derived from tradition; and mention of it is made in Josephus and Philo.

22. σχεδόν.] This limitation is employed, because *some* things (i. e. such as could endure fire) were purified by fire, and others which could not, by water. Levit. xvi. 28. Numb. xxxi. 23.

— χωρὶς αἱμ., &c.] Agreeable to what is said by Joseph., Philo, and the Rabbins, that without *blood* (typical of the remission of sins by the Messiah) no one was absolved from his sins or defilements. On the *reasons* see Braun, Owen, Dind., Kuin., and the 9th Book of Warburton's Div. Leg. The word αἱματεκχυσία *may*, as the Commentators say, not occur elsewhere; yet we need not suppose it to be *coined* by the writer; but only regard it as one of the very numerous words of the Hellenistic Alexandrian and common dialect not preserved in the remains of antiquity.

23. ἀνάγκη οὖν — ταύτας.] The Apostle now, reverting to what was said at v. 21, again treats of the main point, *the atonement;* and subjoins a *conclusion* to be drawn from the preceding; q. d. "It was, therefore, necessary that the shadow of heavenly things (the tabernacle) should be purified with *these;* but *heaven itself*, with *better* sacrifices than these;" i. e. it was necessary that an approach to heaven should be afforded by a more efficacious sacrifice. On ὑπόδειγμα see viii. 5. Now all things done by the tabernacle worship, and the priesthood of the Old Law, were but a *shadow* of heavenly things. Therefore it was enough for *them* to be consecrated to sacred uses by *these*,—namely, by the blood of bulls and goats. But *those* (namely, the heavenly) were to be dedicated κρείττοσι θυσίαις, viz. with the sacrifice of *Christ alone*. In καθαρίζεσθαι there is a metonymy, such as we often find, when things partly similar, partly dissimilar, are compared. For, as by the legal purification an entrance was afforded to the sanctuary; so, by taking the *effect* as standing for the *cause*, heaven is said καθαρίζεσθαι, instead of saying that an entrance by them is given to that heaven. (Rosenm.) Καθαρίζεσθαι (to be repeated at the end of the verse) should be rendered (per dilogiam) *consecrari*. (Kuin.)

24. The heavenly priesthood of Jesus Christ, which had been treated of previously to the parenthetical passage, on the *necessity* of Christ's death, is here resumed and further illustrated. On χειροπ. see supra v. 11; and on ἅγια see Note on ix. 3. Ἀντίτυπα is nearly synonymous with the ὑπόδειγμα before explained; and denotes the resemblances relative to Christ in his mediatorial high-priestly capacity, and as Lord in heaven. The general sense is, that "Christ did not enter into the earthly holy of holies, which was only an image of the heavenly, but into heaven itself." Ἐμφανισθῆναι is a forensic term, signifying "to present oneself before a tribunal, or court," either as plaintiff, or advocate. Here, from the context, the *latter* is the sense intended. The points of correspondence with the rites of the law, as performed by the High Priest, are pointed out by the Commentators.

25. οὐδὲ] scil. εἰσῆλθεν εἰς τὸν οὐρανόν. The writer parallels the offering of Christ with his own blood to the entrance of the priest into the Sanctum Sanctorum with the blood of another; and, accordingly, declares Christ to have appeared before God, and entered into heaven, *not in order to make a frequent offering of himself;* i. e. not, after having entered into heaven, to again go forth from thence, and descend on earth, and there again be killed as a victim, and rising again, make repeated offerings of himself in heaven to God. Herein, then, he shows the dissimilarity of Christ to the

ἵνα πολλάκις προσφέρῃ ἑαυτὸν, ὥσπερ ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ
26 ἅγια κατ᾽ ἐνιαυτὸν ἐν αἵματι ἀλλοτρίῳ· [h] (ἐπεὶ ἔδει αὐτὸν πολλάκις
παθεῖν ἀπὸ καταβολῆς κόσμου·) νῦν δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰ-
ώνων, εἰς ἀθέτησιν ἁμαρτίας, διὰ τῆς θυσίας αὐτοῦ πεφανέρωται.
27 Καὶ καθ᾽ ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ
28 τοῦτο κρίσις· [i] οὕτω καὶ ὁ Χριστὸς ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν
ἀνενεγκεῖν ἁμαρτίας, ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν
ἀπεκδεχομένοις εἰς σωτηρίαν.

[h] 1 Cor. 10. 11. Eph. 10. Gal. 4. 4.

[i] Matt. 26. 28. Rom. 5. 6, 8, 15. & 6. 10. 1 Pet. 3. 18.

High Priest, and his superiority to him; 1. inasmuch as the High Priest entered into the Sanctum Sanctorum with the blood of *another*,—namely, of the victims, so that the High Priest and the victim were *distinct;* Christ, however, by his *own blood*, so that the High Priest is identified with the victim. 2. That the High Priest, after having entered the Sanctuary, again went forth from it, and repeated this ingress and egress yearly, so as to enter several times; Christ, however, *once only*. (Limborch.) Ἑαυτὸν for τὸ ἴδιον αἷμα, ix. 12.

26. The reasoning here supposes two very important facts, 1. that from the fall of Adam to the end of the world, no man will be pardoned but through Christ's having offered himself to God as a sacrifice for sin. 2. That although Christ offered himself only once, and that at the conclusion of the Mosaic dispensation, ἐπὶ συντελείᾳ τῶν αἰώνων (see 1 Cor. x. 11.), that one offering is in itself so meritorious, and of such efficacy in procuring pardon for the penitent, that its influence reaches backwards to the beginning of the world, and forwards to the end of time: on which account Christ is with great propriety termed, Rev. xiii. 8, "a Lamb slain from the foundation of the world." The phrase *from the foundation of the world*, in this passage, is not to be taken strictly, because the necessity of Christ's offering himself a sacrifice for sin did not take place immediately at the creation, but at the fall. We have the phrase in this limited sense, Luke xi. 50. (Mackn.) Φανερ. here is to be taken as ἐμφαν. at v. 24.

27, 28. The Apostle shows by a new argument, derived *a simili*, that Christ ought *once* only to offer *himself*,—namely, because his sacrifice and death were one and the same. Nor does he properly intend to affirm that all men must die, but that it is appointed for them *once* to die, and that after death, nothing shall remain but judgment. (Diod.) Ἅπαξ, "once for all." See Note on Rom. iii. 21. So it is used in Thucyd. i. 139. ἐδόκει ἅπαξ περὶ ἁπάντων ἀποκρίνασθαι. At προσενεχθεὶς (which is a sacrificial term) supply εἰς θυσίαν. So vii. 27. ἐφάπαξ ἑαυτὸν ἀνενέγκας. On this verse Prof. Stuart has an instructive Excursus (xix.); and, from the deep importance of the subject (the ATONEMENT), and the perversions of Gospel truth so industriously circulated by the Apostles of heterodoxy, the following sketch of its contents may be not unseasonable.

"The phrase to *bear sin* is to suffer the punishment due to sin or to subject oneself to its consequences, and sometimes to expose others to its consequences. But to *bear the sins of others* is to bear the penalty, or suffering, due to their ἁμαρτία; meaning the *consequences* of sin; as supra v. 26. also Lament. v. 7. Ezek. xviii. 19. sq. Is. liii. 4. So the נשא at Prov. xix. 19. Mic. vii. 7. and φέρω, Heb. xiii. 13. Ἀναφέρω has the same (or even a stronger—Ed.) sense as, and corresponds to the Heb. נשא and סבל. So St. Peter (1 Pet. ii. 24.) says of our Saviour ἀνένεγκε — τὰς ἁμαρτίας ἡμῶν *in his own body*, on the cross; to explain which he adds, 'by whose stripes ye are healed.' From which and other passages it is plain that the sense attached in Scripture to bearing any one's sins, is the actual suffering of the consequences due to sin. And that such is the sense here, is plain, 1. from the impossibility that the passage can have any other sense: for our Saviour did not take upon himself the *moral* turpitude, nor remove it as *of itself*, but the *consequences* of sin he prevented by his own sufferings. 2. The corresponding Hebrew terms עון, חטאת and פשע all mean *punishment* of sin, as well as sin itself. The sentiment, then, is, that Jesus by his death endured the penal consequences of our sins. By which, however, we are not to understand, metaphysical nicety, that the sufferings of our Redeemer were in all respects an exact equivalent; but, that *vicarious* suffering is here designated, seems to be an unavoidable conclusion, both from the usus loquendi of Scripture, and the nature of the argument, viii. and ix.; and consequently the passage strongly attests the doctrine of the Atonement." On the expression πολλῶν Bp. Middl. has the following luminous annotation. "We are told that οἱ πολλοὶ is often equivalent to πάντες. It is not, however, quite certain, that the Apostle here meant to express πάντων; the verse concludes with the mention of those 'who wait for Him,' i. e. who wait for Christ's second coming in humble hope of receiving their reward: and those manifestly are not the whole human race. So also in his Epist. ii. 10. it is said, that Christ bringeth *many* sons, πολλοὺς υἱοὺς unto glory. See also Matt. xx. 28. xxvi. 28. Mark x. 45. The reason why, in some places, Christ is said to give himself a ransom for *all*, and in others only for *many*, seems to be, that when all are mentioned, it is meant that to *all* He has offered the terms of salvation; and where *many* are spoken of, it is considered that by *all* the terms will not be accepted."

At χωρὶς ἁμαρτίας ὀφθήσεται we must not (with many Expositors) interpret ἁμ. a *sin-offering;* but, as these words correspond with the εἰς ἀθέτησιν — πεφανέρωται at v. 26., explain χωρὶς ἁμαρτίας (with Pierce, Kuinoel, and Böhme) "without having occasion to bear our sins [in order to atonement]." Εἰς σωτ. *may*, with some, be referred to ἀπεκδεχομένοις; but it seems more properly referred by the best Expositors to ὀφθήσ., whence, as Kuin. observes, aptior et gravior sententia procedit; q. d. "will not appear as a piacular victim, to expiate sin, but to bestow eternal felicity on his faithful worshippers."

k Col. 2. 17. supra 8. 5. & 9. 9.

X. [k] ΣΚΙΑΝ γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐ- 1
τὴν τὴν εἰκόνα τῶν πραγμάτων, κατ᾽ ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ἃς
προσφέρουσιν εἰς τὸ διηνεκὲς, οὐδέποτε δύναται τοὺς προσερχομένους
l Lev. 16. 14. Num. 19. 4. supra 9. 13. m Ps. 40. 7. & 50. 8, &c. Isa. 1. 11. Jer. 6. 20. Amos 5. 21.
τελειῶσαι. ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι, διὰ τὸ μηδεμίαν 2
ἔχειν ἔτι συνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας, ἅπαξ κεκαθαρμένους;
ἀλλ᾽ ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ᾽ ἐνιαυτόν· [l] ἀδύνατον γὰρ 3 4
αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας. [m] Διὸ εἰσερχόμενος εἰς 5

X. The scope of vv. 1 — 18. is to evince the utter inefficacy of the Jewish sacrifices, contrasted with the perfect expiatory sacrifice made by our great High Priest. This subject the Apostle had glanced at before; vii. 11, 19., viii. 7, 10. ix. 8, 10, 13, 14.; and he now enlarges on it, beginning with declaring, that the Levitical sacrifices could not be a perfect satisfaction for sin, v. 1.; for if they had been so, once offering them would have been sufficient, v. 2. But the continual repetition of them shows, that sin remained unpardoned, notwithstanding the previous sacrifices offered for it, v. 3.; and, from their very nature it is impossible that they should procure the pardon of sin, v. 4. This is also asserted in Ps. xl. which is prophetical of the Messiah, v. 5 — 7.; and from which it is evident, that God designed to abolish his former dispensation concerning the Levitical sacrifices, and to establish another and better one, vv. 8, 9., which offers a perfectly efficacious sacrifice through the offering of the body of Jesus once for all, vv. 10 — 14.; and which is also testified by the Holy Spirit in the Scriptures, vv. 15 — 18. (Holden.)

1. *σκιὰν γὰρ ἔχων*, &c.] The *γὰρ* is rightly referred by Newc. and Kuin. to a clause to be supplied; q. d. "[Christ by one sacrifice did expiate the sins of many; (ix. 28. & x. 10.)] for," &c. There is also an ellip. of *μόνον*, i. e. "The law having [only] a faint adumbration of future blessings; (See ix. 11.) and not the full form or image of the things in question." *Σκιὰ* (on which see Note on viii. 5.) signifies an outline or sketch, as opposed to the filled up figure of any thing, so as to constitute a substantial form. At *κατ᾽ ἐνιαυτὸν ταῖς αὐταῖς*, &c. there is a transposition, for *ταῖς αὐταῖς θυσίαις ἃς προσφέρουσι κατ᾽ ἐνιαυτὸν εἰς τὸ διηνεκὲς*, &c. The *ταῖς αὐταῖς θυσίαις* belongs to the *τελειῶσαι*. Compare v. 14. *Τελειῶσαι* signifies to make a complete atonement for. See ix. 9. & vii. 11.

2. *ἐπεὶ οὐκ ἂν*, &c.] Here we have a *proof* of the assertion at v. 1. Instead of the common reading *ἐπεὶ ἂν*, most of the best MSS., some Fathers, and almost all the early Edd. have *ἐπεὶ οὐκ ἂν* with a mark of interrogation at the end of the verse; which reading was preferred by Mill and Wets., and edited by Beng., Griesb., Matth., Knapp, Schoettg., Tittm., and Vater; and I think justly, since the *οὐκ* might more easily have been omitted than inserted; and thus, as Kuin. says, "oratio fit vividior." *Ἐπεὶ* means "since or for otherwise," by an ellipsis of *ἄλλως*, such as I have often treated on in my Notes on Thucyd. That *ἐπεὶ may* commence an interrogative sentence, the Commentators prove from Rom. vi. 9. and Aristoph. Nub. 689. The sense is: "For otherwise, (i. e. if the sacrifices *could* have perfectly expiated sin) would they not have ceased to be offered?" *Διὰ τὸ μηδεμίαν ἔχειν — κεκαθ.* "because the worshippers, being, once for all, made clean from sin, would have been no longer troubled in their consciences with the remembrance of sins, those being thus expiated." *Συνείδ.* includes the senses of *conscience* and *consciousness*; the latter as the result of the former, or the one mutually acting and reacting on the other. Not that it is to be understood that they lose all *consciousness* of those sins; (since gratitude for the redeeming mercies of a Saviour would prevent that) but that they have that *fearful* consciousness (a sort of *ἐλπὶς φόβου*, as Thucydides expresses it) arising from the apprehension of suffering the penalty of sin; which can only be tranquillized by faith in Christ. This alone can enable men to solve the Philosophic problem "Quid pure tranquillet?" *Καθ.* is a term occurring also in the Classical writers, used of expiations and lustrations.

3. *ἀλλὰ* has here a very elliptical use, which may, with Kuin., be briefly rendered by *imo vero*; as in Acts xix. 2. The force of the argument turns much on *ἀνάμνησις*, and the full sense is well expressed by Boehme and Kuin., "[So far are they, by these continued sacrifices, from being freed from the consciousness of unexpiated sin], that there is [rather] therein a *commemoration* of the sins of the people." So Philo (cited by Carpz.) says of the sacrifices of the wicked that *οὐ λύσιν ἁμαρτημάτων, ἀλλ᾽ ὑπόμνησιν*, scil. *κακῶν ἐργάζονται*. It is well observed by Stuart, that "the sacrifices offered on the day of atonement, being meant *as propitiatory* offerings, served to *remind* the Hebrews of the desert of sin, i. e. of the punishment or penalty due to it. As they continued to be offered *yearly*, so those who brought them must be reminded, through their whole lives, of new desert of punishment. The writer means, however, that a yearly remembrance of sin in a *spiritual* respect, not merely in a civil or ecclesiastical one, was made: for in this sense, the yearly atonement procured pardon. In the other it did not."

4. *ἀφαιρεῖν ἁμ.*] i. e. by *atoning*, to procure God's pardon for sin, and avert the punishment of it in a future state. "The Apostle's argument implied, that no sacrifice could really atone for sin, or bring sinners into a state of acceptance with God unto eternal life, which did not make full satisfaction to his offended justice, and render it honourable to him to remit the punishment of it. But the legal sacrifices were so far from being thus efficacious, that they did not suffice for the individuals, or the generation of Israel, who presented them even in respect of a permanent exemption from temporal judgments. For the most solemn of them at the day of atonement, was rather an annual *remembrance* of their sins, than a removal of the guilt of them; so that they had only a respect to the year which was past; and the same remembrance. As *Divine appointments*, such sacrifices might be a suitable acknowledgment of guilt, and profession of repentance, and reliance on the mercy of God,

τὸν κόσμον λέγει· Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας,
6 σῶμα δὲ κατηρτίσω μοι. ὁλοκαυτώματα καὶ περὶ
7 ἁμαρτίας οὐκ εὐδόκησας. τότε εἶπον· Ἰδοὺ, ἥκω

on account of which he might bear with the Israelites, and give them temporal benefits; and they aptly typified the sacrifice of Christ. But they could not *possibly* render pardoning mercy, in its most plenteous exercise, consistent with the infinite justice and holiness of God; without which nothing could take away sin, according to the Apostle's reasoning in this place. The same argument equally proves, that the blood of a mere man, or of a mere creature, cannot take away sin." (Scott.)

5. To prove his doctrine in the most unanswerable manner, the Apostle shows that, however opposed to Jewish prejudices, it is no other than what is recognized in their own Scriptures; adducing and arguing from Ps. xxxix. 6—19., which showed that his coming was the *necessary consequence* of the inefficacy of the legal sacrifices, and of the Lord's purpose of saving sinners.

Of διὸ—λέγει the sense is: "Wherefore, in a Psalm which is prophetic of the coming of the Messiah, he is represented by David as saying, on his coming into the world," &c. The quotation is from the Sept., with only the change of ἤτησας into εὐδόκησας; and at v. 7. there is only an abridgment of the words of the Sept. Upon the whole, the discrepancy is not so great as it would appear from the writers on the Quotations, who subjoin καὶ τὸν νόμον σου ἐν μέσῳ τῆς καρδίας μου, though the Apostle plainly did not intend to take *them:* the Sept. Version itself is only a free translation of the Hebrew, and its true sense will better appear when it is pointed (as it ought to be) thus: Ἰδοὺ, ἥκω (ἐν κεφαλίδι—ἐμοῦ) τοῦ ποιῆσαι τὸ θέλημά σου, ὁ Θεός μου, ἠβουλήθην· καὶ τὸν νόμον σου ἐν μέσῳ τῆς καρδίας μου. In order to properly understand the last clause, it should be observed, that the Septuagint took the תורתך as an *Accusative*, not a Nominative. Agreeably to which, we must suppose in עשית and ποιῆσαι a *dilogia*, and repeat them in the next clause, in the sense *cause to be*, i. e. *put*. This would strengthen the parallelism, but violate the construction. The most remarkable circumstance connected with this passage is, that in the words σῶμα δὲ κατηρτίσω the Sept. and the Apostle *both* differ widely from the Hebrew, which is well rendered, "mine ears hast thou opened." To remove this discrepancy, various methods have been proposed, either by altering the Hebrew to correspond to the Greek, or the Greek to the Hebrew. None of these, however, can be adopted, since the present reading in the *Hebrew* is confirmed by all the MSS. and Versions; and in the Greek by all the MSS. both of the Sept. and the Apostle. More attention is due to the methods of reconciling the *sense* of the Hebrew with the Greek, and making them, though different in *words*, coincide in *meaning*. These, however, are very harsh. The words in the *Hebrew* may, with a reference to Is. l. 5., be explained of *obedience;* but all the various methods of bringing *that* to any coincidence with what is contained in the Sept. and N. T. σῶμα κατ. μοι seem to me, more or less, unsuccessful. The best Hebraists are now agreed that the *Hebrew* words אזנים כרית לי mean "me docuisti," as in Is. l. 5, and 1 Sam. xx. 2. the phrase פתח אזן signifies that the Messiah has opened out some profound truth. And in this very sense, I find, the words are taken by Dr. French and Mr. Skinner, who have admirably rendered the whole portion: and thrown great light on the passage by placing the words in a parenthesis: rightly supposing the meaning to be, that "the truth just stated had been communicated to Messiah by the Almighty.' That such is the force of the expression, is almost certain from the parallel passage of Isaiah. Prof. Stuart, however, takes it to mean, "thou hast made me obedient to thy service;" which he thinks required by the next verse and Job xxxvi. 10, 15. That the words are to be understood as prophetic of the *Messiah*, is plain, and has been fully established (in opposition to many recent foreign Commentators) by Prof. Stuart, in his elaborate Excursus on the passage, to which the reader is referred.

But, to return to the text of the Apostle, for σῶμα we have the strongest external evidence, and even *internal;* for it is required by the εἰσερχόμενος εἰς τὸν κόσμον just before. And at v. 10, in the words διὰ τῆς προσφορᾶς τοῦ σώματος Ἰ. Χρ. there is an evident reference to the σῶμα κατηρτίσω μοι at v. 5, which must, together with the εἰσερχ. εἰς τὸν κόσμον before, be understood of the *incarnation* of the Redeemer, with allusion also to the *expiation* he made with that body offered up as a *sacrifice* for the sins of the world. See ii. 14; ix. 25; x. 10. It may be urged, indeed, that this is not the sense of the *Psalmist*. Granted: but the Apostle is amenable to no blame; for, as Stuart well shows, "the circumstance adverted to in σῶμα κατηρτ. μοι is not primary or essential, but only incidental to the argument he is carrying on." And as the writer had occasion to quote the long passage in which it occurs for *another* purpose, and was obliged to quote it from the *Sept.*, which alone was understood by his readers in general, the words which he there found he was fully justified in retaining; especially as they did not *impede*, but rather promote the purpose he had in view; namely, by turning the minds of his readers to CHRIST, who, in his incarnation, became *the true expiatory sacrifice*, of which the sacrifices in the law were but types and symbols.

7. τότε] "then." In the Hebr. אז. The words, however, have so perplexed some, that they choose to regard each of them as redundant. But that is *cutting* the knot. It is better to suppose some rather unusual, yet suitable, sense of אז and τότε; and we may (with Carpz., Ern., Schmidt, Morus, Tittm., Gesen., Dr. French, and Kuin.) render "therefore." Perhaps, however, there is no occasion to deviate from the usual sense of *time;* since it may, as Stuart suggests, be understood of the time referred to in the preceding context of Psalm xl., wherein are related the wonderful works of God. By the κεφαλίδι βιβλίου is meant the Pentateuch, and such other parts of the Scriptures of the O. T. as were then in being. Κεφαλ., "roll." So called with reference to the wooden *rollers* about which the sheets of parchment were rolled, and which had at one end a κεφαλίς, or sort of carved or turned *head*, (which gave name to the whole) of which, Kuin. re-

(ἐν κεφαλίδι βιβλίον γέγραπται περὶ ἐμοῦ) τοῦ
ποιῆσαι, ὁ Θεός, τὸ θέλημά σου. Ἀνώτερον λέγων· Ὅτι 8
θυσίαν καὶ προσφορὰν καὶ ὁλοκαυτώματα καὶ περὶ
ἁμαρτίας οὐκ ἠθέλησας, οὐδὲ εὐδόκησας· (αἵτινες κατὰ
τὸν νόμον προσφέρονται·) τότε εἴρηκεν· Ἰδοὺ ἥκω τοῦ ποιῆσαι, 9
[ὁ Θεός,] τὸ θέλημά σου· ἀναιρεῖ τὸ πρῶτον, ἵνα τὸ δεύτερον
n Supra 9. 12. στήσῃ. n Ἐν ᾧ θελήματι ἡγιασμένοι ἐσμὲν [οἱ] διὰ τῆς προσφορᾶς 10
τοῦ σώματος τοῦ Ἰησοῦ Χριστοῦ ἐφάπαξ. Καὶ πᾶς μὲν ἱερεὺς ἕστηκε 11
o Ps. 110. 1. Acts 2. 34. 1 Cor. 15. 25. Eph. 1. 20. Col. 3. 1. supra 1. 3, 13. & 8. 1. καθ' ἡμέραν λειτουργῶν, καὶ τὰς αὐτὰς πολλάκις προσφέρων θυσίας,
αἵτινες οὐδέποτε δύνανται περιελεῖν ἁμαρτίας. o αὐτὸς δὲ, μίαν ὑπὲρ 12
ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ διηνεκὲς, ἐκάθισεν ἐν δεξιᾷ τοῦ

marks, a figure is given by *Hugo* in his book on the origin of writing.

8. On the passage of the Psalm the Apostle now offers some *remarks*, showing from the words of the Messiah briefly repeated, that the Levitical sacrifices, from their inefficacy to obtain the full pardon of sins, are abrogated, and the sacrifice of Christ substituted in their place. The writer's reasoning on the above prophecy may be popularly expressed, with Mr. Holden, as follows: "Since the inefficacy and unacceptableness of the Levitical sacrifices are declared in Scripture, (v. 8,) and since Christ came into the world to do the will of God, it follows that God designed 'to take away [abolish] the first ordinance, which was ineffectual, that he may establish the second dispensation, founded on the sacrifice of Christ, which perfectly accorded with his will and eternal counsels,' v. 9."

9. ποιῆσαι τὸ θέλημά σου] i. e. by offering myself on the cross, according to thy command, John xiv. 31. Ἀναιρεῖ contains a conclusion from the foregoing words. By τὸ πρῶτον is meant the Levitical sacrifices; and by τὸ δεύτερον, the will of God as evinced in the sacrifice of the body of Christ.

10. The Apostle proceeds to *explain* what is meant, in this case, by *doing the will of God*, and what is the efficacy of that obedience. (Stuart.) Ἐν ᾧ θελ., "in conformity with which will," [of God,] whereby he willed Christ to be a victim, and which Christ came to fulfil. See vv. 7 & 9. Ἡγιασμένοι ἐσμὲν, "we are atoned for, purified and made holy," expiation being made for us, and pardon of our sins obtained. Compare vv. 4 & 11; ii. 11. Ἐφάπαξ must be referred, not, with some, to ἡγιασμ., but to προσφ. Compare v. 14, and supra ix. 26 and 28. The full sense is, "once for all;" the term being very significant, and denoting (as observes Dr. Pye Smith, Discourse on the Sacrifice and Priesthood of Christ, p. 132.) the absolute cessation of an act under the idea that it has been perfectly performed. "The Apostle (says Stuart) meets the objection as to dissimilarity in the act of expiation, by showing that being *once* slain, as an expiatory offering, was quite sufficient to satisfy the demands of the case."

11 — 15. The Apostle had, at ἐφάπαξ again adverted to a point on which his Hebrew readers might think there was a superiority in the Jewish œconomy; namely, that the expiation made by the High Priest was made *every year*, that of Christ only *once*. The Apostle, therefore, again meets the objection in the present and following verses, showing that it was made *once for all*, by an act neither needing nor *admitting* of repetition; — on which our atonement may safely be rested, since it will be forever availing, and not be *temporary* like the sacrifices of the old dispensation. Here the Apostle applies generally to the sacrifices offered daily by the priests the argument, by which he had proved the inefficacy of the annual sacrifices of the High Priest in the holy of holies; namely, that the very repetition of such services evinced their inefficacy, viz. to obtain permanent pardon and complete expiation. Whereas Christ offered but one sacrifice for the sins of the world, yet that was so effectual as not to need being repeated; and, as a proof of which completion, he shows he was seated at the right hand of God as Lord of the universe. At v. 14, he affirms that the repetition *need* not be made, since it has already fully produced the effect, the perfect expiation of those who have an interest in that sacrifice by faith and repentance. Then it is said, that to this efficacy the Holy Spirit has testified, in the before-mentioned account of the covenant of which Jesus Christ is the mediator; namely, that under the *new* Covenant, sin should be no more remembered. Consequently, since pardon is obtained, no more offering for sin is necessary.

A few illustrations of the phraseology in vv. 11 — 18 inclusive, will be all that is necessary. By ἱερεὺς is meant, in a generic sense, the priests generally in their course, including the High Priest. Ἕστηκε refers to the rule which required the Priests to *stand* while in the temple, and there is a tacit parallel between the reverential posture of these *ministers* and the *sitting* of Jesus, in quality of Lord.

12. αὐτός.] Griesb. and Knapp edit οὗτος, from some MSS. But this reading Kuin. proves to have evidently arisen from *correction*. And he well observes, that αὐτὸς (ipse) was used honoris causâ, as Hom. Il. *θ*. 4. αὐτὸς δέ (Jupiter) σφ' ἀγόρευε, θεοὶ δ' ὑπὸ πάντες ἄκουον. Thus, too, the expression αὐτὸς ἔφα as used by the Pythagoreans of their master. Εἰς τὸ διηνεκὲς is construed by Valckn., Dind., Böhme, and Stuart with θυσίαν; but by the Commentators generally (and recently by Kuin.), with ἐκάθισε, which is more agreeable to the context; and moreover εἰς τὸ διην. ἐκάθισεν is *opposed* to ἕστηκε καθ' ἡμέραν λειτ. and μίαν προσφ. θυσίαν at v. 11. And so Prof. Stuart in his second Edition.

13 Θεοῦ, τὸ λοιπὸν ἐκδεχόμενος ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ
14 ὑποπόδιον τῶν ποδῶν αὐτοῦ. μιᾷ γὰρ προσφορᾷ τετελείωκεν
15 εἰς τὸ διηνεκὲς τοὺς ἁγιαζομένους. Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ Πνεῦμα
16 τὸ ἅγιον· μετὰ γὰρ τὸ προειρηκέναι· [p] Αὕτη ἡ διαθήκη ἣν p Jer. 31. 31, &c. Rom. 11. 27. supra 8. 8.
διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας ἐκείνας,
λέγει Κύριος, διδοὺς νόμους μου ἐπὶ καρδίας αὐτῶν, καὶ
17 ἐπὶ τῶν διανοιῶν αὐτῶν ἐπιγράψω αὐτούς· καὶ
τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ
18 μνησθῶ ἔτι. ὅπου δὲ ἄφεσις τούτων, οὐκ ἔτι προσφορὰ περὶ
ἁμαρτίας.
19 [q] Ἔχοντες οὖν, ἀδελφοί, παῤῥησίαν εἰς τὴν εἴσοδον τῶν ἁγίων ἐν τῷ q John 10. 9. & 14. 6. Rom. 5. 2. Eph. 2. 13, 18. & 3. 12.
20 αἵματι Ἰησοῦ ἣν ἐνεκαίνισεν ἡμῖν, ὁδὸν πρόσφατον καὶ ζῶσαν, διὰ τοῦ supra 9. 8, 12.

13. ἐκδεχ., "awaiting." See i. 13. On the next words see ii. 8. Matt. xxii. 44. Acts ii. 35. 1 Cor. xv. 27 & 28.

—τετελείωκεν εἰς τὸ δ. τοὺς ἁγ.] A passage pregnant with sense, which may be thus expressed: "For by (or at) one offering [that of himself, v. 9.] hath he perfectly expiated those that are sanctified." Notwithstanding that some Expositors construe εἰς τὸ διην. with προσφ., and others with ἁγιαζ., yet its only natural connection is surely with τετελ. (as most Interpreters take it); εἰς τὸ διην. being nearly equivalent to εἰς τὸ πάντελες in a kindred passage supra vii. 25. ὅθεν καὶ σώζειν εἰς τὸ πάντελες δύναται τοὺς προσερχομένους δι' αὐτοῦ τῷ Θεῷ. And the writer *might* here have used that very expression, but that he wished to make prominent the truth, that this expiation, when once made, was made forever,—neither requiring nor admitting of any repetition. By the expression τετελ. (on which see ix. 9; x. 1, and Notes) is meant that provision which was made by the sacrifice of Christ for *perfect* justification, unto eternal life. And ἁγιαζομ. does not merely mean (as Hammond and Wets., cited in D'Oyly and Mant, explain) "obedient Christians, such as obey the Gospel, and so become entitled to the benefits of Christ's death;" but those who are sanctified by faith springing from regeneration, and evidenced by the sanctification of the Spirit unto obedience." Which view is supported by an able examination of the passage to be found in Bp. Bull's Harmon. Ap. Ch. ii. § 5, p. 9, where he points out (what is not noticed by the Commentators) that "the Apostle here restricts the expiation by the death of Christ to those who are sanctified in heart and action; plainly intimating that, by the merits of Christ, none are justified, unless by the Spirit of Christ they have previously become sanctified. Inasmuch as Justification follows Sanctification, (at least the first and less perfect Justification,) as appears from 1 Pet. i. 2, where the *order* of man's salvation is beautifully marked out. First comes ἁγιασμὸς Πνεύματος εἰς ὑπακοὴν, then follows ῥαντισμὸς αἵματος Ἰησοῦ Χριστοῦ,—namely, for justification."

16. αὕτη ἡ διαθήκη, &c.] This passage (from Jerem. xxxi. 31. sq.) had been before cited at viii. 8. seqq.; but with a different intent. The Apostle has here not adduced the *whole* passage, because he had given it complete before, and since the *nervus probandi* is especially inherent in the words here taken. (Kuin.) The ἡμῖν refers to himself and his readers, and indeed all Christians. Kuin. observes, that Beza, De Dieu, Storr, Böhme, and others, rightly connect μετὰ γὰρ τὸ προειρ. with λέγει Κύριος. In διδοὺς νόμους—αὐτῶν there is a slight deviation from both the Sept. and the Hebrew, and that in order to make the words better understood and applied by his readers.

19. Here ends the *doctrinal* part of the Epistle, the remainder of which is occupied with admonitory, hortatory, and consolatory matter. And first the Apostle proceeds to the *practical application* of those doctrines; exhorting his readers to constancy in their Christian profession, and warning them against apostasy and its awful consequences; intermingling, however, encouragements and promises, to excite them to aim at obtaining the prize of their high calling in Christ Jesus, by enduring unto the end.

—παῤῥησίαν εἰς τὴν εἴσοδον.] Literally, "a confidence for the access;" i. e. a confidence that we may enter. In τῶν ἁγ. we have a Genit. for an Accus. with εἰς. The expression means the true Holy of Holies, heaven.

20. ζῶσαν] for ζωοποιοῦσαν or εἰς ζωὴν ἄγουσαν, "which leadeth to salvation." Ἐνεκαίνισεν ἡμῖν, "hath consecrated, or dedicated it to us," unto our use, namely, by himself first entering upon it. For to consecrate any road, is to open it for access, and dedicate it to use. See Note supra ix. 18. Chrys. well explains: ἣν κατεσκεύασε, καὶ ἧς ἤρξατο· (ἐγκαινισμὸς γὰρ λέγεται ἀρχὴ χρήσεως) ἣν κατεσκεύασε, καὶ δι' ἧς αὐτὸς ἐβάδισεν.

—διὰ τοῦ καταπετάσματος.] Supply ἄγουσαν. By this somewhat obscure expression (on which see Note at vi. 19.) is meant *Christ's body;* which is, by a certain figure (similar to others at John x. 7. and xiv. 6.) compared to the veil of the Temple; q. d. "*As* the veil of the Temple had to be removed for the entrance of the High Priest into the holy of holies, *so* was Christ's body to be removed by death, in order to enter into the true sanctuary, heaven, and open the way to all Christians." So Rosenm. and Kuin. explain. But Stuart (in his 1st Edition) and Holden suppose a *paronomasia* in διὰ, thus: "As the holy of holies could only be entered through the veil, so believers can only have access to heaven, of which it was the representation, through the body of Jesus, which was once offered for sin." In his *second* Edition, however, Prof. Stuart abandons the above interpretation, and propounds another, which my limits will not permit me to introduce, so as to do justice to its merits, which, on the score of *ingenuity*, are considerable. Neither,

r Supra 4. 14, 16.
s Ezek. 36. 25. Eph. 3. 12. James 1. 6.
t 1 Cor. 1. 9. 1 Thess. 5. 24. supra 4. 14.
u Rom. 13. 11. 2 Pet. 3. 9, 11, 14.

καταπειάσματος, τουτέστι τῆς σαρκὸς αὐτοῦ· [r] καὶ ἱερέα μέγαν ἐπὶ τὸν 21
οἶκον τοῦ Θεοῦ· [s] προσερχώμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφο- 22
ρίᾳ πίστεως, ἐῤῥαντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς,
[t] καὶ λελουμένοι τὸ σῶμα ὕδατι καθαρῷ· κατέχωμεν τὴν ὁμολογίαν 23
τῆς ἐλπίδος ἀκλινῆ· (πιστὸς γὰρ ὁ ἐπαγγειλάμενος·) καὶ κατανοῶμεν 24
ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων· [u] μὴ ἐγκαταλεί- 25

however, can I venture to *receive* it, inasmuch as it appears, though on different grounds, open to greater objections than the former.

21. οἶκον τοῦ Θεοῦ.] Though this has been somewhat differently explained, there is, I think, little doubt that it means *properly* the true sanctuary, *heaven* (for that there is an allusion to the Jewish holy of holies, is plain from the expressions παῤῥησίαν (on which see Note on ix. 7.) προσερχώμεθα, and ἐῤῥαντισμένοι. See Note on v. 22, and compare iv. 16.); but, in an *under* sense, the spiritual house or family of God on earth, namely, Christ's Holy Catholic Church. This is placed beyond doubt by 1 Tim. iii. 15. ἵνα εἰδῆς πῶς δεῖ ἐν οἴκῳ Θεοῦ ζῶντος ἀναστρέφεσθαι, and supra iii. 6. οὗ οἶκός ἐσμεν ἡμεῖς.

22. προσερχώμεθα] "let us approach in prayer, and worship." Comp. iv. 16. vii. 19. Ἀληθ. καρδίας is best explained a sincere, faithful, and true disposition of heart. So Is. xxxviii. 4. ἐπορεύθην ἐνώπιόν σου μετ' ἀληθείας, ἐν καρδίᾳ ἀληθινῇ. See also 2 Kings xx. 4. Ἐν πληροφορίᾳ πίστ., "with a fully assured faith," such as to exclude any approximation to apostasy. I would compare Dionys. Hal. p. 729. 21. Sylb. δόξα ἰσχυρὰ, καὶ οὐ πολὺ ἀπέχουσα πίστις εἶναι. See supra vi. 11. Col. ii. 2. 1 Thess. i. 5. Ἐῤῥαντ. and λελουμένοι are terms belonging to the *Temple service;* and the rites to which they allude had a reference respectively to expiation and to moral purity. See ix. 13. There is here, however, a more *special* allusion; namely, as Kuin. points out, to what is said at Exod. xxix. 21. and Levit. ix. 2, 20. of the vests of Aaron and his sons being sprinkled with blood, in order to their being allowed to enter the Sanctuary. May we not, therefore, suppose that when the High Priest entered the Sanctuary, he entered not only with blood, but also having his robes sprinkled with blood? The words ἐῤῥαντισμένοι τὰς καρδίας ἀπὸ συν. πον. (with which compare 1 Pet. i. 2. ῥαντισμὸν αἵματος Ἰ. Χριστοῦ) may be rendered "sprinkled, as to our hearts, from an evil conscience," i. e. (laying aside the metaphor, on which see Note at ix. 13.) cleansed and freed from whatever dispositions corrupt the conscience, and defile the heart. I would compare Joseph. Antiq. i. 1. 4. ἐπὶ συνειδότι πονηρῷ.

23. λελουμένοι, &c.] This is not an admonition to corporeal purity; but the expression turns wholly on a comparison with the legal rite of washing for purification; and there is an allusion to *baptism;* as also in the foregoing expression we have a parallel with a Jewish rite. The Jews (to use the words of Prof. Stuart) "were sprinkled with blood, in order that they might be purified, so as to have access to God; Christians are internally sprinkled, i. e. purified by the blood of Jesus. The Jews were washed with water, in order to be ceremonially purified, so as to come before God; Christians have been washed by the purifying water of baptism."

—τὴν ὁμολογίαν τῆς ἐλπ.] One should have expected ὁμολ. τῆς πίστεως; but as it is, we must seek the best explanation we can. Nor is it necessary to *lower* the expression ὁμολ. τῆς ἐλπ. (with most recent Commentators) to a mere periphrasis for "*the Christian religion.*" It may, I think, be regarded as a *phrasis prægnans;* of which the full sense is, "Let us abide by the faith we profess, and cling to the hope which it ministers." Comp. iv. 14. There is also an allusion to the confession in baptism. Πιστὸς γὰρ ὁ ἐπαγγ. "[which we may well do;]" for God will surely keep *his* promises, and therefore we may well perform *our* engagements.

24. κατανοῶμεν ἀλλ. &c.] Of this expression various senses have been proposed. Some interpret, "take care of." But such a signification of the word is unauthorized. Others, "let us consider, bear in mind," namely, "by showing a mutual concern for each other." Yet neither is *that* sufficiently authorized by the *usus loquendi;* and it is not quite agreeable to the context. It should seem that as the Apostle has just been exhorting to a sincere and lively *faith*, so here he intends to subjoin an admonition to those *good works*, which are the surest proof of its sincerity, and the fairest fruits of its efficacy (see Gal. v. 6.); and especially to ἀγάπη, in the full sense of the word, as described in 1 Cor. xiii. (See a most beautiful discourse on this text by Dr. Barrow, Sermons, No. xxviii., in which are stated the motives and arguments to Christian charity). The admonition, however, is so expressed as to advert to a certain *principle*, which might be serviceable towards producing and maintaining these good works,—that of *mutual emulation*, and the sense of acting under the eyes of *each other*, as well as of God. Accordingly, the sense seems best represented by Chrys., Theophyl., and Theodoret, among the ancient Commentators, and Beza, Calvin, Grot., Est., Menoch., Wolf, Carpz., and Kuin., among the modern ones, who take καταν. to mean, "let us keep our observation attentively fixed on each other," ἐπισκοπῶμεν, as the ancients explain it.

And so the Pesch. Syr. ܘܢܣܟܠ ܒܗܕܐ ܠܗܕܐ, "and let us keep an eye one to another." This mode of understanding the words is confirmed by xii. 15. ἐπισκοποῦντες μή τις ὑστερῶν, &c. Of course, εἰς παροξυσμὸν is like the Latin "in incitamentum." So Theodoret (following Chrys.) illustrates this *emulation* by the simile ὡς σίδηρος σίδηρον θήγει, καὶ λίθος λίθῳ προστριβόμενος ἀποκύει φλόγα. And how great an incitement to virtue would arise from acting each in the presence of another, is hardly to be imagined; both on the principle of emulation, and that of fear. See Thucyd. i. 84. 13. With this very idea in his mind, the Apostle at Ch. xii. says, "seeing we are compassed about with so great a cloud of witnesses, let us run with patience the race that is set before us."

25. μὴ ἐγκατ. τὴν ἐπισυναγωγὴν ἑ.] On the import of ἐπισυν. some difference of opinion exists. To omit certain confined and harsh interpretations, several eminent Expositors take τῶν ἐπισ.

ποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος τισὶν, ἀλλὰ παρακα-
λοῦντες· καὶ τοσούτῳ μᾶλλον ὅσῳ βλέπετε ἐγγίζουσαν τὴν ἡμέραν.
26 [x] Ἑκουσίως γὰρ ἁμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς
27 ἀληθείας, οὐκ ἔτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία· [y] φοβερὰ δέ τις
ἐκδοχὴ κρίσεως, καὶ πυρὸς ζῆλος ἐσθίειν μέλλοντος τοὺς ὑπεναντίους.

x Num. 15. 30. Matt. 12. 31. supra 6. 4. 2 Pet. 2. 20, 21 1 John 5. 16.
y Ezek. 36. 5. Soph. 1. 18. & 3. 8.

to mean, "the society of Christians," regarding the admonition as directed against *apostasy*. And indeed there is something to *countenance* this in the context, but not sufficient to *establish* it; especially as there is so much more of aptness in the sense "assembling of themselves together," which is assigned by almost all the ancient, and the best modern Expositors. It should seem that the Apostle meant to suggest *one principal means* of maintaining their faith and hope, and calling into action the principle of emulation, by which the *sluggishness* with which he reproaches them at v. 11. might be obviated; namely, regular *attendance* on the various *assemblies for divine worship*, whether in the public congregation, or in their more private meetings held for social worship. How indispensable this was to the producing the above ends, and how the neglect of this duty would tend (and that not remotely) to apostasy itself, it is scarcely necessary to observe. Nor are we justified in seeking to diminish the force of the implied admonition too much, by adverting to the peculiar circumstances in which the Hebrews were placed, and the temptation to which it appears they were of themselves too prone, — *apostasy*, or, at least, backsliding. The importance, and even necessity, of the duty of Christians assembling themselves together, exists in *every age*. In which view, the following remark of that bitter enemy to Christianity, GIBBON, in his Decline and Fall, vol. iv. p. 83, conveys an important truth (fas est ab hoste doceri) and ought to make those pause who seek, by an ingenious sophistry, to weaken the obligation of the *Christian Sabbath*, and thus depreciate the inestimable advantages (to those especially who have to labour, whether with body or mind, to provide for the day which passes over their heads) of *one* day, at least, rescued from the mass devoted to the cares of this life (getting and spending), in order to labour for the meat which endureth unto everlasting life. "The devotion of the poet, or the philosopher, may be secretly nourished by prayer, meditation, and study; but the exercise of public worship appears to be the only solid foundation of the religious sentiments of the people, which derive their force from imitation and habit. The interruption of that public exercise may consummate, in the period of a few years, the important work of a *national revolution*. The memory of theological opinions cannot long be preserved without the artificial aids of priests and of books."

But to advert to a few points in the phraseology, this use of ἐπισυν. in preference to συναγ., was, no doubt, intended for distinction from the Jewish meetings. The word is rare, and only occurs elsewhere in the N. T. at 1 Thess. ii. 1; which, I would observe, supplies another proof in addition to those adduced by Prof. Stuart, of the Pauline origin of this Epistle. It is not found in the Sept., but occurs in 2 Macc. ii. 7. ἕως ἂν συναγάγῃ ὁ Θεὸς ἐπισυναγωγὴν τοῦ λαοῦ. At παρακαλοῦντες, supply ἑαυτοὺς, which is *expressed* at iii. 13. παρακ. ἑαυτοὺς — ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν. By παρακ. is meant "exhorting each other to constancy in the performance of that and all other religious duties." It is well observed by Kuin. that the words καὶ τοσούτῳ μᾶλλον, &c. are to be referred to the *whole* of the admonition at v. 23.

— τὴν ἡμέραν.] The full sense is, "and so much the rather ought ye to mutually exhort and excite each other to the performance of all good works, inasmuch as ye see the day approaching." *What* day is here to be understood, whether the day, or time, of the destruction of Jerusalem, or the day of judgment, is disputed. Most modern Commentators adopt the *former* interpretation, which is ably maintained by Prof. Stuart. "As Christ (says he) had foretold the destruction of the Jewish temple and nation [in that generation. Ed.], what could be more natural than for the Apostle to say: 'Brethren, do every thing in your power to guard against apostasy. And this the more, because a return to Judaism would now be very ill-timed; the season is near, when the Jewish temple and state are to be destroyed.'" But though it be true that the day of God's judgments on the unbelieving or apostatizing Jews would be a seasonable deliverance of Christians from their persecutions, yet that was not, I think, intended to be made the *prominent* idea. And when we consider that the expression *the day* or *that day* is almost always in the N. T. used of the day of *judgment*, I prefer, with the ancient and several eminent modern Commentators, as Calvin, Wolf, Bp. Fell, and Newc., to take it of the *advent of Christ to judgment*. "The day" here, I conceive, corresponds to "the day of the Lord" at 1 Thess. v. 2. (evidently meaning the day of judgment), and which is a little after, v. 4. called simply, as here, "*the* day." A passage, I would observe, corresponding in several particulars to the present; so much so as to afford a strong evidence that both came from the pen of the same writer. *Both* the above senses, however, might be intended, — the latter as founded on the former; for there is reason to think that the Hebrew-Christians united in their minds the two events, — the second advent of Christ to the destruction of Jerusalem, *and*, the end of all things, the συντέλεια τῶν αἰώνων. So 1 Pet. iv. 7. πάντων δὲ τὸ τέλος ἤγγικε· σωφρονήσατε οὖν, &c.

26, 27. Here is suggested a reason why they should beware of whatever led to apostasy, — namely, that if, after having acknowledged and embraced the truth, they slide back into error, and deliberately apostatize, there will be no hope of pardon and acceptance, but their case will be desperate. Οὐκέτι — θυσία, "there is no other mode of expiation provided." And since God will not pardon sin without some satisfaction (else the argument here would be inconclusive,) it follows that nought can remain to apostates but a horribly fearful expectation of future judgment unto *perdition*, strongly alluded to in the awful expression πυρὸς ζῆλος, denoting the fiery anger of God, often thus designated in the O. T. See Ps. xxi. 9. Num. xvi. 25. Mal. iv. 1. Hebr. v. 17.

z Num. 35. 30. Deut. 17. 6. & 19. 15. Matt. 18. 16. John 8. 17. 2 Cor. 13. 1. a 1 Cor. 11. 29.

28 z Ἀθετήσας τὶς νόμον Μωϋσέως χωρὶς οἰκτιρμῶν, ἐπὶ δυσὶν ἢ τρισὶ
29 μάρτυσιν, ἀποθνήσκει· a πόσῳ δοκεῖτε χείρονος ἀξιωθήσεται τιμωρίας
ὁ τὸν Υἱὸν τοῦ Θεοῦ καταπατήσας, καὶ τὸ αἷμα τῆς διαθήκης κοινὸν
ἡγησάμενος ἐν ᾧ ἡγιάσθη, καὶ τὸ Πνεῦμα τῆς χάριτος ἐνυβρίσας;

b Deut. 32. 35, 36. Rom. 12. 19.

30 b Οἴδαμεν γὰρ τὸν εἰπόντα· Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταπο-
δώσω, [λέγει Κύριος·] καὶ πάλιν· Κύριος κρινεῖ τὸν λαὸν
αὐτοῦ.

c Gal. 3. 4. Phil. 1. 29, 30. Col. 2. 1.

31 φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας Θεοῦ ζῶντος. c Ἀναμιμνή-
32 σκεσθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φωτισθέντες πολλὴν ἄθλησιν

xii. 29. With φοβ. ἐκδ. I would compare ἐλπίδα τοῦ φόβου in Thucyd. vii. 61.

28, 29. Here is an argumentum *a minori ad majus*, to show the heavy wrath which hangs over apostates, when even Moses' law punished such defection most severely. By the νόμον is plainly meant the ceremonial law; for a wilful violation of which, no persons, however dignified, were spared from punishment. The words πόσῳ — ἐνυβρίσας place in a strong light the *guilt* of apostates. The interjected δοκεῖτε has great energy, and ἀξ. great elegance. Καταπ. implies the utmost contempt, insult, and contumely, by representing him (with the Jews) as an impostor. Καταπατεῖν, like the Latin *conculcare*, is a term denoting the utmost contempt and insult. I would compare Joseph. p. 1172, 32. φέρετε δὴ τοίνυν, φέρετε πατούμενα βλέποντες τὰ ἅγια· and 1179, 10. πατήσαντες τοὺς νόμους. Καὶ τὸ αἷμα — ἡγιάσθη, "and who regardeth the blood of the covenant (i. e. the blood of Christ shed to ratify the new covenant) wherewith he was sanctified (i. e. cleansed from his sins, and set apart to the service of God) as a thing common and ordinary, no more than that of a *man* (and that an impostor), and consequently having no expiatory efficacy." Καὶ τὸ Πνεῦμα τ. χ. ἐνυβρίσας. The sense of these words is, I conceive, that assigned by the ancient and most modern Expositors, "hath treated with contumely the Spirit of grace," i. e. the Holy Spirit, the bestower of grace; viz. by resisting his holy influences; which would have preserved from apostasy. Not that I would have the common version *altered*, as is done by modern Translators; for the expression *doing despite to, means* treating with contumely. So Milton, Paradise Lost. B. vi. l. 906.

"It would be all his solace and revenge,
As a *despite* done against the Most High,
Thee once to gain companion of his woe."

Thus at vi. 4. they are described as once μέτοχοι Πνεύματος ἁγίου. Many recent foreign Commentators, indeed (and the Wakefields and Belshams of our own country) attempt to lower the sense to "the mercies of the Gospel." But it has been convincingly shown by Bp. Middleton that this version is wholly inadmissible. Attributes (he observes) are frequently expressed in the ancient Oriental tongues and scriptural phraseology, not, as with us, by means of adjectives, but by the genitives of the names of attributes, made to depend on the noun to which the attribute belongs. The *Holy Spirit* is continually named in the Syr. Version the *Spirit of holiness:* the *gracious throne*, a title of the Almighty, is in this Epist. iv. 16. ὁ θρόνος τῆς χάριτος: and *the all-gracious God* is 1 Pet. v. 10. ὁ Θεὸς πάσης χάριτος. And here τὸ Πνεῦμα τῆς χάριτος, *the gracious Spirit*, i. e. the Holy Ghost. And this interpretation exactly suits the context: that the writer should in the same verse speak of "trampling on the Son of God," and of "insulting the gracious Spirit," will seem very intelligible and natural to those who admit the personality of the Holy Ghost; and they who do not, ought at least to show that ἐνυβρίζειν in Greek has for its object *things*, and even *qualities*; and that to "insult the mercies of the Gospel" is tolerable sense. The last mentioned interpretation, it may be observed, is decidedly rejected by Kuin. He, however, explains it of the *influences*, i. e. the *gifts* of the Holy Spirit; which, Stuart thinks, makes a good and apposite sense. But until examples are adduced to prove the use of so very strong a term with a *thing*, we may well retain what is, I think, a far *more* apposite sense; for to *insult* the *Holy Spirit*, is to reject his holy influences with disdain, — to deny their reality; or, it may be, ascribe them to demoniacal agency, — *the sin against the Holy Ghost.*

30, 31. This awful warning the Apostle follows up with quotations from Scripture showing the tremendous nature of the punishment threatened; applying to apostates what was originally said of the idolatrous Gentiles. To give greater force to the words, he has employed, in the place of the usual formula of citation, a mode of expression adapted to suggest the acknowledged greatness of the Speaker (i. e. God by Moses), in his attributes of infinite power, justice, and truth. See vv. 31. 37. The passage is from Deut. xxxii. 35.; but the words quoted do not entirely agree either with the Sept. or the Hebrew: though the sense is faithfully represented; and probably some copies of the Sept. so read in the time of St. Paul. The passage is cited in exactly the same words at Rom. xii. 19.; one among the many proofs of the Pauline origin of the Epistle. The words λέγει Κύριος are omitted in some MSS. and Versions, and are, with some reason, rejected by several Critics. Καὶ πάλιν, "and again," or also. The words following are taken from Deut. xxxii. 36., though found also in Ps. cxxxv. 14., probably derived from Deut. The κρινεῖ is by some explained "will avenge." But though that sense seems very suitable to the passage of Deut. and Psalms, the context in the *Apostle* seems to require that assigned by many eminent Commentators, from Calvin and Limborch down to Kuin., "will condemn and punish his [apostatizing] people;" of course, by an *accommodation* of the sense of the original. Φοβερὸν answers to the Latin *horribile*, as in Cicero: "Horribile est causam capitis dicere." The expression ἐμπίπτειν εἰς χεῖρά τινος, Kuin. shows, denotes to fall into any one's power for evil, — as revenge, or punishment. The epithet ζῶντος may refer either to the *eternity*, or the *omnipotence* of God, or may allude to *both*, in order to show how utterly hopeless is the condition of his enemies.

32. ἀναμιμνήσκεσθε — παθημ.] To the influence

33 ὑπεμείνατε παθημάτων· [d] τοῦτο μὲν, ὀνειδισμοῖς τε καὶ θλίψεσι θεα-
τριζόμενοι· τοῦτο δὲ, κοινωνοὶ τῶν οὕτως ἀναστρεφομένων γενηθέντες.
34 [e] καὶ γὰρ τοῖς ‡ δεσμοῖς [μου] συνεπαθήσατε, καὶ τὴν ἁρπαγὴν τῶν

d Phil. 1. 7. & 4. 14.
e Matt. 5. 12. & 6. 29. & 19. 21. Luke 12. 33. Acts 5. 41. & 21. 33. 1 Thess. 2. 14. 1 Tim. 6. 19. James 1. 2.

of *threatenings* the Apostle now (in order to turn them from apostasy, or presumptuous sin) subjoins the argument of *self-interest*, reminding them of the supports provided under the trials they had experienced in the former days of their profession; and hinting, that as to what they had *hazarded*, *suffered*, and *renounced* for Christ, the sacrifices would be lost if they should now give way and apostatize. The best comment on this passage is a very similar sentiment at Gal. iii. 3, 4. Πρότερον is here used adjectively, as often in Thucyd. On φωτισθ., "enlightened by conversion to the Gospel," see vi. 5. In ἄθλησιν there is an agonistic metaphor: and ἄθλ. παθ. should be rendered "a great conflict or struggle with afflictions." I would here compare Thucyd. ii. 45. παισὶν ἢ ἀδελφοῖς ὁρῶ μέγαν τὸν ἀγῶνα. The nature of these sufferings is declared in the two following verses.

33, 34. In adverting to the sufferings just mentioned, the Apostle first uses an expression suggested by the foregoing agonistic metaphor; namely, ὀνειδ. καὶ θλίψ. θεατριζόμενοι, of which the sense is, "being exposed to open and public abuse and insult," as criminals are in a theatre or public spectacle: an allusion to the ἀγῶν maintained with beasts by the miserable wretches thus θεατριζόμενοι, or exposed to the gaze of the multitude assembled at the theatre; who to brutality added contumely. The best comment here is 1 Cor. iv. 9., and the similarity in the figure is among the proofs of the Pauline origin. The term ἐκθεατρίζειν, "to expose to public ignominy," is cited by Raphel. from Polyb. The τοῦτο μὲν and τοῦτο δὲ are *partitive* formulas frequent in the best writers. Render "partly while ye were made partakers with those who were so circumstanced," i. e. who sustained a like conflict. The *nature* of this κοινωνία seems not to be comprehended by the recent Expositors, even Dindorf and Kuinoel; though it had been pointed out by Grot., Crell., and Est. They show that we are to understand it of sympathizing with, and participating in their losses, by assisting them in their distress.

The words of the next verse are *illustrative* of *both* the above sorts of suffering, — that personally, and that by sympathy and *mental* participation (as members of the same body); only they are taken in *inverse* order, *per Chiasmum*. Thus Thucyd. vii. 71. says of the Athenian and Syracusian land forces in Sicily standing by to witness the last and decisive combat between the Athenian and Syracusian fleets, that they had πολὺν τὸν ἀγῶνα καὶ ξύστασιν τῆς γνώμης, and a little further on: οἱ δ' ἐπὶ τὸ ἡσσώμενον βλέψαντες ὁλοφυρμῷ τε ἅμα μετὰ βοῆς ἐχρῶντο, καὶ ἀπὸ τῶν ὁρωμένων τῆς ὄψεως καὶ τὴν γνώμην μᾶλλον τῶν ἐν τῷ ἔργῳ ἐδουλοῦντο. ἄλλοι δὲ καὶ πρὸς ἀντίπαλόν τι τῆς ναυμαχίας ἀποδόντες, διὰ τὸ ἀκρίτως ξυνεχεῖς τῆς ἀμίλλης, καὶ τοῖς σώμασιν αὐτοῖς ἴσα τῇ δόξῃ περιδεῶς ξυναπονεύοντες, ἐν τοῖς χαλεπώτατα διήγον. To the same principle which makes us, as it were, *participators* in the evils of our friends, the Apostle has another allusion at xiii. 1. μιμνήσκεσθε τῶν δεσμίων, ὡς συνδεδεμένοι.

Here, however, no little difference of opinion exists as to the *reading*. Instead of the recepta lect. δεσμοῖς μου, 11 MSS. and several Versions have δεσμίοις, which was preferred by Grot., Hammond, Le Clerc., Mill, Beng., Wets., and others, and has been edited by Griesb., Knapp., and Schott. The former, however, is ably defended by Heins., Capell., Wolf, Carpz., Mich., Noess., Matth., Mackn., Schleus., Nolan, Bp. Jebb, and Rinck; and is undoubtedly to be retained, as has been done by Tittm. and Vat.; since the external evidence for it is very greatly superior, and the internal at least as strong. The recent Critics, I suspect, have been chiefly induced to reject the common reading from the opinion of Wets. and Valckn. that it is not good Greek. But it may be observed that in questions of *this kind* Critics are not fully competent to decide; and as to the *latter*, it has been shown by Bp. Jebb, Sacr. Lit. p. 354., that Valckn.'s testimony is negatived by his own admission supra iv. 15. συμπαθῆσαι ταῖς ἀσθενείαις, that "it might be used by the best Greek writers." That συμπ. can be, and is used of *things* even by the writer of this Epistle, is plain from the above passage, and from a passage of Isocr. adduced (from Wets.) by Bp. Jebb, very similar to the one before us: ὥστε καὶ ταῖς μικραῖς ἀτυχίαις ἕκαστος ἡμῶν πολλοὺς εἶχε συμπαθήσαντας, "so that each of us had many to sympathize even with our small mischances." "Now (says he) since it is unquestionably pure Greek to say συμπαθῆσαι ταῖς ἀτυχίαις, where can be the solecism in saying τοῖς δεσμοῖς συμπαθῆσαι? These phrases, indeed, *may* be elliptical: δεσμοῖς μου συνεπαθήσατε [μοι]. συμπαθῆσαι [ἡμῖν] ταῖς ἀσθενείαις ἡμῶν. ἀτυχίαις ἡμῶν συμπαθήσαντας [ἡμῖν]." The ellipsis, however, extends even further than this. The complete phrase is συνεπ. μοι ἐν τοῖς δεσμοῖς μου; and in the process of abbreviating it, there is an *hypallage*. So also in Phil. iv. 14. συγκοινωνήσαντές μου τῇ θλίψει, there is a similar hypallage for συγκ. μοι ἐν τῇ θλίψει μου. Besides, as Wolf and Rinck observe, the correctness of the common reading is strongly attested by the καὶ *(even)*, which with δεσμίοις would be unnecessary. The μοις *may*, as Rinck conjectures, have been accidentally omitted after the μοις preceding (of which he gives an example at Philem. 10.), and then δεσμοῖς have been changed into δεσμίοις, to make a sense. I rather, however, suspect that δεσμίοις was a deliberate alteration of those sapient Aristarchs of ancient times, who, when they met with a recondite phrase, or harsh construction, applied themselves to remove the difficulty by *emendation;* (though they were as ill employed as their brethren of modern times are in *defending* their alterations), and here introduced one founded on xiii. 1. It is obvious how much the reading δεσμοῖς μου supports the Pauline origin of the Epistle; since St. Paul very often mentions his bonds (not in a boasting spirit, but as seals and confirmations of the truth of the Gospel), and the δεσμ. is generally followed by a μου. And when the above Critics argue, that the common reading was *fabricated to support the Pauline origin of the Epistle*, they take for granted an eagerness of controversy on the question, of which there is no vestige in Ecclesiastical history, and a dishonesty, of which Christian charity should forbid the hasty imputation: not to mention how unlikely it were,

f Matt. 10. 32.
g Luke 21. 19.
h Hab. 2. 3, 4.
Hag. 2. 7.
Luke 18. 8.
Rom. 1. 17.
Gal. 3. 11.
1 Pet. 1. 6.
& 5. 10.
2 Pet. 3. 8.

ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε, γινώσκοντες ἔχειν [ἐν]
ἑαυτοῖς κρείττονα ὕπαρξιν ἐν οὐρανοῖς καὶ μένουσαν. [f] Μὴ ἀποβάλητε 35
οὖν τὴν παῤῥησίαν ὑμῶν, ἥτις ἔχει μισθαποδοσίαν μεγάλην. [g] ὑπομο- 36
νῆς γὰρ ἔχετε χρείαν, ἵνα τὸ θέλημα τοῦ Θεοῦ ποιήσαντες κομίσησθε
τὴν ἐπαγγελίαν. [h] Ἔτι γὰρ μικρὸν ὅσον ὅσον ὁ ἐρχόμενος ἥξει καὶ 37

that such a bold alteration should find its way into *all the MSS. except* 11.; for those collated by Rinck support the old reading, which we can trace to as early a period as Clemens Alex. A. D. 210. With quite as much reason might we say (as Mackn. *does)* "that the *new* reading was fabricated in order to *disprove* the Pauline origin. If, indeed, it could be proved, that the ancient Critics were as opposed to that, as are almost all the moderns, who support the new reading, there might be some ground for the suspicion; for who can doubt that the latter have been chiefly actuated in their rejection of the common reading by their persuasion, that St. Paul was not the author of the Epistle?"

— προσεδέξασθε] "endured." A signification found in the Sept.; but not in the Classical writers. Ὕπαρξιν, wealth or possession. A signification confined to the later writers. Ἐν is omitted in many MSS. and Versions and almost all the early Edd.; and has been, with reason, cancelled by Wets., Beng., Griesb., Matth., Knapp, and Schott. It, no doubt, arose from the *Grammatici*, who did not perceive that ἑαυτοῖς is a *Dat. commodi.*

35. μὴ ἀποβάλητε τ. π. ὑ.] "Abandon, not, then, this your confident hope," namely, the παῤῥησίαν spoken of supra v. 19.

37. Commentators here notice the remarkable discrepancy which exists between the Hebrew and the Sept. and the Apostle. For while the Apostle's words agree with the Sept., except in the transposition of the two clauses of the latter verse, for better adaptation to his purpose, they both vary exceedingly from the *Hebrew.* The words, ὁ ἐρχόμενος ἥξει καὶ οὐ χρονιεῖ, follow the Septuagint, except in adding ὁ, which, however, it is not improbable, was anciently in the Sept. text, since otherwise the Translators would probably have written ἐρχόμενον, i. e. the prediction. At v. 38. the discrepancy seems very great between the Sept. and the Hebrew; yet it is, I think, better not to ascribe that (as is done by most Critics) to corruption in the Hebrew text: for it has been shown by Pococke, that the Sept. may very well be reconciled with the present text; there being a change of person, to make the sense plainer. If, however, it should be thought, with Grot. and others, that the LXX. read עלפה and נפשי instead of עפלה and נפשו, I would suggest that we must suppose also some difference of reading at הנה. And I conjecture that the LXX. read ראט (as in Job xxi. 4.) *Gerodsi.* The μοῦ of the Sept., where, according to the Hebrew, it should have been αὐτοῦ, may be accounted for on the same principle as that above mentioned. It should seem, however, that the writer did not adopt the μοῦ; for though it is found in two of the most ancient MSS. and some Versions, yet it seems to have been introduced from the Sept., where it was meant to be taken for εἰς ἐμέ. In the two other places of the N. T. where this passage is quoted (namely, Rom. i. 17. and Gal. iii. 11.) the μου is not found, except that in the former passage it appears in *one* MS. and the later Syriac Version. A strong proof this of the Pauline origin of the present Epistle.

Of more importance, however, is it to advert to the *exact sense* contained in v. 38., since, from its being connected with doctrinal points, it requires more than ordinary caution in its interpretation. There has been no little debate as to the *subject* of the verb ὑποστείληται. Almost all Commentators, from the time of Beza and Grot., have thought it to be τις: while the ancient and earlier modern Commentators, and a few after their time, as Bp. Pearson, (Paræneſis prefixed to Sept.) Mackn., Whitby, Abp. Newc., Dr. A. Clarke, and Prof. Turton (in his Text of the English Bible, p. 89.), refer it to the *just man* before mentioned. Of course, the advocates for the doctrine of Final Perseverance adopt the *former* mode; the opponents of that doctrine, the *latter;* according to which Whitby proves that the doctrine in question is utterly untenable. "The words (says he) plainly suppose that the 'just man' who 'liveth' by 'that faith,' in which if he persisted, he would 'save his soul,' may 'draw back unto perdition.' And this is also evident from the expression, 'My soul shall have no pleasure in him;' for they plainly intimate that God took pleasure in him before his drawing back; for otherwise this threat would signify nothing, the Lord taking pleasure in none but 'just' men only, and such as 'live by faith.'" The question, however, is *which* of the two above mentioned modes of reference should here be adopted, and, in order thereto, whether there can be any principle which may suffice to decide a point of such importance. Now here Prof. Turton at p. 78—86. of his Text of the English Bible comes opportunely to our aid as follows: "The Apostle (says he) exhorting those whom he is addressing to steadfastness in the faith, employs, with some variation, the words of the Septuagint Version of Hab. ii. 4., which may be rendered: 'If *a man* draw back, my soul shall have no pleasure in him; but the just shall live by faith.' In this rendering, the words 'a man,' or 'any man,' are more than the Greek contains; and are introduced because there is, in the Greek, no reference to any individual before mentioned. But it suited the Apostle's argument to invert the order of the clauses. Indeed, the latter clause, as used by the Apostle, had stood first in the Prophet, and from its position had had a more general application, there would have been some difficulty in conceiving how any other version than the one now given, could ever have been thought of. That the bearing and import of words are frequently changed by their position, is known to all who know any thing of the nature of language; and thus the inquiry is reduced to this, — whether, for the purpose of confirming the faith of the Hebrew converts, the Apostle used a sentence, the signification of which should be determined by its own obvious construction — or by what might happen to be recollected of its form when used by a Prophet, who here seems rather to be *referred to* than *quoted.* This point the reader shall decide for

38 οὐ χρονιεῖ. ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται· καὶ
ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχή μου ἐν αὐτῷ.
39 Ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς.

himself. As to the light in which this passage appeared to the older Commentators, — Erasmus manifestly did not contemplate the introduction of *quis*, any man: Zeger explained the drawing back with reference to the just man: J. Cæpellus and Grotius examined the Septuagint Version of Habakkuk; and finding τις to be understood there, seemed to think that it must be understood in Heb. x. 38. likewise: Beza, the great authority, for the rendering 'but if any man draw back,' described the Apostle as inverting the clauses of the sentence, but retaining the Prophet's meaning. And this, so far as I can perceive, is his *ostensible* reason for introducing τις. That, by this rendering, another version was avoided, by no means agreeable to Beza's Theological opinions, there can be no doubt. From Bp. Pearson's Præfatio Præen. we learn that, in his opinion, the inverted order of the clauses, adopted by the Apostle, at once gave to the verb 'draw back' a nominative case 'he,' the just man, (which also was the opinion of Theophylact); and that when Beza translated, 'But the just shall live by faith; but if *any man* draw back, my soul shall have no pleasure in *it*;' his two methods of excluding the 'just man' from being the subject of the latter clause — 1. by introducing the words 'any man;' and, 2. by transferring God's displeasure from the *person* who draws back (him), to the act of withdrawing (it) — indicate either a want of good faith, or an undue concession to Theological opinions."

And although Bp. Middleton on John viii. 14. seems to be of opinion that τις is here to be supplied, yet, as Prof. Turton observes, "he was in quest of passages in which τις must from necessity be supplied; and it does not appear that he had made himself acquainted with the peculiar circumstances of Heb. x. 23." I would further observe, that Bp. Middl. would be the more induced to receive this proof without too severe examination, as to whether the τις *must* here be supplied, because he was in great straits to adduce *any one* unexceptionable example in the N. T. The reader will now be enabled (as far at least as a full statement of the circumstances of the case can go) to determine whether the τις should be introduced or not. In the *former* case he must suppose that when the Apostle inverted the order of the clauses in the Sept., he intended that the verb ὑποστείληται should carry its indefinite *nominative* case *along with it*. In the *latter*, he will do so, because the *passage*, as it is read in the *Epistle, is perfectly clear without it*. And assuredly the common laws of interpretation are decidedly in favour of the latter. I would further observe, that the censure here applied by Bp. Pearson and Prof. Turton to *Beza*, should also be applied, in some measure, to *Calvin*, who has on this occasion evinced not a little disingenuousness. For though he did not venture on the *change* introduced by Beza, yet he strove to *suppress* the sense naturally resulting from the words, by rendering ἐὰν ὑποστείληται, "si subductus fuerit;" though such is evidently at variance with the usus loquendi both of the Classical and the Scriptural writers. And, as it would not have been convenient to attempt any justification of this version, he chose (contrary to his usual custom) to be silent upon these verses. Nothing is plainer than that all the above methods were (to use the words of Dr. A. Clarke) "intended to save the doctrine of *final* and *unconditional* perseverance; which doctrine this text destroys."

Finally, when I said that the ancient Commentators in general supposed the subject to be ὁ δίκαιος, I would refer for proof to Theophylact and Œcumen., and to the ancient Versions generally, especially the Vulg. and Pesch. Syr. And lest the latter should be urged in support of *Calvin's* rendering, I would remark that Schaaf's version, "si præcidatur ei," is a wrong representation of the sense of ܢܬܦܠܩ. For ܦܠܩ in the Conjug. Ethpael means "tædio affectus fuit," as indeed Schaaf himself in his Lexicon states, adducing as examples 1 Thess. iii. 3. and the present passage. The sense, therefore, is, "si tædeat ipsum." The translator was probably thinking of the expression at v. 11., where the Apostle upbraids them with being νωθροί. In rendering, however, as he did, Schaaf (as is plain by his translating ܢܬܦܠܩ at the next verse by *excisionis*) meant the word to be understood of *apostasy*, and therefore it will make nothing for the version above mentioned, especially when it is considered that at x. 26. the Apostle calls apostasy a *wilful* and *voluntary* sin.

Μικρὸν ὅσον ὅσον is used by the best writers to designate (according to our own idiom) "a very short time." Ὁ ἐρχόμενος was a usual designation of the Messiah. The coming is meant of the advent of our Lord to destroy Jerusalem, and put an end to the Jewish state.

— ἐκ πίστεως.] This suggests the *means* by which the just shall attain this *life*, viz. by his persevering and enduring faith and reliance on God; of which the Apostle soon after takes occasion to illustrate the nature, and exemplify the efficacy in the Worthies of the O. T. Ἐὰν ὑποστ., "but if any one lose his confidence, and withdraw himself from his pledged faith in God." At οὐκ εὐδ. αὐτῷ there is a meiosis, the sense being the same as the Homeric "my soul abhors him as the gates of hell!"

39. Here the Apostle skilfully introduces his intended discourse on faith, by the connecting link of an indirect exhortation to it; q. d. "But we [I trust] are not of the" &c. On ὑποστέλλω and ὑποστολή, see Note on Acts xx. 18—21. At ὑποστολῆς and πίστεως we may suppose an *ellipsis*, not, with some, of υἱοὶ or τέκνα, but of ἐκ., "of the number," and take the words as abstract for concrete (the thing for the person). The εἰς indicates the *result* or event of such conduct in the persons in question; and the περιπ. being opposed to the ἀπώλειαν, must mean, not *possession*, (as some explain) but preservation and salvation of the soul; a sense found in the Sept.

i Rom. 8. 24. 2 Cor. 4. 18.
k Gen. 1. 1. Psal. 33. 6. Rom. 4. 17. 2 Pet. 3. 5.
l Gen 4. 4, 10. Matt. 23. 35. infra 12. 24.

XI. [i] Ἔστι δὲ πίστις ἐλπιζομένων ὑπόστασις, πραγμάτων ἔλεγχος 1
οὐ βλεπομένων. ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι. [k] Πί- 2
στει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ, εἰς τὸ μὴ ἐκ 3
φαινομένων τὰ βλεπόμενα γεγονέναι. [l] Πίστει πλείονα θυσίαν Ἄβελ 4
παρὰ Κάϊν προσήνεγκε τῷ Θεῷ, δι᾽ ἧς ἐμαρτυρήθη εἶναι δίκαιος,

XI. Having mentioned *faith* as a peculiar characteristic of those who persevere in the Christian religion, such as to secure their salvation; the Apostle now proceeds to make his appeal to the O. T., in order to show that *faith* or *confidence* in the divine promises has, in all ages, been the means of perseverance in true religion, and consequently of salvation. (Stuart.) To lead them to patient endurance, he shows that the very *nature* of faith, and the character of *believers* demand this. In order to this he first describes the *nature*, and then illustrates the *efficacy* of religious faith.

1. ἔστι δὲ πιστὸς — βλεπομένων.] Some ancient Expositors regard this rather as an *encomium* on faith than a definition or *description* of it. Kuin., however, rightly maintains it to be the latter, though expressed *popularitier*. And in order to understand the exact sense of this opening position, we must, with the best modern Expositors, take ὑπόστ., not in the sense *substance*, (which is generally assigned,) but of *firm confidence;* (as iii. 14. 2 Cor. ix. 4. xi. 17.) So the Pesch. Syr. well renders: "Est autem fides persuasio de rebus illis quæ sunt in spe, ac si jam essent actu." And so Tyndale: "Faythe is a sure confydence," &c.

— ἔλεγχος.] This has been generally interpreted "*evidence.*" But it is now agreed that the expression means either *demonstration*, or *firm persuasion.* The former signification is adopted by Stuart; the latter by Kuin., who explains "*persuasio firma*, quæ ex argumentis oritur iisque nititur, de rerum quæ sensibus non percipiuntur veritate." I should prefer rendering, with Newc., *conviction*, i. e. the principle which produces conviction of what cannot be demonstrated to the senses. But of this sense of the word there is no proof. It should seem (though the modern Expositors have not perceived it) that the true sense here of ἔλεγχος is its *primitive* one, "a bringing to light," φανέρωσις, as Theophyl. well explains. And so the Pesch. Syr. Translator "revelatio eorum quæ non conspiciuntur;" who, if he had supplied here "ac si jam essent in conspectu," as he had done in the former clause 'ac si jam essent actu," he would have given the complete sense. So also Chrys.: πίστις εἰς τὴν αὐτὴν τοῖς δρωμένοις φέρει πληροφορίαν τὰ μὴ δρώμενα. Thus faith is both a disposition and a principle.

From the above definition of the Apostle, as well as from the *illustrations by example* which follow, it is evident, (and the best Expositors are agreed, see especially Calvin and Stuart) that the faith here meant is not *specifically* faith in *Christ*, but faith in the *genus*, (from which the *species*, a Gospel faith, proceeds) i. e. a firm belief and unshaken confidence in the promises and declarations of God.

2. The γὰρ shows the *proof;* q. d. "[This is the very nature of faith], for from the possession of this disposition, the ancient Worthies are approved unto [God and man]," &c.

3. πίστει — Θεοῦ.] The Apostle proves, by reference to the creation of the world, that faith regards even things very far past, and which do not strike the senses. (Kuin.) Here there has been some doubt as to the construction; several Expositors connecting the μὴ with φαινομένων, and assigning as the sense, "ita ut ex iis quæ non essent, ea quæ sunt existerent," as in 2 Macc. vii. 23. οὐκ ἐξ ὄντων ἐποίησε αὐτὰ (i. e. the universe). But its natural construction is with γεγονέναι, and there is no reason to desert it, since the sentiment is the same, and founded on Gen. i. 1. Thus the sense is, that "the world we see was not made out of apparent materials, from matter which had existed from eternity; but out of nothing; so that, at His fiat, the material creation was brought into existence, and formed into the things we see." So Rom. iv. 17. Θεοῦ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα. and Philo de Creatione: τὰ μὴ ὄντα ἐκάλεσεν εἰς τὸ εἶναι. See John i. 3. and compare 2 Pet. iii. 5.

4. πίστει πλείονα — Θεῷ.] "By virtue of faith Abel," &c.; implying that it was his *faith* which made his offering more acceptable. Some, indeed, say his offering was more acceptable as being of *animals*, not of the fruits of the earth. But it should seem that this itself took place from the superiority of his *faith.* And it is far too confined a view to suppose, with most recent Commentators (as Kuin.), that the superiority of Abel's faith consisted in its being unhesitating, and founded on the love of God; while the other's was doubting, and resulted from the fear of punishment. By offering *victims* of the choice of the flock, Abel not only showed a more decided attachment to God, but there is great reason to suppose (as Abp. Magee on Atonement, p. 52. shows) that "his faith was especially superior, as being not directed to *God alone* (recognizing his existence, authority, and providence), but also to the *Great Redeemer* promised immediately after the fall (Gen. iii. 15.), whose expiatory death was typified by animal sacrifice; by offering which Abel evinced his faith in the great sacrifice of the Redeemer prefigured by it: and thus he obtained that acceptance from God, and witnessing of his offerings, which was refused to Cain." See more in Mackn. and Scott. Δι᾽ ἧς render "on account of which."

— ἐμαρτ. εἶναι δικ.] Literally, "he was borne testimony to [by God] to be," &c., i. e. testimony was borne by God that he was such. Δίκ. is an epithet constantly applied to Abel in the Scriptures, Philo, and Josephus. The words Μάρτυρ. ἐπὶ τοῖς δώροις αὐτοῦ. are explanatory of the preceding. The ἐπὶ signifies *respecting*, or *as regards*, as viii. 1. Μαρτ., "bearing his [approving] testimony." The nature of the term, and the language of Scripture (Gen. iv. 10.) point at some manifest and visible *token* of approbation; though what that was we are not told in the O. T. But the Jewish Expositors, and the most eminent Commentators, ancient and modern, are agreed, that it was signified by *fire from heaven* consuming Abel's victims, while Cain's fruits of the ground remained untouched. How ancient this

μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ Θεοῦ· καὶ δι᾽ αὐτῆς ἀποθα-
5 νὼν ἔτι * λαλεῖ. [m] Πίστει Ἐνὼχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον, (καὶ [m] Gen. 5. 24. Eccl. 44. 16. & 49. 16.
οὐχ εὑρίσκετο, διότι μετέθηκεν αὐτὸν ὁ Θεός,) πρὸ γὰρ
6 τῆς μεταθέσεως αὐτοῦ μεμαρτύρηται εὐηρεστηκέναι τῷ Θεῷ· χωρὶς δὲ
πίστεως ἀδύνατον εὐαρεστῆσαι· πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον
τῷ Θεῷ, ὅτι ἐστὶ, καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται.

opinion is, appears from the circumstance being inserted by Theodotion in the words of his Version of Gen. iv. 4. where instead of ἐπεῖδεν we have ἐπεῖδεν καὶ ἐνεπύρισεν. For the latter words were doubtless an *insertion*, though probably not made by Theodotion without authority, but found in the text of his Copy, but emanating from a marginal Note, and originating, as the learned suppose, from *tradition* only. I would suggest, that the circumstance may have been found recorded, from tradition, in those *very ancient writings* on the antiquities of the Hebrew nation reposited in the Temple, often mentioned by Josephus, and partly used by him in composing his Antiquities of the Jews. Little doubt can exist of the circumstance itself; which Grot. on the passage of Genesis tells us even *Julian* believed.

— Of these words the sense will depend upon the *reading*, which is disputed. Instead of the Vulg. λαλεῖται, 20 MSS., most of the Versions, and many Fathers, have λαλεῖ, which is preferred by Grot., Mill, Valckn., Dind., Kuin., and Böhme, and edited by Beng., Griesbach, Knapp, and Schott; though the former is retained by Wets., Matth., Vater, and Tittm. But notwithstanding all that has been urged in favour of the common reading, λαλεῖ is certainly preferable, not only as being the more *difficult* reading, but as yielding the only sense worthy of the writer; for that of "is celebrated," were frigid, and not very appropriate; since, as Kuin. observes, Noah, Abraham, and others had equal claim to celebrity. On the contrary, the other sense (namely, that though dead, yet he by his faith, as it were, speaketh, bidding us follow his example, and inculcating a like faith in God as "the Rewarder of those who diligently seek Him"), is highly suitable, and recommended by its simplicity and gravity. The figure by which the dead are said to speak, is found in the best writers, especially the Poets and Orators. So Virg. Æn. vi. 618. magnâ testatur voce per umbras: Discite justitiam moniti, et non temnere Divos. Perhaps this mode of expression may have been suggested by the still bolder figure (similar to some which occur in the Greek tragedian *Æschylus)* in Gen. iv. 10. φωνὴ αἵματος τοῦ ἀδελφοῦ σου βοᾷ πρός με ἐκ τῆς γῆς. So also infra xii. 24. αἵματι ῥαντισμοῦ κρείττονα λαλοῦντι, &c.

5, 6. His faith the Apostle *infers* from his having a testimony of approbation from God; since without faith it is impossible to have such approbation. To this faith the Apostle ascribes his being *translated*, so as not to experience death. The sense, however, of the words μετέτεθη, &c., has been not a little disputed. Most foreign Commentators for the last half century have been of opinion, that neither Moses nor the Apostle meant to say that Enoch was taken to heaven alive, but that he was removed thither by a sudden death, probably by lightning. The arguments urged are detailed and reviewed by Kuin.; who very properly rejects that notion, and accedes to the opinion of the ancient and most modern Commentators, that both writers meant to represent Enoch as removed to heaven alive. The words, indeed, of the Apostle τοῦ μὴ ἰδεῖν θάνατον, admit of no other sense, without violating every rule of sound exegesis. St. Paul, it is true, appears to rest this on the words of the Sept.; the καὶ οὐχ — Θεὸς being a citation, justificatory of what is said in the foregoing clause. But the expression οὐχ εὑρίσκετο, taken in conjunction with μετέθηκε, is so strong, as to admit of scarcely any other interpretation. And the Hebrew terms are quite as remarkable: for, as Kuin. observes, while Moses constantly uses the term ויקח in recording the death of the other patriarchs, of Enoch alone he employs the term לקח (accurately rendered by the Sept. μετέθηκε), which is nowhere used of removal by death, but only employed to describe the *translation of Elijah*. Again, οὐχ εὑρ. is a faithful version of the Hebrew ואיננו, "and he was not," with which Kuin. compares "nec deinde in terris Romulus fuit," in Livy i. 16. That the Sept. affixed such a sense to the words, cannot be doubted; especially as Joseph. and Philo did the same. Also that the author of Ecclus. who lived at a much earlier period, so understood לקח in both the above passages, appears from Chap. xlviii. and xlix. 14., where if the term ἀνελήφθη could be thought doubtful, the context proves it to mean what we understand by *translation*. Such, too, has been the way in which the words have been understood by the best Jewish Interpreters from the earliest periods.

In fact this is no other than will one day again be realized in those believers, who "being alive" at "the coming of the Lord," shall first be *changed* (1 Cor. xv. 51.), and then shall be "caught up in the clouds" (1 Thess. iv. 17.), as doubtless *Enoch* was changed or *transformed* before he was *translated*.

6. πιστεῦσαι γὰρ δεῖ — γίνεται] q. d. "Sincere worship of God implies a firm belief in his existence and moral government, and that He will reward those who study to do his will, and, by implication, punish those who disobey it. Faith in his existence must *precede* worship of him. And who would worship a Being who remained an unconcerned spectator of what passes on the earth, and with whom is no retribution?" These, as Stuart observes, are the two fundamental truths of all religion. Προσερχ. is a frequent term in this Epistle to denote worship. On the ratio metaphoræ see Stuart and Kuinoel. The phrase (I would add) is almost peculiar to this writer, since it occurs nowhere else in the N. T., nor in the Sept.; though there is something approaching to it in Jer. vii. 15. μὴ προσέλθῃς μοι περὶ αὐτῶν, ne pro his precibus me adeas.

n Gen. 6. 13. Eccl. 44. 17. Rom. 3. 22. Phil. 3. 9.

n Πίστει χρηματισθεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων, εὐλαβηθεὶς 7
κατεσκεύασε κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ· δι᾽ ἧς κατέκρινε
τὸν κόσμον, καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος.

o Gen. 12. 1, 4. Acts 7. 2.

o Πίστει καλούμενος Ἀβραὰμ ὑπήκουσεν ἐξελθεῖν εἰς τὸν τόπον ὃν 8
ἤμελλε λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθε μὴ ἐπιστάμενος ποῦ ἔρ-
χεται. Πίστει παρῴκησεν εἰς τὴν γῆν τῆς ἐπαγγελίας, ὡς ἀλλοτρίαν ἐν 9
σκηναῖς κατοικήσας, μετὰ Ἰσαὰκ καὶ Ἰακὼβ τῶν συγκληρονόμων τῆς

7. πίστει χρηματισθεὶς — οἴκου αὐτοῦ.] "It was by faith that Noah, being admonished by a divine revelation concerning things not yet seen and only to be viewed by the eye of faith," &c. It is not, Kuin. observes, expressly said, "concerning the deluge and the events which follow it," nor even περὶ τῶν μελλόντων; but a periphrasis is used, with allusion to the definition of faith, at v. 1. ἔλεγχος οὐ βλεπομένων. Εὐλαβηθεὶς is by some eminent Expositors interpreted "metuens diluvium." And so our common Version "moved with fear." The idea of *fear*, however, seems not to the purpose; and it is better, with Ern., Carpz., Wakef., Newc., Rosenm., Kuin., and Stuart, to understand *religious reverence* respecting the divine oracle. In which sense the word occurs at Acts xxiii. 10. The πίστει must, as Kuin. observes, be referred to εὐλαβηθεὶς κατεσκεύασε, as πίστει at v. 8. to ὑπήκουσε, not καλούμενος.

— δι᾽ ἧς.] Several eminent Expositors, ancient and modern, refer this to κιβωτὸν, i. e. 'by the building of which ark.' But it is better, with Grot., Heinr., Dind., Kuin., and Stuart, to refer it to πίστιν, the principal subject in view, though not the nearest antecedent. By this faith it is said Noah κατέκρινε τὸν κόσμον· namely, "inasmuch as (says Grot.) any one is said to condemn others, who, by his own deeds, shows what they ought to have done; and thus convicts them of blame for not having so done." Thus, in the words of Stuart, "Noah condemned them by setting an example of faith in the Divine warnings, while the world around him remained unbelieving and impenitent. In other words *his* conduct condemned *theirs*. See Matt. xii. 41, 42. Moreover, he, in a certain sense, *occasioned* their condemnation by having previously warned them, without his admonitions being attended to." Here Kuin. compares Wisdm. xvi. κατακρινεῖ δὲ δίκαιος καμὼν (mortuus) τοὺς ζῶντας ἀσεβεῖν. So κρίνειν is used in Rom. ii. 27. Ἐγένετο κληρ., is for ἐκληρονόμησε, "became possessed of." Bp. Bull, Harm. Apost. p. 6., explains it to mean, "tanquam genuinus hæres piorum majorum suorum (præsertim Enochi) ipse quoque ob fidem justus a Deo est declaratus." By δικαιοσύνη κατὰ πίστ. is here meant acceptance with God, the felicity of those who are justified by faith. See Rom. i. 17. So at Rom. iv. Abraham is said to have been justified by faith, viz. in the declarations of God respecting the land of promise, and the Redeemer; of whom the promise was confirmed in the *renewal* of the covenant made originally with Noah, to whom the doctrine of justification by faith in a Redeemer was, no doubt, made known. Thus, as Stuart remarks, "it is meant to be shown that faith in its generic nature, has ever been the same: and that it is essentially a practical belief in Divine declarations."

8. καλούμενος] "being called upon, invited, bidden." So Gen. xii. 1. δεῦρο εἰς τὴν γῆν ἣν σοι δείξω. compared with Acts vii. 3. At ἐξελθεῖν supply ὥστε. The words μὴ ἐπιστ. ποῦ ἔρχ. are meant to *illustrate* his faith, and have been wrongly supposed to mean that he was in ignorance about the land, or its qualities; for that is inconsistent with Gen. xii. 1. We may regard the words as a popular mode of expression, denoting that he threw himself wholly on Divine providence. And certainly he knew not whither he was going, inasmuch as he knew not where he should finally settle, even when told the *country* he was to go to.

9, 10. παρῴκησεν εἰς τὴν γῆν is (as Kuin. observes) for εἰσῆλθε εἰς τὴν γῆν, καὶ παρῴκησε ἐκεῖ. Ὡς ἀλλ., for οὐκ ἰδίαν, 'as if it were a land in which he had no concern.' Παρῴκησε is for πάροικος (i. e. ἀλλογενὴς) ἦν, in opposition to ἐπιγενής. Ἐν σκηναῖς κατ. is meant to *prove* and illustrate the παρῴκ., and designates the life of the *Nomades*, or rovers of the desert, in every age. The building of a house would have implied a *property* in the land: not so the setting up of a tent. In those early periods, when population was thin, even foreigners seem to have been allowed to *fix tents*, and bring cattle to graze, where the land was not occupied by the natives. Something after the manner of what are called the *squatters*, in the back settlements of America. The words μετὰ — τῆς αὐτῆς are (as Kuin. observes) to be referred to all that has preceded in the verse; and the μετὰ (as Grot., Rosenm., and Kuin., point out) does not mark *time*, but *parity of circumstances*, signifying *as well as, in the manner of* (as Phil. iv. 3.), denoting community both of circumstances and of disposition. His so living is mentioned to show his faith: q. d. 'It was by faith in the promise of God, that he was content to go and live in a foreign land, and sojourn as a foreigner there, though fully assured that it was to be the inheritance of his posterity.'

The next words ἐξεδέχετο γὰρ — ὁ Θεός are meant to show the *principle* on which he was content so to live, — namely, that of *faith* (agreeably to the description at v. 1.), even the patient hope of the *city* which *hath foundations* (as opposed to the Nomadic life adverted to at v. 9.), the heavenly Jerusalem mentioned at xii. 22., and often in the Apocalypse described in glowing imagery; such as the Jews applied to the new Jerusalem, which they thought would descend from heaven. The same imagery the Apostles adopted, but fixed this new Jerusalem in *heaven*, and meant by it heaven itself. The expression θεμελίους ἔχουσαν must, of course, be taken figuratively, and be equivalent to the μένουσαν, which is used at xiii. 14., meaning a community never to be dissolved. The τεχνίτης καὶ δημιουργὸς are only used in adaptation to the metaphor; though there is great propriety in the terms, which, as the Commentators show, are often, in the *Classical* writers, used of God as Creator of the universe.

10 ἐπαγγελίας τῆς αὐτῆς· [p] ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν
11 πόλιν, ἧς τεχνίτης καὶ δημιουργὸς ὁ Θεός. [q] Πίστει καὶ αὐτὴ Σάῤῥα
δύναμιν εἰς καταβολὴν σπέρματος ἔλαβε, καὶ παρὰ καιρὸν ἡλικίας ἔτε-
12 κεν, ἐπεὶ πιστὸν ἡγήσατο τὸν ἐπαγγειλάμενον. [r] Διὸ καὶ ἀφ᾽ ἑνὸς
ἐγεννήθησαν, καὶ ταῦτα νενεκρωμένου, καθὼς τὰ ἄστρα τοῦ οὐρανοῦ
τῷ πλήθει, καὶ ὡσεὶ ἄμμος ἡ παρὰ τὸ χεῖλος τῆς θαλάσσης ἡ ἀνα-
13 ῥίθμητος. [s] Κατὰ πίστιν ἀπέθανον οὗτοι πάντες, μὴ λαβόντες τὰς
ἐπαγγελίας, ἀλλὰ πόῤῥωθεν αὐτὰς ἰδόντες, [καὶ πεισθέντες] καὶ ἀσπα-
σάμενοι, καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς

p Supra 3. 4. Infra 12. 22. & 13. 14.
Rev. 21. 2.
q Gen. 17. 19. & 21. 2. Luke 1. 36. Rom. 4. 19.
r Gen. 15. 5. & 22. 17. Rom. 4. 18.
s Gen. 23. 4. & 47. 9. 1 Chron. 29. 15. Psal. 39. 13. & 119. 19. John 8. 33.

— ἐξεδέχετο.] Render "anxiously expected, looked forward to." See Gen. xlix. 18. Ps. xl. 1. Is. xxv. 9. xxvi. 8. xxxiii. 2. Ps. xxxiii. 20. lxii. 1. Phil. iii. 20. σωτῆρα ἀπεκδεχομένοις αὐτόν. See also Rom. viii. 8. xix. 23. 25. 1 Cor. i. 7.

11, 12. αὐτὴ Σ.] "Sarah herself." The αὐτὴ alludes to what, from circumstances, seemed physically impossible, and the incredulity in consequence which she had at first harboured, when the thing was announced to her, and which was even entertained by Abraham; though the reproof of the Lord, and due consideration, brought both to a firm belief; for the history in Genesis *implies* as much of Sarah, though it does not *express* it.

— εἰς καταβολὴν σπέρματος.] This may be regarded, with many of the best Expositors, ancient and modern, as a *brief* mode of expression, used out of delicacy, for εἰς ὑποδοχὴν καὶ κατάσχεσιν τοῦ σπέρματος τοῦ καταβληθέντος. So the Pesch. Syr., Italic, and Æthiopic Version, "ut reciperet semen," being, it should seem, a *popular* way of denoting the act of *conception*. Some, indeed, as Ernesti, Kuin., &c., interpret, "for the foundation of a family," "in order to found a family." That sense, however, is frigid, and does not suit the words following; if, at least, ἔτεκε be *cancelled*, as these Critics contend it should, and as has been done by Griesb. and Valpy. Though when it is considered how very frequently the two stages, of conception and parturition, are introduced by the sacred writers, where *one* might have sufficed, the cancelling is surely ill judged; for which, indeed, there is next to no authority, and *internal* evidence is against it. It will not follow that because words have certain senses separately, they must *therefore* have them when associated. It is the *usus loquendi* that must decide that point. And *here* no authority is alleged, nor can well exist, since it would involve an unprecedented confusion of metaphor. Indeed, there never could have been any doubt as to the true sense, had the Commentators remembered two passages of the O. T. which contain a similar inartificial and popular mode of expressing the idea of conception. Levit. xii. 2. "When a woman shall conceive," תַּזְרִיעַ, ἐὰν σπερματισθῇ (Sept.), and Numb. v. 23. (speaking of a woman who has been tried for adultery and found pure) she shall be declared innocent, וְנִזְרְעָה זָרַע, καὶ ἐκσπερματίσει (for ἐκσπερματισθήσεται) σπέρμα. — (Sept.) where the sense, as is universally agreed, is, "she shall conceive [and bring forth children]." So in the present passage the Vulg. well renders "virtutem in conceptionem seminis accepit."

12. ἑνὸς] "of, from one person [only]," — namely, Abraham. Καὶ τ. νενεκ., "and he [as it were] dead." For ταῦτα is for τοῦτο, and that for οὗτος. The Classical writers often so use καὶ τοῦτο, as the Latin *idque*, "*and that;*" very rarely ταῦτα. Though some examples are adduced by the Commentators, both from Poets and prose writers. On νενεκ. see Rom. iv. 19. and Note. The idiom in χεῖλος (margin) is used also in the Classical writers, and found both in the Hebrew שָׂפָה and the Latin *labrum*.

13 — 16. It is well observed by Böhme and Kuin. that these verses are introduced to confirm what was said at v. 10. on the nature of the faith of the Patriarchs, — that it regarded not an earthly, but an heavenly country, the same as that which Christians expect.

13, 14. κατὰ πίστιν ἀπέθανον οὗτοι πάντες.] Some learned Commentators interpret the *promises* alluded to in this chapter as *temporal;* and are consequently reduced to the necessity of confining the expression οὗτοι πάντες to *some* of those that had been named; or of referring it to *all* the descendants of Abraham, of whom mention has been made in the preceding sentence. Now it is obvious, as Whitby remarks, that *all* the descendants of Abraham did *not* die in faith: and how, on the other hand, any particular individuals of those before named, can be selected by an expression which comprehends *all*, it is not easy to discover. And if *all* who had been before named, are referred to, (as is unavoidable) then the promises cannot have been temporal, there being some to whom no temporal promises were made, as Abel and Enoch. As to the difficulty arising from the declaration, that the persons enumerated had *died in faith*, when it is known that Enoch did *not die*, but was translated; this is easily removed by considering, that the stress is not laid upon the *death* of those believers, but upon their having *retained their faith through life.* — (Abp. Magee.) The above view concerning the sense of τὰς ἐπαγγελίας has been also adopted by Kuin., who shows that the interpretations, by which the words are explained either of the possession of Palestine, or of Palestine *and* the heavenly country, are at variance with the context. See v. 39. and Note. The words καὶ πεισθέντες, being not found in most of the MSS., Versions, early Edd., and many of the Fathers, have been rejected by almost all Critics, and cancelled by Beng., Wets., Matth., Griesb., Knapp, Schott, Tittm., and Vater. It is plain from the Greek Commentators that the reading is a mere gloss on ἀσπασάμενοι following, of which (from the many examples adduced by Wets., Kypke, Loesn., and Kuin.) the sense is, "hailing them, joyfully anticipating their fulfilment."

— ξένοι καὶ παρεπίδημοί ε. ἐ. τ. γ.] Render, "foreigners and sojourners on earth;" i. e. in this world as compared with heaven: a view of

γῆς. οἱ γὰρ τοιαῦτα λέγοντες ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσι. 14
Καὶ εἰ μὲν ἐκείνης ἐμνημόνευον ἀφ᾽ ἧς ἐξῆλθον, εἶχον ἂν καιρὸν ἀνα- 15
κάμψαι· [t] νυνὶ δὲ κρείττονος ὀρέγονται, τουτέστιν ἐπουρανίου. διὸ οὐκ 16
ἐπαισχύνεται αὐτοὺς ὁ Θεὸς, θεὸς ἐπικαλεῖσθαι αὐτῶν· ἡτοίμασε γὰρ
αὐτοῖς πόλιν. [u] Πίστει προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος· 17
καὶ τὸν μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος, [x] πρὸς 18
ὃν ἐλαλήθη· Ὅτι ἐν Ἰσαὰκ κληθήσεταί σοι σπέρμα· λο- 19
γισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς ὁ Θεὸς, ὅθεν αὐτὸν καὶ

t Exod. 3. 6. Matt. 22. 32. Acts 7. 32.
u Gen. 22. 2, &c. Eccl. 44. 21.
x Gen. 21. 12. Rom. 9. 7. Gal. 3. 29.

the sense supported by the examples adduced by the Commentators. So Scaliger in his Epitaphium says: "Profecto vera patria viro forti cœlum est: quippe hic peregrinamur boni, mali in exilio sunt." On this text see an able Sermon by Bp. Conybeare, vol. ii. p. 447, entitled, "Human Life considered as a State of Pilgrimage;" and Dr. Jortin's Note in Mant and D'Oyly. Kuin. justly supposes the Apostle to have had in mind Gen. xxiii. 4, where Abraham says to the Hittites: πάροικος καὶ παρέπιδημος ἐγώ εἰμι μεθ᾽ ὑμῶν. also xxviii. 4, and xlvii. 9. And though there the terms merely regard the land of Canaan; yet here the Apostle applies them to the heavenly country; as he very well might, since David does the same, Ps. xxxviii. 12.

14—16. The course of argument may be laid down thus (partly from Kuin.): "The Patriarchs, tented Nomads, professed themselves to be strangers, and thereby showed they were desirous of some country as a permanent abode. If they had sought a *country* in those parts, or had regarded their native or ancestral land as their true country, they might have found means to return thither. But they did not consider Canaan as their country, nor returned to Chaldea; therefore they desired not an earthly, but a better, even a heavenly one."

—νυνὶ δὲ, &c.] But as things now are, since they so spoke and acted, it is plain that they rested only on the promises of God respecting the possession of Canaan, as a *country*, by their *posterity;* as they did of the attainment by themselves of another country, even a heavenly. The sentiment that heaven is man's proper country was acknowledged by most of the Philosophers who believed in a future state; from whom the Commentators have adduced several extracts. Διὸ, i. e. since they had such undoubting faith in the Divine promises.

—Οὐκ ἐπαισχύνεται—αὐτῶν.] Render, "does not disdain (i. e. per meiosin, *vouchsafes*. See Note on ii. 11.) to be called *their God;*" which implied the notion of Protector, Preserver, and Benefactor.

—Ἡτοίμασε γὰρ αὐτοῖς πόλιν.] The sense is, "[And he shows himself such,] inasmuch as he hath prepared and destined for them a city," or permanent abode and country (as opposed to the σκηναὶ at v. 9.), even a heavenly one. On ἡτοίμ. see Note on Matt. xxv. 34.

17—19. On these verses see an excellent Discourse by Bp. Conybeare, vol. ii. p. 243, seqq., in which, after settling the meaning of *faith* in this Chapter, he adverts to the remarkable *example* of it in the person of Abraham, who was therefore dignified with the title of *Father* of the faithful. He points out the instances in which he was tried, and the reasons and grounds on which he built his confidence; and finally *applies* what has been said of Abraham to the case of *Christians* under the Gospel Dispensation.

—προσενήνοχεν.] This is one of the many instances of verbs being simply expressed, when *will* or *endeavour* to perform the action is meant. An idiom (as appears from the examples adduced by the Commentators) as old as the time of Homer. In the present case the action was all but done, and was only hindered by the Divine command. It had, therefore, the same merit as if done; and has been always regarded by the Jewish writers, from Philo downwards, as a complete sacrifice. Πειραζόμενος, "when he (i. e. his faith) was put to the proof." Ὁ τὰς ἐπαγγ. ἀναδεξ., "he who had received the promises," i. e. Abraham. "The clause (says Stuart) is designed to augment the force of the description of Abraham's case. It was not simply that Abraham, in circumstances common to others (i. e. surrounded by several children, and without any special promises), made the offering in question: but it was Abraham to whom God had repeatedly made promises of a numerous progeny; and it was Abraham's *only son;* (i. e. only son of promise, on whom all the promises of God respecting a future progeny, were suspended), who was the offering which he stood ready to make." Πρὸς ὃν. Not, "of whom," but "to whom," as the best Expositors are agreed; and which is supported by the authority of the Pesch. Syr., and required by the context.

—ἐν Ἰσαὰκ κληθ. σ. σπ.] i. e. the seed which is promised thee must descend only from Isaac.

19. λογισάμενος ὅτι—ὁ Θεός.] This shows the reason why Abraham, though the promise of posterity by Isaac seemed precise, yet did not hesitate to offer up his son.—(Dind.) The sense seems to be: "as reflecting that, though Isaac should die, yet the promise of posterity by him would be sure, inasmuch as the same Omnipotence, which at first brought him into being, could even raise him from the dead." Here αὐτὸν must be supplied from the clause following, ὅθεν αὐτὸν καὶ ἐν παραβ. ἐκομίσατο, words of no little difficulty, and which have been variously interpreted. Many eminent Expositors, ancient and modern, have taken the ἐν παραβολῇ for ἐν τύπῳ, or ἐν συμβόλῳ τῆς ἀναστάσεως. Such an ellipsis, however, is too harsh to be admitted, and, as Ern. observes, Isaac is nowhere called a type of Christ in *that respect;* nor could he, since there are no points of similarity. There can, I think, be no doubt that ἐν παραβολῇ means "simili modo," "with similitude," "comparatively." It is not, however, so clear, *what* is the point of similitude, or comparison. Some, as Newc., Hamm., Whitby, and Stuart, suppose it to be the νέκρωσις of Abraham and Sarah; q. d. "Abraham believed that God could raise Isaac from the dead, because he had, as it were, *obtained* him from the dead; i. e. he

20 ἐν παραβολῇ ἐκομίσατο. [y] Πίστει περὶ μελλόντων εὐλόγησεν Ἰσαὰκ τὸν y Gen. 27. 27, 39.
21 Ἰακὼβ καὶ τὸν Ἠσαῦ. [z] Πίστει Ἰακὼβ ἀποθνήσκων ἕκαστον τῶν υἱῶν z Gen. 48. 5, 15, 16, 20. & 47. 31.
Ἰωσὴφ εὐλόγησε· καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβ-
22 δου αὐτοῦ. [a] Πίστει Ἰωσὴφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσ- a Gen. 50. 24.
23 ραὴλ ἐμνημόνευσε, καὶ περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο. [b] Πίστει b Exod. 1. 16. & 2. 2, 11. Acts 7. 20.
Μωϋσῆς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ, διότι
εἶδον ἀστεῖον τὸ παιδίον· καὶ οὐκ ἐφοβήθησαν τὸ διάταγμα τοῦ

was born of those who κατὰ ταῦτα νεκροὶ ἦσαν." This, however, is harsh; and is inconsistent with the *usus loquendi* as to κομ., which never means simply to *obtain*, but to *receive back*, either in the way of *recovering* what is lost, or in *return* for something given. It is unnecessary to cite examples; since the Greek authors, both Classical and Hellenistic, abound with instances. And those who adopt the first mentioned interpretation necessarily take ἐκομίσατο in this sense. We must, therefore, (with Calvin, Limb., and Kuin.) suppose the sense to be, "Abraham believed that God could recall his son to life; wherefore (because of this faith) he also in like manner (i. e. as it were raised from the dead) received him back [safe]." For Isaac was in a manner dead, in his father's opinion and his own; and was restored to his father, as it were from the gates of the grave. See 2 Cor. i. 9, 10.

20. πίστει] "by faith," viz. in the revelations made to him, and in reliance that the blessings he was invoking would have their effect. Kuin. well remarks: "εὐλογεῖν hoc loco ut vi. 6. non simpliciter notat *apprecari*, sed ea ut certo eventura apprecari, prænuntiare." He also shows that Philo regarded these εὐλογίαι as predictions. The words περὶ μελλ. must not, with some, be construed with πίστει, but εὐλόγ.; and the sense is, "respecting their future condition." And though the blessings turned out different from his intention, yet the blessings were not the less delivered "*in faith*," that they should be fulfilled.

21. ἀποθνήσκων] may be interpreted with some latitude, to mean "when about to die;" which is required by the facts as recorded in Genesis.

— Προσεκύνησεν — αὐτοῦ.] This is, as usual with the Apostle, a citation from the Septuagint; and therefore the credit of the writer is not concerned in the question whether the Hebrew מַטֶּה should be rendered "staff," or "bed's head." The word will bear either sense, according to the pointing; and some (as Doddr., Mackn., and Stuart) adopt the *former*. I rather agree with Rosenm., Gesen., and Kuin. in preferring the *latter*, which is supported by the Masoretic pointing, and by all the ancient Versions except the Sept. Nor is this sense liable to any serious objection, if we understand the מִטָּה not of the head of a *bed* such as we use, but the upper part formed of a *long pillow*, or divan, something like our Grecian sofa. On this Jacob was, no doubt, reclining with his arm, and towards this, in aiming at the kneeling posture appropriate to worship, he would necessarily be turned. The προσκύνησις was, we may suppose, an act of devout thankfulness to God, for having protected him through life, and brought about his burial in the land of promise; whither he, with the eye of faith, looked forward to the removal of his posterity.

From what, however, is said in Genesis, we find that the *blessing* of his sons took place not at the time of his worshipping towards the bed's head, but *afterwards*; not, however, as Michaelis imagines, a *considerable* time after; for the Heb. אחרי and the Greek μετὰ ταῦτα are often used of a *short time* after. And that it could not be *long*, is plain from the words of Gen. xlvii. 29. "the time *drew nigh* that Israel must die." And here it may be observed that the sense, "bed's head," is far more to the purpose than *staff*; since it is probable that Israel was labouring under debility, and much confined to his couch. Admitting, however, that the circumstances *were distinct*, yet it will not follow that there is any *discrepancy* between the accounts of Moses and the Apostle. We may regard the words καὶ προσεκύνησε — αὐτοῦ as forming a clause quite distinct from the preceding; and suppose that πίστει is meant to be repeated. Render, "by faith, too, he worshipped," &c. Thus all difficulty vanishes; for we cannot regard the transposition of the order of time as any, — such being frequent in Scripture. And here it is of very little consequence, since, from the air of the Mosaic account, it is evident that the two circumstances were within a very short time of each other; and as the *principle* of faith was equally conspicuous in *both*, they are therefore mentioned conjointly. I have pointed accordingly, on the authority of the Vulgate and the Editions of Griesb., Tittm., Vater, the Bâle Editor, and, long before them, of Phot. ap. Œcum.; who, I find, confirms my opinion as to the repetition of πίστει, as appears from his words, which are these: τοσοῦτόν, φησιν, ἐπίστευσε τοῖς ἐσομένοις, ὅτι καὶ προσεκύνησε τῷ ῥάβδῳ, δοκῶν ὁρᾶν τὰ ἐσόμενα.

22. πίστει — ἐνετείλατο.] These words were, I apprehend, intended to be explanatory of what was said at v. 20, 21., and to more fully develope their sense. It was faith, the Apostle shows, that was the moving principle both in the εὐλογία and the προσκύνησις. And the words ἐμνημόνευσε περὶ τῆς ἐξόδου τῶν υ. Ἰ. (where ἐμνημ. must be understood of *prophetical* mention) are intended to *illustrate* the περὶ τῶν μελλόντων, and the περὶ τῶν ὀστέων α. ἐν. are meant to point to the circumstance which led to the προσκύνησις. That the same injunction should have been *again* given, at the last solemn blessing, was natural. On the *former* occasion, it seems, the Patriarch did not give the *chief* reason for the injunction; but did so in the latter, when he spoke περὶ τῶν μελλόντων.

23—28. Here the Apostle illustrates the principle of faith as operating on *another* great Founder, as it were of the Jewish nation; and introduces the chief instances of his faith, by adverting to that of his *parents*, as evinced in so confidently committing to the care of Providence the child, whom, from a persuasion of his being destined to something great, they had, at their imminent peril, preserved for three months. "That he would become an extraordinary child

c Exod 2. 10, 11. Ps. 84. 11.

βασιλέως. [c] Πίστει Μωϋσῆς, μέγας γενόμενος, ἠρνήσατο λέγεσθαι υἱὸς 24
θυγατρὸς Φαραώ· μᾶλλον ἑλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ 25
Θεοῦ, ἢ πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν· μείζονα πλοῦτον ἡγη- 26
σάμενος τῶν ἐν Αἰγύπτῳ θησαυρῶν τὸν ὀνειδισμὸν τοῦ Χριστοῦ·

d Exod. 10. 28, 29. & 12. 31, &c. & 13. 17, &c.

ἀπέβλεπε γὰρ εἰς τὴν μισθαποδοσίαν. [d] Πίστει κατέλιπεν Αἴγυπτον, 27
μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως· τὸν γὰρ ἀόρατον ὡς ὁρῶν

e Exod. 12. 3, &c. & 21. 22.

ἐκαρτέρησε. [e] Πίστει πεποίηκε τὸ πάσχα καὶ τὴν πρόσχυσιν τοῦ αἵμα- 28
τος, ἵνα μὴ ὁ ὀλοθρεύων τὰ πρωτότοκα θίγῃ αὐτῶν. [f] Πίστει διέβη- 29

f Exod. 14. 21, 22.

σαν τὴν ἐρυθρὰν θάλασσαν ὡς διὰ ξηρᾶς· ἧς πεῖραν λαβόντες οἱ Αἰ-

g Jos. 6. 20.

γύπτιοι κατεπόθησαν. [g] Πίστει τὰ τείχη Ἱεριχὼ ἔπεσε, κυκλωθέντα 30

they augured, say the Commentators, from his remarkable comeliness; the ancients regarding that as a mark of Divine favour." But Josephus and Philo, perhaps rightly, understand it also of a certain *august* air, which announced him as likely to rise above a private condition. Of the rare use of πατέρων for *parents*, an example is adduced by Wets. from Parthenius.

24. μέγας γενόμενος] "when he had attained man's estate." This sense of μέγας, which occurs in the best writers from Homer downwards, is supported by the authority of the Pesch. Syr., and required by the Hebrew. Ἠρνήσατο λέγεσθαι need not be understood of any formal refusal: but may merely be taken to denote that he was *not disposed* to be so called; which is attested by the whole of the narration in Exodus. It seems he *had been* regarded as son of Pharaoh's daughter. In his disavowal of this he was induced by his resolution to renounce all his prospects, and devote himself to the deliverance of his countrymen. And not being the natural son, he did not chose to be the *adopted* son of Pharaoh's daughter.

The next two verses show the *extent* of the sacrifice he made, representing him as exchanging the wealth, luxury, and sinful pleasures of a court then the wealthiest, though the most corrupt in the world, for the oppression and insult which, when he professed himself an Israelite, he must have to encounter. The πρόσκαιρον points at one of the reasons for this preference; and indirectly contrasts the everlasting blessings conferred by God, to the fleeting pleasures of sin. For ἐν Αἰγύπτῳ several MSS. and Versions, and some Fathers and early Edd., have Αἰγύπτου, which is edited by Griesb. Matth., Knapp, Schott, and Tittm., who regard the common reading as a gloss. But how Αἰγύπτου should *require* a *gloss*, it is not easy to see. It should rather seem that Αἰγύπτου is a *correction*. And the support of Versions in a case like this is not strong. With respect to the expression ὀνειδισμὸν τοῦ Χρ., it is variously explained. The ancient and most modern Expositors take it to mean, "contumely similar to that which Christ suffered;" remarking that the Genit. often denotes comparison, or similitude, as Luke xi. 29. σημεῖον Ἰωνᾶ. 2 Cor. iv. 10. νέκρωσις τοῦ Ἰησοῦ. 2 Cor. i. 5. παθήματα Χριστοῦ." This, however, seems somewhat too confined a view of the sense: and it seems better, with Bp. Hall, Scott, and Kuin., to explain, "the reproach which he, together with the people of Israel, suffered for the expectation of Christ," i. e. a Redeemer who should arise from among them. See 1 Cor. x. 4. 9. Τὴν μισθ., the future reward of faith and constancy to be expected in heaven, of which the possession of Canaan was but a type.

27. πίστει κατέλιπεν Α. μὴ φοβ.] The best Expositors are agreed that the Writer is speaking, not of his flight to Midian, but of his departure from Egypt the *second* time, when he led forth the Israelites from Egypt. And though, in the former case, he had been in great fear, in the latter he was fearless; did not heed the minatory words of the King on his leaving, "See my face no more;" nor the vengeance with which he was sure to visit the Israelites for their departing in spite of him.

— ἐκαρτέρησε] scil. πάντα, as Theophylus supplies. There is an elegance in this elliptical sense, by which it exactly corresponds to our verb to *bear up;* and, though unnoticed by the modern Commentators, it occurs in the best Classical writers. So Thucyd. ii. 44. καρτερεῖν δὲ χρὴ ἄλλων παίδων ἐλπίδ. Eurip. Alc. 1074. ῥᾷον παραινεῖν, ἢ παθόντα καρτερεῖν, and Rhes. 148. ὄψει με καρτεροῦνθ', ὅταν δέῃ. And so Virgil uses *durare* in Æn. i. 207. *Durate*, et vosmet rebus servate secundis. Thus the general sense is: "he courageously encountered the hazards of disobedience to the earthly and visible King, as keeping in view his paramount duty to that Monarch who is *invisible*, the Lord of heaven and earth." See 1 Tim. i. 17.

28. πεποίηκε.] Almost all Expositors take it to mean "celebrated;" but Böhme and Kuin., "instituted;" observing that a term of latitude is adapted, to suit both τὸ πάσχα and τὴν πρόσχυσιν τοῦ αἵματος. It is plain that this was done "in faith," — i. e. in full confidence of the preservation promised, and also in faith of a higher kind; the rite being not only a memorial of Israel's deliverance, but also a typical prefiguration of our salvation by the death of Christ, and by faith in his blood. See Owen, Mackn., and Scott; and compare 1 Cor. v. 7. Τὴν πρόσχ., i. e. the effusion and sprinkling of blood mentioned in Exod. xii. 7, 22.

29. τὴν ἐρυθρὰν θάλασσαν.] Said by the best Commentators to be so called from the red tinge, imparted by the weeds with which it abounds, insomuch that it is called in Genesis סוּף, 'the weedy sea.' And so the Pesch. Syr. Translator calls it. At ἧς many supply θαλάσσης; others, more properly, διαβάσεως. But I prefer, with Kuin., ξηρᾶς, i. e. "cujus sicci periculum facturi, an transitum esset præbiturum." Πεῖραν λαμβ. τινὸς is a phrase common in the best writers, but also found in the Sept., as Deut. xxviii. 56.

30. πίστει — ἡμέρας.] The sense (perverted by some to favour their peculiar views respecting

31 ἐπὶ ἑπτὰ ἡμέρας. [h] Πίστει Ῥαὰβ ἡ πόρνη οὐ συναπώλετο τοῖς ἀπει-
32 θήσασι, δεξαμένη τοὺς κατασκόπους μετ᾽ εἰρήνης. [i] Καὶ τί ἔτι λέγω; ἐπιλείψει γάρ με διηγούμενον ὁ χρόνος περὶ Γεδεὼν Βαράκ τε, καὶ
33 Σαμψὼν καὶ Ἰεφθάε, Δαυΐδ τε καὶ Σαμουὴλ καὶ τῶν προφητῶν· [k] οἳ διὰ πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην, ἐπέτυ-
34 χον· ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων, [l] ἔσβεσαν δύναμιν πυρός, ἔφυγον στόματα μαχαίρας, ἐνεδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν

h Jos. 2. 1. & 6. 23. James 2. 25.
i Jud. 4. 6. & 6. 11. & 11. 1. & 12. 7. & 13. 24. 1 Sam. 1. 20. & 12. 17, &c. & 13. 14. & 17. 45.
k Jud. 14. 6. 1 Sam 17. 34. 2 Sam. 8. 1. & 10. 19. & 12. 29.

Dan. 6. 22. l Jud. 7. 21. & 15. 15. 1 Sam. 14. 1, &c. & 20. 1. 2 Sam. 7. 12. 1 Kings 9. 4. & 19. 1, &c. 2 Kings 6. 16. & 20. 7. 1 Chron. 22. 9. Job. 42. 10. Psal. 6. 9. & 89. 20, &c. Isa. 38. 21. Dan. 3. 25.

this remarkable occurrence) plainly is, "It was by faith that the walls of Jericho fell, after having been compassed about seven days;" the period foretold by God, at which the city walls should fall. Now this was permitted to happen ἐπὶ πίστει. i. e. on account of the faith of Joshua and his army in the assurances of God. And therefore to that faith the fall of the city may in a certain sense be ascribed. Indeed, the whole affair was supernatural: for the Israelites were merely to march round the place for seven days, blowing the trumpets, but abstaining from attack. That the walls did *fall*, is a *fact* which cannot be explained away by any Philological device of those who seek to remove the miraculous. That their fall, though possibly brought about by the use of the powers of nature, was produced in such a way as to produce the *preternatural*, and therefore was miraculous, cannot reasonably be doubted.

31. πίστει] i. e. implicit faith in the declarations of God, that Jericho should be taken.

— ἡ πόρνη.] Many Commentators have so stumbled at this term, employed here and in James ii. 25, that they have attempted to affix to it some signification varying from the common one; either *idolatress*, or *hostess*. Now the former is quite inadmissible in a plain narration like that in Josh. ii. 1.; vi. 17; xxii. 21. And the latter, though somewhat countenanced by Josephus and the Chaldee paraphrast, is untenable; for, as the best Hebraists are agreed, זונה will bear no such sense, since it cannot come from the root זון, to *feed*, but from זנה, to commit whoredom. See Stuart. Kuin., indeed, suggests, that were we even to adopt that sense, "it would come to the same thing; since, in ancient times, those hostesses were generally harlots." But that, I apprehend, only applies to much *later* times. At this early period, *inns* were scarcely in use at all. It was the frequency of travelling that, in later times, rendered inns necessary; and the multitude of travellers at such places tended to produce vice. It is best, however, to retain the usual sense of the word, and, with Mackn., to suppose that Rahab is here so called, because she had *once* been so; viz. before her being brought to the knowledge of the true God, and being received into the body of the holy people, Josh. vi. 25; after which she was still called by her former appellation, though she had reformed her life. So at Matt. xxvi. 6. Simon is called the Leper, because he had formerly been such; and Matthew was called the Publican, for the same reason.

Εἰρήνη: is by the best Expositors interpreted 'kindness, courtesy, hospitality.' But there may also be an allusion to some formula of address on receiving any one to a house; and as the words at parting were "Go in peace," so there might be a similar formula, "Come in peace," which salutation (as *peace* implied security, tranquillity, and happiness of every kind) was an implied assurance of kind treatment.

32—35. Here the Apostle briefly sums up some remaining examples of faith, by the mention (though not in the order of time) of the persons most remarkable for it. The *principle* of faith was conspicuous in them all, though its *fruits* were various: and the writer proceeds to enumerate the distinct effects of each person's particular faith. All, therefore, that is meant is, that the *subsequent* particular circumstances are true in regard to some or other of the persons in question; of whom certain (as Joshua and David) subdued kingdoms; others, as Abraham and David, received promises. In some it was evinced by courageously attempting the subjection of kingdoms far above their strength to master; in others, by living righteously, and conscientiously discharging their public duties as rulers, through faith in Him "who will render to every man according to his works." With the *actions* which especially evinced their faith, the Apostle intermixes a reference to the *reward* of that faith, in the attainment of the *temporal* blessings promised by Jehovah; and amongst the rest, success in their public measures, whether of war, or legislation and government in general. The expressions which follow are partly *general*, and meant to *illustrate* the obtaining of the promises; as, for instance, ἐνεδυναμώθησαν ἀπὸ ἀσθενείας, which Owen thinks refers to Is. xxxviii. 9. But it is probably to be taken of political or military strength; the words following ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ carrying the idea still further. And both expressions apply to Joshua, Barak, Gideon, Samson, Jephtha, and others. The literal sense is, (by an idiom often found in the Classical writers,) "from being weak they became powerful." So Thucyd. vii. 42. τῷ δὲ στρατεύματι τῶν Ἀθηναίων, ὡς ἐκ κακῶν, ῥώμη τις ἐγεγένητο. The next words seem a climax on the preceding; and ἔκλιναν is for ἐνέκλ., (as in Hom. ε. 37,) literally meaning, "made their ranks give way;" i. e. routed the troops. Παρεμβ., like στρατόπεδα, denotes, as often in the Classical writers, the *armies* which fill the camps.

The other expressions (as ἔφραξαν στόματα λεόντων, ἔσβεσαν δύναμιν πυρός, ἔφυγον στόματα μαχ.) are *special*; and the *first* adverts to the cases of Daniel, Samson, and David; the *second*, to that of Shadrach, Meshach, and Abednego, who may be said to have "quenched the power of the fire," because their firm faith in the protection of the God of Israel caused that it should have no power over them; but, as far as regarded them, be quenched. The *third*, ἔφυγον στόμ. μαχ., may

m 1 Kings 17. 23.
2 Kings 4. 36.
2 Mac. 6. 19, 28.
& 7. 7, &c.
Acts 22. 25.
n Jer. 20. 2.
o 1 Kings 21. 13.
2 Kings 1. 8.
Matt. 3. 4.

ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἔκλιναν ἀλλοτρίων. [m]Ἔλαβον γυναῖκες 35
ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ
προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν·
[n] ἕτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων πεῖραν ἔλαβον, ἔτι δὲ δεσμῶν 36
καὶ φυλακῆς· [o] ἐλιθάσθησαν, ἐπρίσθησαν, ‡ ἐπειράσθησαν, ἐν φόνῳ 37
μαχαίρας ἀπέθανον· περιῆλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν·
ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι· (ὧν οὐκ ἦν ἄξιος ὁ κόσμος!) 38
ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσι καὶ σπηλαίοις καὶ ταῖς ὀπαῖς τῆς

refer to the frequent and wonderful escapes of David from the sword of Saul. The expression is regarded as a *Hebraism*, and occurs at Josh. viii. 44. Yet it is sometimes found in the Classical writers, as Soph. Aj. 651. κἀγὼ γάρ, ὃς τὰ δεινʼ ἐκαρτέρουν τότε, βαφῇ σίδηρος ὡς, ἐθηλύνθην στόμα.

35, 36. The Apostle now passes (by a natural association of ideas) from the case of those who were *delivered from danger*, through faith, to that of those who *endured evils* of every kind, under its support. There is an allusion to 2 Kings iv. 18—37. 1 Kings xvii. 17—24. Here πίστει, or διὰ πίστεως, may be supplied from the preceding; though it is plainly *implied*. Ἐξ ἀναστ. should be rendered "by a resurrection." Thus it is equivalent to ἀναστήσαντος. In this and the next two verses the Apostle passes from the earlier periods to the later times of the Hebrew nation; and from persons in public to those in private stations, — in order to show that the duty of faith quite as much pertained to one as the other.

On the exact punishment denoted by ἐτυμπ., no little difference of opinion exists. Many understand it in a general way to mean, "were tortured to death:" while others suppose a *special* sense; though *what* that is they are not agreed. The import of the expression will best appear by considering its *derivation*, — namely, from τύμπανον, which signified, 1. a beating-stick; 2. a beating-*post*, which was of the form of a T, and thus suggests the *posture* of the sufferer. This beating was administered sometimes with sticks or rods; sometimes with leather thongs inclosing pieces of lead. Hence the expression τυμπανίζω came to be equivalent to σφαιρίζω, ἐκδέρω; nay, even ἀποκεφαλίζω or ἀναιρέω: because in general (when the poor sufferer was not already dead by this kind of *knout*) the punishment ended with beheading, or beating out the brains with a club. When the Lexicographers explain τύπτειν by κρεμᾶν, they had an allusion to the hanging posture in which the position of the poor wretch brought him; for his feet did not touch the ground. Here the Apostle is supposed to allude to the torture used to Eleazar, 2 Macc. vi. 19.

— οὐ προσδεξ. τ. ἀπολ.] "not accepting the proffered deliverance [at the price of apostasy."] Κρείττ. ἀναστ., "resurrection to another and a better life." The allusion in ἐμπαιγμῶν is thought to be to 2 Macc. vii. 1.

37, 38. The punishment of the τύμπ. was *generally* unto death; but in this clause, ἐλιθάσθησαν — ἀπέθανον, the punishments are expressly of that sort. Stoning had been in use from the early ages, and was at first appropriated to crimes involving impiety. The prophet Zechariah, and, as some say, Jeremiah, died this death. By the next term is designated the being sawn in two; an atrocity of punishment also of a very early date, as being mentioned in 2 Sam. xii. 31, and elsewhere, and which Isaiah suffered. Vestiges, too, of this are found in the *heathen* writers; as Herodot. ii. 139. συμβουλεύειν — τοὺς ἱρέας — μέσους διαταμέειν.

With respect to the expression ἐπειράσθησαν, some regard it as an interpolation, or a var. lect. of ἐπρίσθ., or a gloss on that word. Others suppose it an error of the scribes for some other word; and about a dozen different conjectures have been proposed, not one of them in the least countenanced by the MSS. How it should be a *gloss*, or why an *emendation* of ἐπρίσθ., it is not easy to see; for so plain a term as that, required not the *one*; and that the *other* should find its way into all the MSS., were unaccountable. Kuin. coincides in the opinion of those who would *cancel* the word; for which there is alleged the authority of 3 MSS. and some Versions and Fathers. A testimony, however, very inadequate; for in so few as *three* MSS. the omission may surely be imputed to *homœoteleuton*; besides that a term so difficult would be *likely* to be cancelled by those who, like the above Critics, were ready enough to remove what appeared to them inexplicable. And it was, no doubt, passed over in the *Versions* because the translators could not explain it. As to the *Fathers*, they, in citation, only *passed it over*; and, therefore, we cannot infer that they did not *read* it. Indeed, in almost all the cases, they *elsewhere* introduce the word. It is, then, (with Mill, Wolf, Hallet, Pfaff, Schmidt, Carpz., Matth., and Ern.,) best retained; and we must explain it as well as we can. It is, however, first to be determined whether the expression bears a *general* or a *special* sense. Against the *former*, (viz. tried or tempted to apostasy) it is urged, that that sense had been before expressed; and that it is not likely so accurate a writer would pass from very *special* terms to one so *general*. And, therefore, Sykes, Semler, and Ern. take it, by a change of genus for species, to denote being *put to the torture*. For this sense, however, no authority is adduced; and the interpretation is so harsh, that it is best to adopt the figurative and general sense, to which the objection above urged is not very formidable; considering that irregularities as great may be found in the acknowledged writings of St. Paul. Thus we may (with Crell., Glass, Limborch, J. Capell, Hasæus, Wells, Macknight, Carpz., and Stuart) take it to mean, that they were assailed by temptations to apostasy, — or at least simulation, — by the motives both of hope and fear, especially the former, sometimes insinuated under the prospect of exquisite tortures; a sort of trial like the fiery darts of the Evil one, who, in the words of the Poet, sometimes "tempts with making rich, not making poor;" and under which even great and good men have yielded,

39 γῆς. [p] Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως, οὐκ ἐκομί-
40 σαντο τὴν ἐπαγγελίαν· τοῦ Θεοῦ περὶ ἡμῶν κρεῖττόν τι προβλεψαμέ-
νου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσι.
1 XII. [q] ΤΟΙΓΑΡΟΥΝ καὶ ἡμεῖς, τοσοῦτον ἔχοντες περικείμενον ἡμῖν

p Supra v. 2.
q Rom. 6. 4. & 12. 12. 1 Cor. 9. 24. 2 Cor. 7. 1. Eph. 4. 22. Phil. 3. 13, 14. Col. 3. 3. 1 Pet. 2. 1. & 4. 2. supr. 10. 36.

and which might therefore be reckoned among the heavy trials of the people of God.

In the expression following, ἐν φόνῳ μαχ. ἀπέθανον, which literally means, "they died by slaughter of the sword," there is a blending of two phrases, such as I know no example of elsewhere. And now from the trials of faith in those who had to encounter *death* or *torture*, the Apostle passes to the less violent, but scarcely less severe fate of the unhappy persons who, having escaped their tyrants and persecutors, were, as wretched outcasts, exposed to every variety of misery. The terms μηλωταῖς and αἰγ. δέρμ. may, with the best Expositors, be understood of rude *dresses* formed of those skins with wool on, which, Carpz. shows, were worn by the very poorest class. The terms ὑστ., θλιβ., κακουχούμενοι designate every variety of pinching want and distress. The words ἐν ἐρημίαις — γῆς advert to the other miseries of their condition, as *houseless wanderers* (so 1 Cor. iv. 11. ἀστατοῦμεν). By the σπηλαίοις are denoted *caverns;* by the ὀπαῖς, *caves*. The caves and holes were, it should seem, not only used for sleeping in at night, but sometimes for abode by day. Palestine abounds in caves very well adapted for the habitation, however dreary, of numerous persons; as is clear from the account of what befell Josephus after the capture of Jotapata. Philo, too (cited by Carpz.) makes mention of men, women, and children being obliged to make their abode in a cave.

The words ὧν οὐκ ἦν ἄξ. ὁ κόσμος contain a sentiment with which Wets. compares some from the Rabbins. The true scope of the remark (misapprehended by Grot. and others) is doubtless that pointed out by Owen,—namely, that it is meant to obviate an objection, that the persons in question were outcasts, because not worthy of the society of mankind. This is done by a contrary assertion, — that the world was not worthy *of them*, i. e. of the mercies and blessings which arose from such persons when well treated.

39, 40. μαρτυρηθέντες.] See Note supra v. 2. The sense of the words following to the end of v. 40, is variously understood, and depends upon that assigned to τὴν ἐπαγγελίαν and κρεῖττόν τι, of which the former (as Kuin. and Stuart have shown) must, from the context, be understood of the promised blessings of a Redeemer; and the latter, of the fulfilment of that promise by the *Gospel dispensation*. Thus the general sense is: 'They all received *not* the promise [held out to virtue,] neither *perfectly* in the temporal, nor *at all* in the spiritual one of the Messiah. No: God was pleased, in the exercise of his providence for us, to destine that they should not attain the perfect fruition of the Divine promises, till the time when they should enjoy them in common with us.' Or, in the words of Prof. Stuart, "'All those,' i. e. the ancient Worthies, persevered in their faith, although the Messiah was known to them only by *promise*. We are under greater obligations than *they* to persevere; for God has fulfilled his promise respecting the Messiah, and thus placed us in a condition better adapted to perseverance than theirs. So much is our condition preferable to theirs, that we may even say, 'Without the blessing which we enjoy, their happiness could not be completed.' In other words, the coming of the Messiah was essential to the consummation of their happiness in glory." On this sense of τελ. (in which there is an agonistic metaphor) see Note on ii. 10. "That the death of Christ (observes Stuart) had a *retrospective* efficacy, is plain from ix. 15. compared with Rom. iii. 25. sq."

XII. 1, 2. Having pointed out the *nature*, and shown by examples the *efficacy* of faith, the Writer now proceeds to exhort them to bring the same principle into action in the *Christian* faith; inculcating steadfast perseverance even unto the greatest trials, and comforting them with the assurance, that the evils they were suffering were not marks of God's wrath, but rather paternal chastisements, intended for their good in the end. He founds his exhortation (introduced in the form of a *conclusion*) on a view which seems to have been suggested by the foregoing *agonistic* allusion, and of which the imagery in vv. 1 & 2. is a continuation. Thus he represents the persons whom he is addressing as placed in a *race-course*, of which the *spectators* are the innumerable company of the Worthies of the old Dispensation just adverted to; who, by their words and actions, testified how far the objects of their faith were directed above worldly considerations.

In developing this figure, the Apostle adverts to *three circumstances* respecting the runner, in order to deduce from thence the exhortation he had in view: 1. That the runner got rid of every encumbrance to his progress besides unnecessary clothing, and accordingly (by means of previous training) superfluous flesh. 2. That he patiently endured the toil necessary to fit him for the race. 3. That he kept his eye fixed on the goal, where the βραβευτὴς sat ready to determine the contest, and distribute the prizes. On each of these particulars a few remarks will be necessary, and especially to point out the *application*. Ὄγκον, weight, load, *encumbrance;* and as ὄγκος τοῦ σώματος, or τῶν σαρκῶν, or such like, often occur in the later writers, there is reason to think the allusion is chiefly to the weight of *flesh*, though also to that of *clothes*. With respect to the *application*, many suppose ὄγκος to allude to pride or worldly-mindedness. These, however, and other *special* senses are too limited, and it is best, with Kuin., to understand generally whatever disposition (as sensuality and worldly-mindedness) bows the soul down to earth, and consequently impedes it in running its spiritual race. See the admirable Collect for the fourth Sunday in Advent, and consult Dr. Duport's Greek version of it. As, then, the runner would be impeded by a heavy load of useless flesh, so the Apostle means to say that sensuality weighs down, and worldly-mindedness hampers, the Christian runner. Even a heathen moralist tells us: "Quin corpus onustum Hesternis vitiis animum quoque prægravat unà, Atque *affigit* humo divinæ particulam auræ."

In the next words, καὶ τὴν εὐπερίστατον ἁμαρτίαν,

νέφος μαρτύρων, ὄγκον ἀποθέμενοι πάντα, καὶ τὴν εὐπερίστατον ἁμαρ-
r Luke 24. 26, 46. Acts 3. 15. & 5. 31. Phil. 2. 8, &c. 1 Pet. 1. 3. supra 1. 3, 13. & 2. 10. & 8. 1.
τίαν, δι᾽ ὑπομονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα· r ἀφορῶντες 2
εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν· ὃς, ἀντὶ τῆς προ-
κειμένης αὐτῷ χαρᾶς, ὑπέμεινε σταυρὸν, αἰσχύνης καταφρονήσας, ἐν
δεξιᾷ τε τοῦ θρόνου τοῦ Θεοῦ * κεκάθικεν. Ἀναλογίσασθε γὰρ τὸν 3

the metaphor is abandoned, not from inadvertence, but to suggest the *application* intended to be made: and as ὄγκον was meant in a *general* sense, so here τὴν εὐπερίστατον ἁμαρτίαν points to one particular evil disposition which they should strive to throw off; and as πάντα ὄγκον precedes, it is evident that the καὶ should not be rendered (as in our English Versions) *and*, but *particularly*. The sin in question (or rather the *disposition* to it) *may*, with the best Expositors, be supposed to be that of *unbelief* (the want of the πίστις before inculcated), or *timidity* in professing the Gospel; which would constantly tempt them to apostasy, either actual or virtual, and to which their peculiar circumstances especially exposed them. Thus it will not be difficult to fix the sense of the disputed expression εὐπερίστατον, which being an ἅπαξ λεγόμενον, is best understood from the context. Thus, although, from its etymology, it *might* have almost any one of the senses assigned by Commentators, yet the context will admit only of the following *two:* 1. That of Chrys. and most Expositors, "which doth so *easily beset* us." This, however, introduces a confusion of metaphor; and to assign an *active* sense to the word, instead of a passive, is not agreeable to the analogy of the language, as seen in εὐπερίχυτος, and other similar forms. I therefore prefer, with Grot., Crell., Capell., Kypke, Wakef., and Kuin., to interpret, "particularly the sin which especially winds around us, and hinders our course," namely, unbelief and a disposition to apostasy; with allusion, it should seem, to the long Oriental garments, cast aside in exercise. Now sins are compared both to *burdens*, and to *bonds*, by which we are hampered in running. And this sense of εὐπερίστατον is confirmed by a passage of Max. Tyr., cited by Kypke: τὰς περιστάσεις πάσας (all impediments) ἀπεδύσατο, καὶ τῶν δεσμῶν ἐξέλυσεν αὐτόν. See Note on Gal. vi. 2, 6. After all, however, I am inclined to think that the evil disposition here is not *unbelief*, but rather *sluggishness*, ἰωθρεία, with which the Writer often upbraids them; as v. 11. x. 37, compared with 24. And the καὶ (as Grot. well points out) is exegetical, and should be rendered *even;* for that there is an allusion to the νωθρεία in ὄγκον, cannot be reasonably doubted. Yet there was no necessity for the Critics to conjecture here ὀκνον.

By ὑπομονὴ is here denoted *endurance* and *perseverance*. The term ἀγῶν is used to suggest the *struggle* to be maintained with various evil propensities; a struggle for *life;* so multiform are the temptations of the world, the flesh, and the Devil, which beset and deceive us, both in body and mind. So Theodoret finely remarks: καὶ γὰρ ὀφθαλμὸς δελεάζεται, ἀκοὴ καταθέλγεται, ἀφὴ γαργαλίζεται, καὶ γλῶσσα ῥᾷστα διολισθαίνει, καὶ ὁ λογισμὸς περὶ τὸ χεῖρον ὀξύβροπος.

2. Ἀφορ. denotes a fixing the attention to one object, implying a looking *off* (ἀφ.) from others which claim our attention. "There is (says Bp. Sanderson, in Discourse on v. 3.) scarce any other provocation to the performance of duty so prevailing with men, as are the *examples* of such as have performed the same before them with *glory* and *success*. Because, besides that the same stirreth up in them an emulation of their glory, it cheereth them on with *hopes* of like success, and quite taketh off that which is the common excuse of sloth and neglect of duty, the pretence of impossibility. The Apostle, therefore, being to confirm the minds of those Hebrew Christians in the Christian course, first sets before them a multitude of *examples* of the Worthies of former times, who, by the strength of their faith had done and suffered great things with admirable patience and constancy, to their immortal honour on earth, and eternal happiness in heaven. Hence he brings to their view this cloud of examples (also as witnesses of their success or failure). Yet *through* this cloud, as a medium, they were to look at a higher example, the Son of Righteousness. Which example is recommended to them, 1. from the *completeness* of the PERSON, who is (as both ends of the race, the ἀγωνοθέτης and the βραβευτὴς too, he that giveth the law at the start, and he that giveth the prize at the goal) the Author and Finisher of our faith." Ἀρχ. will denote *author* and *exemplar*, as calling it forth by his promises in the Gospel, and exemplifying it in his person; to which great Archetypę the Apostle in the next clause further directs our view. And so the βραβευτὴς was almost always one who had himself been victor, and therefore set an example to the athletæ. Τελ. will signify *rewarder*, with allusion to the βραβ. who distributed the prize. So Philo p. 74. cited by Kuin. πότε οὖν, ὦ ψυχὴ, μάλιστα νεκροφορεῖν σαυτὴν ὑπολήψῃ; ἀρά γε οὐχ ὅταν τελειωθῇς, καὶ βραβείων καὶ στεφάνων ἀξιωθῇς; The ἀντὶ is variously explained; but it has been shown by Kuin. that no interpretation is so suitable to the context as the common one, "*because of*," which, he and Wets. show, easily arises from the use of ἀντὶ to denote the *price* of any labour or service. And, indeed, the idea of *reward* is inherent in the χαρᾶς; which reward was exaltation at the right hand of God, and a glorious reigning with him; as is suggested by the last words of the verse. This sense of ἀντὶ for ἕνεκα is somewhat rare; but it occurs also at Eph. v. 31. Luke i. 20. and Joseph. B. J. i. 8. 6. ἀντὶ τῆς παραδόσεως τῶν ἐρυμάτων. The σταυρὸν is rightly rendered by Bp. Middl. "a cross," i. e. death by crucifixion; the *ignominy* of which is adverted to in the next words; with which Wets. compares Herodian κρίους καὶ θάλπους καταφρονῶν. Instead of ἐκάθισεν I have, with all the Editors since the time of Beng., adopted κεκάθικεν, the reading of the best MSS., and all the early Editions except the Erasmian, which first gave ἐκάθικεν, by an error of the press, afterwards unwarily corrected by the Editor to ἐκάθισεν.

3. The Apostle now turns the discourse directly to his readers. Ἀναλογίσασθε γὰρ, &c. "Reflect on, consider *Him* [high and holy as He is], who experienced so great an opposition of the impious against him." "The word ἀναλογίσασθαι (says Bp. Sanderson, in an admirable Discourse on this text) is of more pregnant signification to

τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς αὐτὸν ἀντιλογίαν,
ἵνα μὴ κάμητε ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι.
4 [s] Οὔπω μέχρις αἵματος ἀντικατέστητε, πρὸς τὴν ἁμαρτίαν ἀνταγωνι- s 1 Cor. 10. 13.
5 ζόμενοι· [t] καὶ ἐκλέλησθε τῆς παρακλήσεως, ἥτις ὑμῖν ὡς υἱοῖς διαλέ- t Job 5. 17. Prov. 3. 11, 12. Rev. 3. 19.
γεται· Υἱέ μου, μὴ ὀλιγώρει παιδείας Κυρίου, μηδὲ
6 ἐκλύου ὑπ᾽ αὐτοῦ ἐλεγχόμενος· ὃν γὰρ ἀγαπᾷ Κύριος
παιδεύει· μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται.
7 Εἰ παιδείαν ὑπομένετε, ὡς υἱοῖς ὑμῖν προσφέρεται ὁ Θεός· τίς γάρ

the present purpose than Translators can express. It imports, not the bare *consideration* of a thing by itself alone, but the considering it by weighing and comparing it with some other things of like kind or nature, and observing the analogies or proportions between it and them." This ἀναλόγισμα he then ably sets forth in four different points of view. Ἀντιλογία (as Kuin. shows) may denote *repugnantia*, and opposition generally, both in words and *deeds*. And he (with Chrys., Carpz., Dind., and Rosenm.) assigns that sense here. Yet contumely and calumny must be chiefly intended. In κάμ. and ἐκλ. there is a continuation of the agonistic metaphor; the terms being both *è palæstrâ*. It is, however, not agreed whether ταῖς ψυχαῖς should be construed with κάμητε, or with ἐκλ. Kuin. decides in favour of the *latter* mode, citing from Plutarch ταῖς διανοίαις ἐκλελυμένοις. But that the words would be as suitable to κάμ., is certain from a passage of Diod. Sic., vol. ix. p. 220. ἤδη κάμνοντες ταῖς ψυχαῖς. It should seem, indeed, that they were meant for *both* κάμ. and ἐκλ.

4. The writer here employs a fresh argument in the way of exhortation to endure the afflictions laid upon them with unflinching courage. He means to *shame* them for the want of resolution which, contrary to the express injunction of God, they began to evince under present evils, and those not of the most serious kind. Such is the *general* sense: but something remains to be noticed in the *phraseology*. The best Expositors are of opinion that we have here a continuation of the agonistic metaphor at v. 1. There should rather, however, seem to be a resumption of that at x. 32. sq. πολλὴν ἄθλησιν ὑπεμείνατε παθημάτων — θεατριζόμενοι. Though it may have been *suggested* by that just occurring at v. 1. *Here* the metaphor is plainly derived from *è palæstrâ*, and designates the *pancratium*. There is supposed to be a contest, yet of that nature which is rather preludious than otherwise. But the contest in question would seem to suppose some *persons* against whom it was carried on. Accordingly certain eminent Expositors (as Pisc., Capell., Gatak., Carpz., Ernesti, Heinr., and Stuart) suppose τὴν ἁμαρτίαν to be put (abstract for concrete) for τοὺς ἁμαρτωλούς, meaning the heathen or Jewish persecutors, who, though they had inflicted many evils upon them, had not yet proceeded to the shedding of their blood. Yet it may be doubted whether such a sense is apposite to the case in question. Certainly it would involve no little harshness; since it is difficult to conceive *how* the *oppressed party* could be said to *oppose* persecutors who had so much power over them that they could not resist: it being some such a contest as what Juvenal describes: "Si rixa est, ubi tu pulsas, ego vapulo tantum."

Indeed, the idiom in question (of abstract for concrete), is one that is not to be called in, unless there be a *necessity;* which is not the case here: for we have only to suppose (with Crell., Est., and Kuin.) a *prosopopœia* in ἁμαρτία (as in Rom. vi. 16.), where sin is *personified* as an *adversary* assailing us with temptations to fail in our duty, whether of faith or practice. And as in the *pancratium* (which here is especially meant) until blood was drawn, the contest was not thought serious; so here the writer means to say, that in the struggles which they had hitherto had to sustain against the temptations to *apostasy*, or to *backsliding*, presented by malice, or the arts of their adversaries, they had not yet been called to the severest trial, that of sealing their faith with their blood. They had only been tempted or tried by the *lighter* evils, of confiscation, or ignominious punishment. It would surely, the writer means to say, be base in them to turn their backs, as it were, in the *prelude* to the contest, and not resolve to bear the heat and burden of the day; forgetful of the exhortation of their Lord to constancy and perseverance. As if he had said (to use the words of Bp. Sanderson): "You have fought *one* good fight already, and quit yourselves like men; I commend you for it, and I bless God for it. Yet be not *high-minded*, but *fear:* you have not yet done all your work; your warfare is not yet at an end. What if God should call you to suffer *the shedding of your blood* for Christ, as Christ *shed his blood* for you? You have not been put to that yet: but you know not what you may be. If you be not in some measure prepared for that also, and resolved (by God's assistance) to *strive against sin*, and to withstand all sinful temptations, even to the shedding of the last drop of *blood* in your bodies, if God call you to it: you have done nothing. He that hateth not his *life*, as well as his *house* and *lands*, for Christ and his kingdom, is not worthy of either. *Sharp* or *long* assaults may tire out him that hath endured *shorter* and *easier*. But he that setteth forth for the goal, if he will *obtain*, must resolve to overcome all difficulties, and to *run* it out; and not to *faint*, till he have *finished his course* to the end."

— καὶ ἐκλέλησθε — διαλέγεται.] In these words there is, as Kuin. observes, reprehension joined with exhortation. The passage is cited from Prov. iii. 11, 12., and agrees with the Sept. except that the μου, corresponding to the Heb. בני is not found in the Sept. Παιδεία in the sense *chastisement*, is not used in the Classical writers: but it occurs in Ecclus. xviii. 14., and παιδεύειν, to *correct*, in the Sept.

— μηδὲ ἐκλύου] "be not disheartened." The terms κάμνειν and ἐκλύεσθαι are discussed at great length and with great ability, by Bp. Sanderson ubi supra.

7, 8. Here we have a *conclusion* drawn from

ἐστιν υἱὸς ὃν οὐ παιδεύει πατήρ; εἰ δὲ χωρίς ἐστε παιδείας, ἧς μέτο- 8
u Num. 16. 22. & 27. 16. Eccl. 12. 1, 7. Isa. 57. 16. Zach. 12. 1.
χοι γεγόνασι πάντες, ἄρα νόθοι ἐστὲ, καὶ οὐχ υἱοί. u Εἶτα τοὺς μὲν 9
τῆς σαρκὸς ἡμῶν πατέρας εἴχομεν παιδευτὰς, καὶ ἐνετρεπόμεθα· οὐ
πολλῷ μᾶλλον ὑποταγησόμεθα τῷ Πατρὶ τῶν πνευμάτων, καὶ ζήσομεν;
Οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς ἐπαίδευον· ὁ 10
δὲ ἐπὶ τὸ συμφέρον, εἰς τὸ μεταλαβεῖν τῆς ἁγιότητος αὐτοῦ. πᾶσα δὲ 11
παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι, ἀλλὰ λύπης· ὕστε-

the Script. citation, though with the omission of a conclusive particle, *per asyndeton*, a figure, in Saint Paul's writings, used with great effect. As, however, εἰ so seldom *begins* a sentence, the ancient scribes stumbled at it, and supposing it to be connected with the preceding words, wrote εἰς, the ς arising from the ϖ following. Such is, I apprehend, the true origin of the εἰς, which has been half approved by Griesb., and received into the text by Matth.; though most rashly. The reading ἐν παιδείᾳ, represented by the Vulg. and some inferior Versions, was doubtless an *emendation* on εἰς παιδείαν. Finally, the εἰ is required by the course of reasoning, and by the antithetical εἰ at v. 3. Ὑπομένετε, "ye bear patiently." Προσφέρεται ὑ., "treateth you." A signification common in the best writers. Τίς γάρ, &c. q. d. (as Stuart explains) "how can ye expect, although ye are *children*, not to receive any chastisement?" The sense of the whole passage is well expressed by Iaspis and Kuin. thus: "Hence, if ye have to conflict with trials and tribulations, you may thence infer that you are beloved by God, and that he takes care of you; but if you are exercised with no afflictions, you have reason to fear that God neglects you, as men do illegitimate children, of whose education and morals they take no care, leaving them χωρὶς παιδείας." By "all" are meant all true sons of God, and beloved by him. The ἄρα is well rendered by Kuin. "inde sequitur."

9, 10. Here is adduced *another* reason why their tribulations, suffered for religion's sake, should be borne with patience; and that by a comparison of the discipline of a human parent with that of God. V. 9 contains an argumentum a minori ad majus; and in v. 10. it is proved, that the discipline of God is far better, and more beneficial than that of human parents. (Kuin.)

— εἶτα.] Here again the Scribes or Critics stumbled at the *asyndeton*, and emended εἰ δέ. The interpretation *itane vero?* supported by many recent Commentators, is justly rejected by Kuin. as not agreeable to the air of the context. Τῆς σαρκὸς is, as the best Expositors, ancient and modern, are agreed, for σαρκικοὺς, "natural," as in Rom. ix. 8. τὰ τέκνα τῆς σαρκός.

— ἐνετρεπ.] "we reverently submitted to their behests."

τῷ Πατρὶ τῶν πνευμ.] A very peculiar expression, and therefore variously interpreted. Some, regarding the sentence as perfectly antithetical, and supposing ἡμῶν here to be repeated from the preceding clause, take the sense to be "father, i. e. Creator and vivifier of our souls." And such is the view of the sense adopted by most of the earlier modern Expositors, and, of the later ones, by Doddr., Mackn., Scott, Stuart, Böhme, and Scholefield. But, it may be remarked, God is the creator of the *body* as well as the soul, and in Num. xvi. 22., the sense is, "O God, who givest life to all men." Moreover, the sentiment yielded is not apposite to the argument. It is therefore better, with some eminent Expositors, ancient and modern (as Chrys., Theophyl., Pesch. Syr., Crell., Grot., Milton, Rosenm., Wolf, Middl., and Kuin.) to suppose this a *Hebraism* for *spiritual Father*, as opposed to our *natural* fathers; which, it is certain, is quite suitable to the context. Thus we have just after ζήσομεν, and at v. 10. εἰς τὸ μεταλαβεῖν τῆς ἁγιότητος αὐτοῦ. God (Kuin. observes) is so called "quatenus animum nostrum curat, ut emendetur, nos ad consequendam felicitatem perennem educat." So Quintil. ii. 9. calls preceptors "*parentes* non quidem corporum, sed *mentium*." This is true *as far as it goes;* but the fact is, that there is a reference to the work of *regeneration* effected by the Divine Spirit, whereby faithful Christians are said to be begotten again of God, 1 Pet. i. 3. 1 John v. 18. See Grot., Milton ap. Valpy, and Wolf. Καὶ ζήσομεν is for ἵνα ζήσωμεν. So the Pesch. Syr. "ut vivamus." The καὶ, however, is not, as Kuinoel imagines, really used in the sense of ἵνα; but is elliptically put for καὶ οὕτως ζήσωμεν, corresponding to the καὶ ἐνετρεπόμεθα in the preceding clause. Render, "and thus live," i. e. attain everlasting happiness; a sense found in the Latin *vivere*, as in the "dum vivimus vivamus" so finely paraphrased in the well-known Epigram of Doddridge.

In the verse following, the words πρὸς ὀλίγας ἡμ. are to be repeated in the second member of the sentence. In the first case it refers to the period of childhood; in the second, to the brief period of our sojourn on earth. Compare 1 Pet. i. 6. Το κατὰ τὸ δοκοῦν αὐτοῖς corresponds the ἐπὶ τὸ συμφέρον scil. ἡμῖν, to be supplied from the context. The former, however, must not, as it has been generally done, be understood of arbitrariness only, but of a neglect of directing punishment to its chief end, the reformation and the final good of the offender; and aiming rather to excite *fear*, which is only the *means*, rather than promote *virtue*, the *end;* and seeking an end of their own, the gratifying their ill-humour. Εἰς τὸ μεταλαβεῖν τ. ἁγ. α. is explanatory of the συμφέρον, and recognizes the principle of virtue being exercised and strengthened by adversity. There may, however, be an allusion to the regenerating influence of God's Spirit (referred to in the preceding verse), by which adversity is sanctified to our spiritual good. So in 2 Pet. i. 4. the end of the Gospel is said to be that we may become θείας κοινωνοὶ φύσεως, at which community we are commanded to aim. See Matt. v. 41. compared with Levit. xix. 2.

11. Here we have a preoccupation of an objection. Affliction is *admitted* to be, for the time, grievous; though it be, in reality, productive of joy by its *effects*. The δοκεῖ is emphatical, 'seemeth to be.' At οὐ χαρᾶς supply πρᾶγμα: or rather it may be considered as a Genit. of quality, put for an adjective. So Aristotle said of education,

ρον δὲ καρπὸν εἰρηνικὸν τοῖς δι᾽ αὐτῆς γεγυμνασμένοις ἀποδίδωσι δι-
12 καιοσύνης. [x] Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλε-
13 λυμένα γόνατα ἀνορθώσατε. καὶ τροχιὰς ὀρθὰς ποι-
ήσατε τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ χωλὸν ἐκτραπῇ, ἰαθῇ δὲ
14 μᾶλλον. [y] Εἰρήνην διώκετε μετὰ πάντων, καὶ τὸν ἁγιασμόν, οὗ χωρὶς
15 οὐδεὶς ὄψεται τὸν Κύριον· [z] ἐπισκοποῦντες μή τις ὑστερῶν ἀπὸ τῆς

x Isa. 35. 3.
y Matt. 5. 8. Rom. 12. 18. 2 Tim. 2. 22.
z Deut. 29. 18. Acts 17. 13. 2 Cor. 6. 1. Gal. 5. 12. supra 3. 12.

that "its roots are bitter, but its fruits sweet." Compare James i. 2. Πᾶσα "of every kind," even though not severe. Πρὸς τὸ παρὸν refers to the time of suffering under it.

— εἰρηνικόν.] The word is here used in the sense *salutary*, i. e. productive of true happiness, that peace of God, which passeth all understanding, Phil. iv. 7. Col. iii. 15. And so it is explained by Wolf and Scott. Others, however, derive the use from the Hebrew idiom, by which שלום denotes *happiness*. Δικαιοσύνης is a Genit. of *explication*, i. e. even of righteousness and justification. In τοῖς δι᾽ αὐτῆς γεγυμν. there is a return to the agonistic metaphor, by which life is represented as a stadium, or gymnasium. The transposition of δικαιοσύνης is well accounted for by Woken ap. Kuin. The latter justly retains and defends the common interpretation, in opposition to the novel, but unsound, views propounded by some recent Expositors.

12. On the above arguments respecting the uses of affliction, the Apostle now founds an impressive exhortation to constancy in the faith. And, as at the beginning of this hortatory part of the Epistle (x. 19. sq.) he had treated of the superiority of Christ's priesthood, and held out to view the severe punishments to be inflicted on apostates, since not even *contempt* of the Mosaic Law went unpunished: so now, on concluding v. 12., the more general part of his hortatory portion of the Epistle, he finally excites to perseverance in the faith. In the first place he treats on the difference between the old and the new Dispensation, showing the superiority of the latter over the former; and thence (at v. 25.) argues, that if despisers of the Mosaic Law suffered the severest punishment from *men*, much less shall apostates from the *Gospel* escape punishment from God. (Kuin.)

— τὰς παρειμένας — ὑμῶν.] These words are taken from Is. xxxv. 3.; though not a regular citation, but only an *accommodation* of a passage of Scripture to the present purpose. The exact nature of the metaphor in παρειμ. and παραλελ. has been disputed. Some, as Raphelius, Carpzovius, Heinrich, and Dindorf, suppose an allusion to the effects of disease, especially of paralysis, on the body. A view not a little harsh and frigid. It has been abundantly proved that both παραλύεσθαι and παρίεσθαι are used to denote the effects of *fatigue* and over exertion on the body, and sometimes employed of *weariness* of *mind*, or low spirits. So Jerem. vi. 24. παρελύθησαν αἱ χεῖρες, and 2 Chr. xv. 4. μὴ ἐκλυέσθωσαν αἱ χεῖρες. Some therefore suppose this to be an image taken from weary wayfarers. But the best Commentators, ancient and modern, are in general agreed that there is here, as before, an *agonistic* allusion. So v. 14. Philo, cited by Carpz., (but imperfectly omitting the word the most important to the sense,) p. 443. A. οἱ μὲν γὰρ ποσκαμόντες ἀνέπεσον, βαρὺν ἀντίπαλον ἡγησάμενοι τὸν πόνον, καὶ τὰς χεῖρας ὑπ᾽ ἀσθενείας, ὥσπερ ἀπειρηκότες ἀθληταὶ, καθῆκαν.

13. καὶ τροχιὰς — ὑμῶν.] The sentiment is founded on Prov. iv. 26. ὀρθὰς τροχιὰς ποίει σοῖς ποσὶ καὶ τὰς ὁδούς σου κατεύθυνε. The words are well explained by Kuin.: "vitate, removete in via qua inceditis, omnes salebras, obstacula omnia, ne pedem offendatis, non sine cautione et circumspectione incedite, ne pes claudus plane luxetur, sed convalescat, h. e. imagine omissa: vos qui in fide nutatis, removete omnia constantis fidei impedimenta, deponite vexationum et persecutionum metum, amorem rerum terrenarum, neque aures præbete sollicitationibus ad defectum a religione Christiana, ne vacillantes magis conturbemini et deficiatis."

14. The Apostle now proceeds to remind them of various duties to which their Christian profession, and the times in which they lived, rendered it necessary that they should pay a particular regard. (Stuart.) Exhortations to peace and to holiness are well introduced after that to perseverance in the faith, since the former would much contribute to produce and promote the latter. See Rosenm. and Iaspis. Διώκ. is here used as in 1 Cor. xiv. 1. ὁ. τὴν ἀγ. Ἁγιασμὸν must not, with many Expositors, ancient and modern, be taken in a limited sense, but be understood in its most extended acceptation, to denote a pious and holy life. Ὄψεται τὸν Κ. is a Hebraism denoting admittance to the happiness of heaven; and therefore it matters not whether τὸν Κ. be explained of *Christ*, or of *God*. The former is supported by the Pesch. Syr., the latter by the Vulg.

15. ἐπισκοποῦντες — Θεοῦ.] Monentur his verbis Christiani, firmiores ut aliis sint exemplo et incitamento ad constantiam, ut diligentur curent, ne vacillantes a religione desciscant. (Kuinoel.) Ἐπισκ., literally, "seeing to it," i. e. minding. Αἱ μή τις ὑστεροῦν, supply ᾖ. By τῆς χάρ. τοῦ Θεοῦ is usually understood the *Christian religion*. But that is forbidden by the ὑστ., unless it be taken in a very unusual sense for *deficere*. The expression seems rightly interpreted by Böhme, Kuin., and Stuart, of *the favour of God*. And Stuart, very properly, connects this with the preceding sentiment, explaining: "See well to it, that no one fail of obtaining that divine favour, which is the result of holiness."

In the next words μή τις ῥίζα — πολλοὶ there is some obscurity, arising chiefly from a seeming confusion in the metaphor, to remove which, Grot., Whitby, Mill, and Valckn., would read for ἐνοχλῇ, ἐν χολῇ, which is supported by the Hebrew text in the passage of Deut. xxix. 18. here referred to. But it is evident that the words of the Apostle are not a *quotation*, but (as v. 12.) an *application* of the passage to the present purpose. And, moreover, since seven MSS. of the Sept. (including the *Alexandrian*) read as in the Apostle's text, it is very improbable that the other reading was the general one in his age. Indeed, Jackson, cited in Holmes's Sept., goes far to prove that such was a true rendering of the Hebrew, according to the copies used by the LXX., and that

χάριτος τοῦ Θεοῦ· μή τις ῥίζα πικρίας ἄνω φύουσα ἐνο-
χλῇ, καὶ διὰ ταύτης μιανθῶσι πολλοί· [a] μή τις πόρνος, ἢ βέβηλος, 16
ὡς Ἠσαῦ, ὃς ἀντὶ βρώσεως μιᾶς ἀπέδοτο τὰ πρωτοτόκια αὐτοῦ· [b] ἴστε 17
γὰρ ὅτι καὶ μετέπειτα, θέλων κληρονομῆσαι τὴν εὐλογίαν, ἀπεδοκι-
μάσθη· μετανοίας γὰρ τόπον οὐχ εὗρε, καίπερ μετὰ δακρύων ἐκζητή-
σας αὐτήν.
[c] Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ ὄρει, καὶ κεκαυμένῳ πυρὶ, 18

a Gen. 25. 33. Eph. 5. 3. Colos. 3. 5. 1 Thess. 4. 3.
b Gen. 27. 34, &c.
c Exod. 19. 10, &c. & 20. 19. Deut. 5. 22.

the Masoretical reading of our present copies is wrong. At all events, it seems to have been the reading, at least, of the *Sept.*, and, being suitable to the Apostle's purpose, was adopted. If this be not admitted, we may suppose with Kuin., that the Apostle here lays aside the metaphor, to express his meaning the more clearly. The general scope of the sentence may be laid down (chiefly with Böhme and Kuin.) as follows: "The words *μή τις ὑστερῶν*, &c., contain the *general* sentiment intended to be expressed; and the two following clauses two *particular* ones, meant for exemplification, and to be especially dwelt on, namely, first, *μή τις ῥίζα*, &c., which is directed against the crime of apostasy, and the leading others into it by evil example. 2dly. The apostate is represented as *profligate* and *profane*, and is compared with Esau; for as *he* sold his birth-right for a mess of pottage, so *they* sell the favour of God for gratifications the most fleeting and worthless: besides, sensuality and profligacy are the most frequent means of seducing persons to apostasy."

The peculiar nature, however, of the metaphor in question deserves attention, especially as it has not been pointed out by the Commentators. We have here, I apprehend, one of the many *agricultural* metaphors found in the N. T. The infection of apostasy and the vices connected with it, is compared to that of bitter and noxious weeds getting into a garden, which strike their roots deep and wide, so as to be with difficulty eradicated; and spread so fast as to *infect* the ground in every direction. Thus *ἐνοχλῇ* signifying, "*annoy, give trouble to*" (of which use many examples may be seen in Steph. Thes.), is very suitable. By the same metaphor Antiochus Epiphanes is, 1 Macc. i. 11., called *ῥίζα ἁμαρτωλὸς*, as the author and cause of sins. I apprehend, too, that both Moses and St. Paul, by the expression *ῥίζα* meant to intimate that the evil was difficult to be *eradicated*. So also in a passage of Dionys. Hal. Antiq. p. 602. 10. there is a like confusion of metaphor, thus: *ὥστε περίεστιν ἡμῖν ἴασιν καὶ ἀλεξήματα τῶν ἀναβλαστανόντων ἐξ αὐτῶν κακῶν ζητεῖν, ὁπόσα εἰς ἀνθρώπινον πίπτει λογισμὸν, μενούσης ἔτι τῆς πονηρᾶς ῥίζης*, where, for the manifestly corrupt *ὥστε περίεστιν*, found in all the MSS., and retained in the latest Editions, I confidently venture to propose *Ὥστ' οὐ πάρεστιν*, "Quapropter non licet;" a signification of *πάρεστι* by no means unusual (see Steph. Thes. Nov. Ed.), and found in Dionys. Hal. himself. How often *περι* and *παρα*, both in and out of composition, are confounded by the Scribes, no one can be ignorant; and it is not very unfrequent to find *ου* (contr. *ω*) after an elision of *ε* passing into *ω*.

The *βρώσεως μιᾶς* is best rendered "a single meal," viz., as we learn from Gen. xxv. 34., *ἄρτον καὶ ἕψημα φακοῦ*. Of this sense of the word examples are adduced by Schleus. from Homer and Polyb. *Τὰ πρωτοτόκια*, "the rights of primogeniture." The word is only found here and in Gen. xxv. 32. xxvii. 36.

17. *ἀπεδοκιμάσθη*] "he met with a refusal," "his request was rejected." The best Expositors, are in general agreed that *τόπος μετανοίας* here signifies a changing of any one's intention, and the *τόπ.* denotes *means*; the general sense being, "he found no means of inducing [Israel] to change his intention, and alter his words." This is very agreeable to the context, and seems required by the narrative in Genesis; though it is not here the obvious sense. (See Kuin. and Scott.) Of this sense of *μεταν.* and *τόπος* many examples are adduced by the Commentators. Those who adopt the common interpretation, by which the *μεταν.* is understood of *Esau*, refer the *αὐτὴν.* to *εὐλογίαν*; which is harsh. It were better, with Mr. Rose, in a Sermon on this text, to suppose a referenee to *τόπον μετανοίας*; the gender being accommodated to the more important word. But to ascribe the *μεταν.* to *Esau*, involves such difficulties that it cannot be admitted. According to the view first mentioned, *αὐτὴν* will refer, as it most naturally does, to *μετάνοιαν*.

18—21. In again pressing on his readers the duty of perseverance in faith and holiness, the Apostle dwells on the superior excellence of the Christian religion; contrasting the condition of worshippers under the old and the New law, which he designates by the two *mountains*, Sinai and Sion; illustrating the subject from the narration at Exod. xix. 20, sq., and with reference also to Deut. iv. 5 & 11. The latter dispensation, he shows, is not, as was the Mosaic, severe, onerous, and minatory; but promises salvation, and instils joy, hope, and confidence. Hence, however, he argues that its very superior excellence would render it proportionably more criminal and perilous to reject it. (Theoph., Kuin., Storr, and Scott.) The *γὰρ* has reference to the caution at v. 15. *μὴ ὑστερεῖν τῆς χάρ. τ. Θ.* *Προσέρχεσθαι* is a term denoting religious service and worship generally; but it may designate, as here, *embracing* a religion. Of *ψηλαφ.* the sense has been disputed. Many Expositors, from Wolf downwards, explain it "touched [from heaven] *ἐν πυρὶ*, by lightning," with which, the narration of Moses shows, the mountain was struck. But *ψηλαφάω* does not mean to *touch*, but to *feel of, handle*; which were unsuitable to the thing in question. And as to connecting it with *πυρὶ*, to help out the sense, this (as Kuin. observes) involves a harsh transposition, and introduces a needless tautology, quite alien to the genius of the writer. Kuin. rightly retains the ancient and common interpretation, by which *ψηλαφ.* is joined with *ὄρει*, and taken for *ψηλαφητῷ*, in the sense *contrectabilem*, (as the Pesch. Syr. renders it) "which could be handled," equivalent to the *αἰσθητὸν* and *ἐπίγειον*, the material and corporeal, or palpable and tangible mount, in opposition to

19 καὶ γνόφῳ καὶ σκότῳ καὶ θυέλλῃ, [d] καὶ σάλπιγγος ἤχῳ καὶ φωνῇ ῥη- d Exod. 20. 19. Deut. 5. 5. 24. & 18. 16.
μάτων, ἧς οἱ ἀκούσαντες παρῃτήσαντο μὴ προστεθῆναι αὐτοῖς λόγον·
20 (e οὐκ ἔφερον γὰρ τὸ διαστελλόμενον· Κἂν θηρίον θίγῃ τοῦ e Exod. 19. 13.
ὄρους, λιθοβοληθήσεται [ἢ βολίδι κατατοξευθήσε-
21 ται·] καὶ — οὕτω φοβερὸν ἦν τὸ φανταζόμενον — Μωϋσῆς εἶπεν·
22 Ἔκφοβός εἰμι καὶ ἔντρομος·) [f] ἀλλὰ προσεληλύθατε Σιὼν ὄρει, καὶ f Gal. 4. 26. Rev. 3. 12. & 21. 2, 10.
πόλει Θεοῦ ζῶντος, Ἱερουσαλὴμ ἐπουρανίῳ· καὶ μυριάσιν, ἀγγέλων
23 [g] πανηγύρει, καὶ ἐκκλησίᾳ πρωτοτόκων ἐν οὐρανοῖς ἀπογεγραμμένων, g Luke 10. 20.

the incorporeal, spiritual, and heavenly one, the *heavenly Sion*, v. 22. So Quintil. (cited by Kuin.) says "jus, quod sit incorporale, *apprehendi manu non posse.*" And Cicero has *mente contrectare.* Κεκαυμ. π., "and that burnt with fire." See Deut. iv. 11.

The words following advert to the *tremendous circumstances*, which attended the promulgation of the law at Mount Sinai, and which struck terror into the people; circumstances whose dignity must not be lowered by attempts at minute explanation; and where (as in similar passages at 1 Cor. xv. 52, and 1 Thess. iv. 16.) it becomes the Interpreter to "pull off his shoes from his feet, being on holy ground."

— γνόφῳ καὶ σκότῳ.] Of these two terms the former occurs, besides the present passage, several times in the Sept. By Commentators and Philologists it is usually considered as put *Æolicè* for νέφῳ, by the change of ε into ο, and the addition of γ. The opinion, however, seems unfounded. I apprehend that γνόφος, and the yet rarer δνόφος, were very ancient and *rough forms*, afterwards *softened* to νέφος. But how, it may be asked, came they to have been so rough? Why was not νόφος rather used? To which it may be answered, that the γ or δ seem to be corruptions of the primitive νε; for the word appears to have been formed from the preterite middle νένοφα of the old verb νέφω, *lego*, and was at first νένοφος, and afterwards changed to γένοφος and γνόφος, sometimes δένοφος and ἀδνόφος.

In παρῃτήσαντο μὴ προστ. α. λ. the μὴ is expressed, as is usual after verbs containing a negation. On which see Matth. Gr. Gr. § 533. The sense is, "they declined, or deprecated being any more spoken to in that way." On παρ. see Note on Acts xxv. 11.

20. Here the Apostle adverts to a circumstance, which had especially caused their alarm; namely, that so strict was the edict, which forbade the mountain to be touched, that even a *beast* touching it was to be stoned. Τὸ διαστελλ., "the interdict [expressed as follows]." For the words ἢ βολίδι κατατοξευθήσεται after λιθοβ. there is so little authority of MSS. and Versions, that they have been justly cancelled by almost all Editors from Beng. to Vater. They were not in the Ed. Pr., but were introduced (from Exod. xix. 13.) with many other interpolations and inferior readings, by Erasmus.

21. καὶ, οὕτω, &c.] Render, "Nay, so terrible was the spectacle." The καὶ is for ἀλλὰ καί. I have here pointed (with Griesb., Vater, and Stuart,) as the *doubly* parenthetical character of the words requires. And though instances of parenthesis within parenthesis are thought very rare, yet I could adduce several examples from a *single* writer — *Thucydides.* And as this involution is Thucydidean, so is it *Pauline* — which tends to prove the Pauline origin of this Epistle. Μωϋσῆς, "even Moses," notwithstanding his typical mediatorship, sanctity, and long communion with God.

— ἔκφοβός ε. καὶ ἔντ.] This, indeed, is not expressly mentioned in the O. T. narration of the transaction; for the terror ascribed to Moses, Deut. ix. 19. was upon *another occasion.* Stuart, however, thinks it is *implied* in Exod. xix. 16; and he and others are of opinion, that the circumstance was introduced from tradition. To that principle, however, there is perhaps no occasion to resort in the present case. The fear of Moses is so plainly implied in the narrative, that he may be supposed, *in effect*, to have said this to himself (see Job. iv. 14.): and, therefore, the Apostle might ascribe to him words uttered by him on a similar occasion, as recorded in Deut. ix. 19. And that, in order the more strongly to impress on his readers the terrific nature of the Mosaic œconomy. That the words καὶ ἔντρομος were then in some copies of the Sept., we may infer from the reading of the Vulg.

22—25. Here the contrast between the two dispensations is especially marked. By Σιὼν is meant, (as Theophyl. and Stuart point out,) the *heavenly* Sion, as opposed to the *palpable* or *tangible* mount Sinai: and the general sense intended in this whole passage may, with Mr. Holden, be thus expressed: "You are now admitted to the privileges of the heavenly city, are come to a dispensation mild and benign, and which will lead to the possession of all the glories and blessings of the celestial Jerusalem." This simple sentiment is, however, adorned with every thing striking in imagery and expression. The great question, however, (though a most difficult one to determine, and neglected by almost all the Commentators,) is, what is the *subject* of this sublime description? The Commentators in general say, *the Christian Church on earth.* But to this Kuin. strongly objects, as inconsistent with the μυρ. ἀγγέλων, the πνεύμ. δικ. τετ., and other expressions. The intent of the Apostle, he thinks, was to show that the blessedness destined for the worshippers of Christ is most certain; *as* certain as if they were already enjoying it, having, in a manner, *arrived* at heaven, and the life in heaven. See ix. 11, 13, 14, compared with xi. 10 & 14. Such, too, is the view taken by Knapp and Stuart, the latter of whom observes, that "the mention of such an assembly of angels, &c. shows that the writer intends to describe the objects of the *invisible* world, as seen with the eye of faith; not things palpable, nor the objects of sense." And so Abp. Newc. remarks, that "Christians are represented as already come to that state which faith and obedience will secure to them." Yet it should seem that as there is here a manifest *contrast* intended with the *old dispensation,*

h Gen. 4. 10. Exod. 24. 8. 1 Tim. 2. 5. supra 8. 6. & 9. 15. & 10. 22. & 11. 4. 1 Pet. 1. 2.

καὶ κριτῇ Θεῷ πάντων, καὶ πνεύμασι δικαίων τετελειωμένων, [h] καὶ 24
διαθήκης νέας μεσίτῃ Ἰησοῦ, καὶ αἵματι ῥαντισμοῦ * κρεῖττον λαλοῦντι

— so the sense first mentioned cannot be *excluded* from the passage, under any plea of expressions occurring unsuitable thereto. Indeed, it should seem that *both* the above senses were intended to be expressed; since the economy of Christ's Church on earth, with all its promises and ordinances, is intimately connected with that which subsists in the holy abode of God and Christ in heaven, to which it is continually transmitting fresh inhabitants. See Revel. xi. 1 & 2; xiv. 1—5; xxi. 9—27. The *former* sense was, it should seem, *alone* at first intended by the writer; and, properly speaking, terminates at Ἱερ. ἐπουρανίῳ, (though it is resumed at v. 24.) after which, for the encouragement of those who were fighting the good fight of faith, he at v. 23. throws in imagery suited only to the *heavenly* Jerusalem in its *full* sense, HEAVEN ITSELF, representing his readers as having already joined the great Family of God in Heaven, become citizens of the heavenly Jerusalem, in whose book their names were written, governed by God the supreme Ruler of all, and in the blessed presence of Christ, the Mediator of the covenant which had brought them thither. At the words καὶ διαθήκης νέας μεσίτῃ the writer forsakes the imagery suited to the Church of God in *heaven*, and returns to that on *earth;* for Ἰησοῦ seems to belong to the *former*, and μεσίτῃ διαθήκης νέας to the *latter;* Ἰησοῦ being the *vinculum* which connects them; though προσεληλύθατε must be accommodated in sense to each. In the *latter* they are said to come to Christ, as coming to his *religion;* for those who come to Christ's *religion* are often in the N. T. said to come to *Christ*. Thus to come to Christ as the mediator of the new covenant, is equivalent to coming to, and embracing the covenant and dispensation obtained by His mediation; and not mediation *only* but *atonement;* as is expressed in the next words καὶ αἵματι ῥαντισμοῦ, which contain a contrast to the typical sprinkling of the Levitical law (see Exod. xxiv. 8.); an atonement, it is said, which "speaketh better things than [the blood of] Abel," (for such, the best Expositors are agreed, is the sense of παρὰ τὸν Ἄβελ) inasmuch as *that* cried aloud to God for vengeance, *this* proclaims pardon and peace.

It will now only be necessary to illustrate a few points in the phraseology. The Ἱερ. ἐπουρ. is in apposition with and explanatory of the preceding; and on the sense of the expression see Note at xi. 10. In the next clause the punctuation which I have adopted is supported by many of the best Critics from Beng. to Vater, Böhme, Stuart, and Kuin., who observe, that the common punctuation involves a *pleonasm* very unsuitable to the dense brevity of the writer. Πανήγυρις properly denotes any solemn festival, as the Olympic or Pythian, at the rites of which, (i. e. sacrifices, with games and spectacles,) great multitudes were congregated. The term, as Kuin. observes, was adopted by the Sept. translators to express the Heb. כּוּעֵר, "a solemn assembly," at Hos. ix. 5, where is added חָג, a festival, rendered πανήγυρις by Symmachus, at Levit. xxiii. 41. Πρωτοτ. here simply denotes those who enjoy distinguished privileges, or are well beloved, without reference to the original idea of *primogeniture*. See Kuin. and Stuart; the latter of whom understands it of those who have been most distinguished for piety. Indeed, it should seem to denote the same persons as the πνεύμασι δικαίων τετελ. just after, with especial reference to the illustrious examples of faith in the preceding Chapter; including, however, those who, in every age, have lived in the faith and fear of Christ, whose robes have been washed in the blood of the Lamb, and who are accordingly admitted to the "inheritance of the saints in light." Ἀπογεγραμμένων should be rendered "enrolled," the term being employed suitably to the preceding ones πόλει and ἐκκλησία. Heaven is often in the N. T. represented under the figure of an earthly πολίτευμα, of which those entered on its list are *citizens;* with allusion to which the heavenly city is represented as having its "book of life," wherein are inscribed the names of those admitted to salvation; though that is not here applicable.

At καὶ κριτῇ Θεῷ πάντων most recent Editors and Commentators, including Stuart, place a comma after κριτῇ, thus, "to the Judge, the God," i. e. Supreme Ruler of all. But it is justly observed by Böhme and Kuin., that the mode of interpretation thus introduced is too artificial. And they, with the ancient Translators and Interpreters, and earlier Commentators, and also Heinr., Morus, and Winer, rightly recognize a transposition, for Θεῷ κριτῇ πάντων, of which numerous examples are adduced by Winer. It may be added, that the other interpretation would indispensably require the *Article*. The expression κριτὴς πάντων may, indeed, seem not very suitable to the context; but it should be observed (with Kuin.) that this *designation* of God is at once for consolation and for warning. Τετελ. signifies *consummated* by admission to their final state of glory and happiness. See Notes at xi. 39, and Phil. iii. 12.

Instead of the common reading κρείττονα, most of the MSS. and Versions, together with several Fathers, and all the early Edd. except the Erasmian, have κρεῖττον, which was preferred by Mill, Beng., and Wets., and has been adopted by Griesb., Matth., Knapp, Schott, and Tittm. The common reading *may*, as Kuin. thinks, have been introduced from vi. 9. vii. 19. viii. 6. x. 34; but it should rather seem to have come from the *scribes*, and the Α to have arisen from the Λ following. The expression signifies what is *more salutary, and available*, towards removing the wrath of God, namely, mercy and pardon. For τὸν Ἄβελ some MSS. and Fathers have τὸ Ἄβ. scil. αἷμα, which is approved by Grot., Valckn., and Rinck. It, however, violates the propriety of the Article, and was probably an *emendation* from those who, though they saw the *sense*, could not extract it from the *words*. But, in fact, no alteration is necessary; since (as Knapp, Bp. Middl., and Kuin. observe) Abel must, by implication, mean the blood of Abel, or as Abel speaks by his blood; for, as Crell, Theophyl., Fell, Rosenm., and Stuart explain, while that called for vengeance (see Gen. iv. 10.) on the murderer, that of Christ (the blood of sprinkling) speaks (i. e. assures us of) atonement and pardon, promising us admission to the true holy of holies, heaven itself. See x. 19. "Such (observes Stuart) is the contrast

25 παρὰ τὸν Ἄβελ. [i] Βλέπετε, μὴ παραιτήσησθε τὸν λαλοῦντα· εἰ γὰρ [i Supra 2. 3 & 10. 28.]
ἐκεῖνοι οὐκ ἔφυγον, τὸν ἐπὶ [τῆς] γῆς παραιτησάμενοι χρηματίζοντα,
26 πολλῷ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι· [k] οὗ ἡ φωνὴ [k Hag. 2. 7. supra v. 19.]
τὴν γῆν ἐσάλευσε τότε· νῦν δὲ ἐπήγγελται, λέγων· Ἔτι ἅπαξ ἐγὼ [l Ps. 102. 27.]
27 σείω οὐ μόνον τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν. [l] τὸ δὲ [Matt. 24. 35. 2 Pet. 3. 10.]

between the old and the new dispensations. In the former, all is awful and terrific; in the latter, all is gracious and animating." The *inference* meant to be drawn is, that they should renounce the former, and adhere to the latter. And this the Writer proceeds to confirm in the remaining verses of the Chapter, by a solemn warning against a renunciation of the Christian faith.

25. τὸν λαλοῦντα.] This is by many modern Expositors referred to *God;* but by the ancient and some modern ones, to *Christ;* which is far more agreeable to the context. For, as Stuart observes, "the two dispensations are here compared, in respect to the penalty to be inflicted on the disobedient; the promulgator of each dispensation being introduced as the person who addresses the injunctions of God to men."

With respect to the words τὸν ἐπὶ τῆς γῆς χρηματίζοντα, as opposed to the τὸν ἀπ' οὐρανῶν, these have been not a little disputed. One thing is clear, — that χρηματίζειν here signifies to promulgate the will of God to man; as Jerem. xxix. 18. λόγον ἐχρημάτισαν ἐν τῷ ὀνόματί μου. and Hebr. viii. 5. καθὼς κεχρημάτισται Μωϋσῆς, and xi. 7. and often in Josephus. Most Commentators understand by these two expressions *Moses* and *Christ;* the former as God's *internuncius* on *earth;* the latter as speaking *from heaven*, by the Apostles and ministers in the Gospel. The emphasis, however, would thus be rather in *words* than in *sense;* and the sentiment, as thus represented, involves something incongruous and frigid. Some, indeed, understand the two expressions of *God;* others, the *last* only. But the former is quite inadmissible; and the latter not a little harsh. There is evidently a reference to *Moses* and *Christ;* though not, I conceive, in the way above adverted to. We must (with Cramer, Storr, Böhme, and Kuin.) take τὸν ἐπὶ γῆς (for so, instead of ἐπὶ τῆς, it is rightly edited, from many MSS. and early Edd., by Griesb., Matth., Knapp., Schott, Vat., and Tittm.), and τὸν ἀπ' οὐρανῶν as belonging, not to χρημ., but to ὄντα understood; so as to be equivalent to the adjectives ἐπίγειον and οὐράνιον. Compare i. 1. We might, indeed, have expected ἀπὸ or ἐκ γῆς; but it may be observed that ἐπὶ γῆς is a more significant mode of expression, as denoting not only the being descended from earth, but the living upon it as a man. That ὁ ὢν ἐπὶ γῆς may be for ἐπίγειος, is plain from 1 Cor. xv. 47. ὁ πρῶτος ἄνθρωπος ἐκ γῆς, χοϊκός. Thus also the τὸν ὄντα ἀπ' οὐρανῶν here corresponds to the ὁ Κύριος ἐξ οὐρανοῦ there; denoting the heavenly origin of Christ. Hence, though almost all Commentators (including Kuin.) repeat χρηματίζοντα at τὸν ἀπ' οὐρανῶν, yet it seems not only unnecessary, but even improper, as not agreeable to the writer's meaning; which, I apprehend, was to designate Jesus as him who actually *came from heaven, the Lord from heaven;* q. d. "not merely an inspired person, as Moses, but as *Son of God*, one with, and representing the DEITY."

At ἔφυγον (which stands for ἐξέφ.) supply δίκην from the subject matter. And at ἡμεῖς supply φευξόμεθα. In πολλῷ μᾶλλον there is an *argumentum a minori ad majus.* Ἀποστρ., "turn away from," reject, or renounce. A stronger term than παραιτησάμενοι. See Matth. v. 42. and Note.

26. οὗ ἡ φωνὴ, &c.] i. e. the voice sounding from Sinai. See supra v. 19. The best Expositors are in general agreed that the οὗ refers (as grammatical propriety would require) to *Christ*, notwithstanding that the thing is in Exodus ascribed to *God*. Nor is there any inconsistency, since the N. T. and the Rabbinical writings agree in representing it as the SON OF GOD, who appeared to the patriarchs, who delivered the Law by angels, and who was the ANGEL-JEHOVAH worshipped in the Hebrew Church. See Acts vii. 53. and 1 Cor. x. 4, 9. By ἐσάλευσε is meant, literally, "made it shake as a ship at anchor is tossed by the waves."

— νῦν δέ.] It is well observed by Kuin., that "since νῦν is opposed to τότε, it indicates the times of the N. T., and that the promise, which was not now brought forward, but being already formerly in existence, pertained to this age, is plain from the Preterite passive ἐπήγγ." And he renders, "quod autem hæc tempora attinet, promisit hoc." The word seems to include the notions both of declaration and promise; the latter predominating. See Newc.

The citation is from Hagg. ii. 6. Sept., and exactly represents the *sense* of the Hebrew, though with a slight change of words, for adaptation to the present purpose; and οὐ μόνον — ἀλλὰ is intended to strengthen the sentiment. It should seem, too, that the Writer did not intend to stop at οὐρανὸν, but to go forward to the end of v. 7; and, indeed, the mention of the first words would, to persons so conversant in Scripture, bring to mind the whole. The words plainly predict that mighty change in religion, which was to be introduced by the promulgation of the Gospel. In these and other descriptions given by the Prophets (as Is. xiii. 13. and Joel ii. 10. iii. 16.) of the changes which should precede, and the mighty power which should accompany, the last and perfect dispensation of Christ, the thing is represented by God's *shaking* — not, as at the giving of the law, the *earth only*, but both the earth and the *heaven*, i. e. effecting a complete change and total revolution.

27. τὸ δὲ ἔτι ἅπαξ — μετάθεσιν.] Here we have, as Kuin. remarks, a *comment* of the writer on the passage of the Prophet; q. d. "This *yet once more* signifieth the removal of the things that are put in commotion;" by which (as the best Expositors are agreed) is meant the abolition of the polity, rites, and ordinances of the Jewish dispensation. And as ἅπαξ may mean, in such a context, "*once for all*," the Apostle intends (as Peirce suggests) to hint that God will make but *one* such alteration; and consequently that the things which succeed upon that shaking shall continue *unshaken*." Of ὡς πεποιημένων the sense is obscure and controverted. It is usually, and upon the whole best explained, "as of things that were merely *created*, and therefore so constituted as to be temporary." In which view I

ἔτι ἅπαξ δηλοῖ τῶν σαλευομένων τὴν μετάθεσιν, ὡς πεποιημένων, ἵνα
m 1 Pet. 2. 5. n Deut. 4. 24. & 9. 3. o ver. 12. 10. Eph. 4. 3. 1 Pet. 1. 22. & 2. 17. & 3. 8. & 4. 8. p Gen. 18. 1. & 19. 1. Rom. 12. 13. 1 Pet. 4. 9. q Matt. 25. 36. Rom. 12. 15. Col. 4. 18. 1 Pet. 3. 8.
μείνῃ τὰ μὴ σαλευόμενα. [m] Διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες, 28
ἔχωμεν χάριν, δι᾽ ἧς λατρεύωμεν εὐαρέστως τῷ Θεῷ μετὰ αἰδοῦς καὶ
εὐλαβείας· [n] καὶ γὰρ ὁ Θεὸς ἡμῶν πῦρ καταναλίσκον. 29

XIII. [o] Ἡ ΦΙΛΑΔΕΛΦΙΑ μενέτω· [p] τῆς φιλοξενίας μὴ ἐπιλανθά- 1
νεσθε· διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέλους. [q] Μιμνή- 2
σκεσθε τῶν δεσμίων, ὡς συνδεδεμένοι· τῶν κακουχουμένων, ὡς καὶ 3
αὐτοὶ ὄντες ἐν σώματι. Τίμιος ὁ γάμος ἐν πᾶσι, καὶ ἡ κοίτη ἀμίαντος· 4

would compare Thucyd. ii. 64. πάντα γὰρ πέφυκε καὶ ἐλασσοῦσθαι. Thus πεποιημένων will be for χειροποιήτων, *caduca, mutabilia*, as opposed to τοῖς ἀσαλεύτοις, as at viii. 2. ix. 24. τοῖς ἐπουρανίοις. Such is the view of the sense adopted by Beza, Elsn., Ern., Schott, and Stuart; who observe, that the writer means to say, "the ancient order of things, viz. the Jewish dispensation, will be *changed, removed, abolished*, in like manner as the objects of the natural creation. All this change or abolition of the *old* dispensation was to take place, in order that a *new* one might be introduced, which shall undergo *no* change; ἵνα μείνῃ τὰ μὴ σαλευόμενα," i. e. "continue to the end of the world unshaken, so as not to be abolished."

28, 29. βασιλ. ἀσάλ.] i. e. the βασιλείαν τοῦ Θεοῦ, the Gospel dispensation, which is never to be abolished. So most Commentators interpret. Kuin., however, takes it to mean "felicitatem in alterâ vitâ futuram;" which view is, indeed, countenanced by the figure in παραλ.

— ἔχωμεν χάριν.] This is usually explained, "let us hold fast the grace vouchsafed to us;" or, as Mr. Valpy interprets, "let us continue steadfast in that faith and dispensation delivered in the Gospel, as being that alone which renders both our persons and our services acceptable to God. Let us hold fast the profession of our hope without wavering, continuing to serve God with a holy reverence." This exposition, however, involves not a little harshness; and it is far better (with Chrys., Theophyl., and Œcumen., of the ancient Expositors, and many eminent modern ones, as Dind., Rosenm., Stuart, Böhme, and Kuin.) to assign the following sense: "cum per Christi religionem spes nobis contigerit felicitatis perennis certissima; gratiam memori mente Deo persolvamus, ita, ut eum colamus cum reverentia et metu." The εὐλαβ. is not well rendered by Stuart, "devotion." The sense is correctly represented by our common version, "godly fear," supported by the authority of the ancient Versions and Glossographers, and by the best modern Commentators. This sense is, indeed, required by the next words (supposed to be derived from Deut. iv. 24.), which assign a *reason* why this godly fear should be entertained, threatening the same severity to apostatizing Christians as was formerly shown to Israelites. Καὶ γὰρ ὁ Θεὸς ἡ. π. κατ. A sublime and awful image, as suggesting the idea of a God who can, like a consuming fire, bring to utter *perdition*; the terrible fate of those "who know not God, and obey not the Gospel."

XIII. Sequitur Epistolæ pars hortativa specialior, quâ varii generis officia Hebræis injungit. (Kuin.)

1—3. ἡ φιλ. μενέτω.] The sense (as the best Expositors are agreed) is: "let mutual love of each other as Christians continue to be cultivated [as heretofore], and firmly rooted in your practice." Τῆς φιλοξ. A virtue closely connected with the foregoing, and a main evidence of it, and especially to be practised towards their Christian brethren; since the distress occasioned by persecution would cast many upon the charity of their brethren. Ἔλαθον ξενίς., "unconsciously entertained." On this Attic idiom see Viger. p. 258, and Matth. Gr. Gr. The argument (intended to anticipate an objection, that the persons may be *obscure* and unworthy of notice) is, that greater honour among men and consequent reward from God sometimes attends the discharge of this duty, than the circumstances of the case would lead us to expect.

3. μιμνήσκεσθε τῶν δεσμ. ὡς συνδ.] An injunction to such a lively sympathy with the prisoners, as if they were fellow-sufferers. The μιμν. must, however, by the context, imply *relief* as well as sympathy. So in Heb. ii. 6, and μνημονεύειν in Gal. ii. 10. Col. iv. 18. Τῶν κακουχ., "those who are suffering under calamity or distress," viz. for the Gospel's sake. See supra xi. 37. The words ὡς καὶ αὐτοὶ ὄντες ἐν σώμ. are meant to suggest, that they themselves are exposed, while yet alive, to similar distress, so as to need sympathy and support from others.

4. τίμιος ὁ γάμος.] Since the whole context is *hortatory*, the best Expositors in general are, with reason, agreed that the ellipsis here is not ἐστι, but ἔστω. It is now, moreover, generally admitted, that ἐν πᾶσι signifies inter omnes, (a sense supported by the authority of the Pesch. Syr.) where Böhme and Kuin. supply *cœlibes*, justly supposing, that among these Hebrews there were some, like those censured at 1 Tim. iv. 3, who, by what they thought a holy contempt of matrimony, gave a handle to immorality both in themselves and others. The ἐν πᾶσι, however, may simply mean "among or for all persons," without exception on the score of peculiar engagements to piety and holiness.

The next injunction is to the *married*; namely, to avoid adultery. And it is followed up with a solemn assurance, which seems to regard *both* the preceding injunctions; q. d. "Let the single marry; for fornicators God will judge. Let the married keep themselves pure from adultery; for adulterers God will judge," i. e. condemn and punish. This judgment the Apostle denounces not only against adultery, but fornication, which leads to it. How different from the heathen sages and legislators, — who *tolerated* simple fornication, as tending to preserve the virtue of *married women*. See Plato in his Philebus cited by Athenæus, 511. D.

5 πόρνους δὲ καὶ μοιχοὺς κρινεῖ ὁ Θεός. [r]Ἀφιλάργυρος ὁ τρόπος· r Exod. 23. 8. Deut. 16. 19.
ἀρκούμενοι τοῖς παροῦσιν. αὐτὸς γὰρ εἴρηκεν· Οὐ μή σε ἀνῶ, & 31. 6, 8. 1 Chron. 28. 20.
6 οὐδ' οὐ μή σε ἐγκαταλίπω· [s]ὥστε θαρροῦντας ἡμᾶς λέγειν· Josh. 1. 5. Prov. 15. 16.
Κύριος ἐμοὶ βοηθὸς, καὶ οὐ φοβηθήσομαι, τί ποιήσει Matt. 6. 25, 34. Phil. 4. 11.
7 μοι ἄνθρωπος. [t]Μνημονεύετε τῶν ἡγουμένων ὑμῶν οἵτινες ἐλάλη- 1 Tim. 6. 6, &c. s Psal. 56. 5, 12. & 118. 6.
σαν ὑμῖν τὸν λόγον τοῦ Θεοῦ· ὧν ἀναθεωροῦντες τὴν ἔκβασιν τῆς t Infra v. 17.
ἀναστροφῆς, μιμεῖσθε τὴν πίστιν.
8 Ἰησοῦς Χριστὸς χθὲς καὶ σήμερον ὁ αὐτὸς, καὶ εἰς τοὺς αἰῶνας.

5. ἀφιλ. ὁ τρόπος] scil. ἔστω. Τρόπος, for ἦθος, conduct, habits, and character. Ἀρκούμενοι scil. ἔστε, "cultivate contentment." Τοῖς παρ. sub. πράγμασι, "with your present condition." So Phocyl. 4. ἀρκεῖσθαι τοῖς παρέουσι καὶ ἀλλοτρίων ἀπέχεσθαι. See also other Classical citations in Wets. The πραγμ. is in Dinarch., p. 94. 34. *expressed*. Compare also Dio Cass. p. 324. 26. τῇ παρούσῃ καταστάσει ἀρκ. This, of course, does not forbid them to *better* their condition by industry and activity. Then is given the *reason* for this contented acquiescence, — namely, the assurance of God (for by the αὐτὸς is meant Θεὸς just before occurring) that he will never abandon to want those who trust in him; for such is implied in the words here adduced; *whence* cited, the Commentators are not agreed. Some say from Josh. i. 4; others, from Deut. xxi. 6; others, again, from 1 Chron. xxviii. 30. As, however, none of those passages exactly correspond, it should rather seem that the expression εἰρηκεν is meant of the *general purport* of God's declarations in those and such like passages, as Ps. xxxvii. 25 & 28. Is. xli. 10. Though, as Philo, p. 344, cites these very words as a λόγιον τοῦ Θεοῦ, Storr and Kuin. suppose, not without reason, that the words were a *proverbial* form *founded* on Scripture. Indeed, the manner in which the citation following (from Ps. cxviii. 6.) is introduced, serves to show that the passage was commonly employed for the purpose of consolation; q. d. in the words of Bp. Sanderson, Serm. ad Aul., p. 444, "Lean upon God's *Providence*, and repose thyself upon his *promises*, and contentment will follow; for upon this base the Apostle here has bottomed it." At τί ποιήσει μοι ἄνθρ. Beng., Griesb., Tittm., Vat., Gratz., Kuin., and other Editors, have introduced a mark of interrogation after the ἄνθρωπος, alleging that the *Hebrew* original requires that punctuation. That, however, depends upon the correctness of the Masoretical pointing, which, though adopted by most Translators and Commentators, is rejected by some, as in our common Version; and justly; for the separation has something harsh, and the sentiment has thus more of δεινότης than is suitable to the style of Scripture. I find that Dr. French and Mr. Skinner have, with their usual judgment and taste, adopted the *declarative* sense of לא, which is required by the *declarative* form of the second clause of the next verse, ("therefore shall I," &c.) which is plainly a *parallelism* on this. But if there were no *other* authority for retaining the declarative form in the words of the Apostle, it would be sufficient that the *Sept.* has it, and that so strongly marked by the insertion of a καὶ as not to be evaded.

7. μνημ.] "preserve in mind;" viz. so as to feel due gratitude for their instruction, and to follow their holy example. By the ἡγουμ. are meant their spiritual pastors and masters, elsewhere called προϊστάμενοι. At least, so almost all Expositors understand it: but, I apprehend incorrectly. It should seem, that what is here said (which has, I conceive, no connection with the preceding) regards *doctrine*, not *discipline* (as at v. 17. πείθεσθε τοῖς ἡγ.); and that ἡγ. here simply means *guides to the faith*. Moreover, ἡγ. is not, (as it is generally rendered by Translators) of the *present* tense, but the *Imperfect*; as appears from the ἐλάλησαν following. Thus the sense is: "Bear in mind the spiritual guides who first guided you into the faith, by preaching to you the Gospel, and led you into the way of righteousness," Ps. xxiii. 3. It is well remarked by Calvin. "Hoc autem non parum valet. Nam qui nos in Christo genuerunt, quasi patrum loco esse debent." I have here followed R. Stephens in removing the comma before οἵτινες, which only impedes the sense. By the ὧν ἀναθεωροῦντες — πίστιν is suggested what was chiefly meant by the μνημονεύετε. — ἀναθεωροῦντες] "attentively reflecting on." There is, as Theophyl. remarks, a metaphor derived from *painting*, in learning which art the pupils carefully look up at the picture of their master which they are copying. Τὴν ἔκβ. τ. ἀναστ., i. e. the result of their conduct, or manner of life; viz. as seen in their blessed exit from this life, and the termination of their mortal trials by entering into the joy of their Lord. The next words advert to the *means* by which they might follow their examples and attain their end, — namely, by imitating their *faith*.

8. Ἰησοῦς — αἰῶνας.] Expositors are not agreed as to the *reference* in these words, whether to the verses *preceding*, or those *following*. The ancients and most moderns adopt the former view: but the more eminent moderns, and especially the recent Expositors, the latter. It is ably observed by Kuin.: "Aliam cohortationem additurus scriptor affinem ei quam v. 7. continet, ex eaque profluentem, nempe ut puram et incorruptam servarent Christi doctrinam, nec avitæ religionis ritus cum ea conjungerent, generaliorem sententiam v. 8. præmittit." Prof. Scholefield, too, remarks that "the order of the words of v. 7, as well as the train of thought seems decidedly opposed to such a connection." And he connects as follows: "Jesus Christ is the same;" therefore, be ye the same, and "be not carried about with divers and strange doctrines," but let "the heart be established;" in order to which establishment, seek for more *grace*, and do not go back to meats and other observances of the Mosaic ritual," &c. Thus by "Christ" must, according to the above Commentators, be denoted (as at Rom. viii. 10, and Eph. iv. 17.) the *doctrine* of Christ; though, I apprehend, with an *allusion* to His *eternal* and *immutable nature*. As what is here said seems to be suggested by the μιμ. τὴν πίστιν in the former verse, so the sentence Ἰησοῦς — αἰῶνας is a *vincu-*

u Jer. 29. 8. Matt. 24. 4. John 6. 27. Rom. 14. 17. & 15. 17. Eph. 4. 14. & 5. 6. Col. 2. 8. 16. 2 Thess. 2. 2. 1 Tim. 4. 3. 1 John 4. 1.
x Exod. 29. 14. Lev. 4. 12, 21. & 6. 30. & 16. 27. Num. 19. 3.
y John 19. 18.

u διδυχαῖς ποικίλαις καὶ ξέναις μὴ ‡ περιφέρεσθε· καλὸν γὰρ χάριτι 9
βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ ὠφελήθησαν οἱ
περιπατήσαντες. Ἔχομεν θυσιαστήριον, ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν 10
οἱ τῇ σκηνῇ λατρεύοντες. x ὧν γὰρ εἰσφέρεται ζώων τὸ αἷμα περὶ ἁμαρ- 11
τίας εἰς τὰ ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα κατακαίεται
ἔξω τῆς παρεμβολῆς. y διὸ καὶ Ἰησοῦς, ἵνα ἁγιάσῃ διὰ τοῦ ἰδίου αἵ- 12
ματος τὸν λαόν, ἔξω τῆς πύλης ἔπαθε. Τοίνυν ἐξερχώμεθα πρὸς αὐ- 13

lum to unite the sentiments of both v. 7 and v. 8; q. d. "Jesus Christ is always the same, yesterday, to-day, and forever; his faith the same. Let then your faith be the same; and be not carried away," &c. Comp. Gal. i. 8, 9.

9. ποικίλαις καὶ ξέναις.] By these terms are designated doctrines varying in themselves, and all of them at variance with "the truth as it is in Jesus," who is the same yesterday, &c. The doctrines in question were chiefly those of the Judaizers, though probably others also are intended. Instead of the common reading περιφέρεσθε many MSS., Versions, and Fathers, have παραφ., which was preferred by Mill, Grot., Beng., and Wets., and has been cited by Griesb., Matth., Knapp, Schott, Vat., and Tittm.; and justly; for though παρὰ and περὶ in composition are perpetually confounded, yet here παραφ. yields a stronger and better sense, — there being a metaphor taken from a ship carried out of its course by violent winds. Of the other words of the verse the sense has been pointed out in the above extract from Prof. Scholefield; but a few remarks may be necessary. It is plain from the words οὐκ ὠφελήθησαν, that καλόν ἐστι is for συμφέρει, as at 1 Cor. vii. 1 & 26; ix. 15. The expression βεβαιοῦν τὴν καρδίαν is aptly compared by Michaelis with the Heb. סעד לב, "to refresh the heart [with food]," Gen. xviii. 5, and Judg. xix. 5 & 8. στήρισον τὴν καρδίαν σου, and Ps. civ. 15. *Here*, however, by καρδία is meant the *soul* of man, which is confirmed and blessed by Gospel doctrine. "These (says Kuin.) are mentioned, as an exemplification of the 'divers doctrines' which must not be intermixed with the Christian religion." These and such like observances, it is added, οὐκ ὠφελήθησαν, have contributed nothing to that heart-felt peace and blessedness which the Gospel confers; nay, are pernicious, as working contrary to it.

10. This is a passage which, owing to the recondite nature of the metaphors employed, involves no little difficulty. Much here depends upon the connection of v. 10. with vv. 9 & 11, which, after an elaborate discussion, is thus laid down by Kuin.: "nobis Christianis non fidendum est legibus, quæ cibos licitos illicitosve et sacros omninoque ritus spectant, quos Judæi religiose observant; nos habemus βῶμα sacrum, et quidem præstantius, verùm tale, quod ex lege Mosaica Judæi comedere non possunt, est enim caro victimæ piacularis." He further observes, that οἱ λατρ. τῇ σκηνῇ, though properly applicable to the Jewish priests, yet is here used of those generally who approach the altar as *worshippers*. Now Christ is a piacular victim, like that offered on the day of expiation, which even the priests were forbidden to eat. Θυσιαστήριον most of our best Commentators suppose to be put, by metonymy, for the victim offered on the altar, being suggested by the βρώματα preceding; q. d. "We Christians have our *sacrifice*, (namely, that of Christ by his atonement, shadowed out in the Law and typified in the Lord's Supper,) of which those who rest their hopes of salvation on the ritual sacrifices of the Mosaic Law (viz. Jews or Judaizers) have no right to partake;" i. e. they are not *authorized* to eat, with any hope of benefit thereby, seeing that they rest their hopes of salvation on another and very different one.

11, 12. These verses are illustrative of the preceding; and, as Stuart observes, "their chief object is to introduce Christ as an example of suffering, in order to impress on the Hebrews the necessity of perseverance in their Christian profession, amidst all their trials and difficulties." There is, however, meant to be an indirect comparison between the sacrifice on the great day of Atonement, and the expiatory sacrifice of Christ. A regular *antithesis* runs through the whole passage. Thus are opposed to each other αἷμα ζώων and αἷμα ἴδιον Χριστοῦ; the ἀρχιερεὺς of the Old Testament and Jesus, the ἀρχιερεὺς μέγας τῆς ὁμολογίας; κατακαίειν and πάσχειν; ἔξω τῆς παρεμβολῆς, and ἔξω τῆς πύλης. As, in sacrifices περὶ ἁμαρτίας, the victims were burnt ἔξω τῆς παρεμβολῆς; so Christ was carried out of the city (according to a custom then common) and nailed to the cross. In *this* respect, too, Christ was like unto these victims, namely, that he suffered without the gates of Jerusalem. "The blood of the former (says Stuart) was presented before God in the most holy place; the blood of the latter, in the eternal sanctuary above, ix. 12, 23, 24. The bodies of the beasts, used for the former, were consumed or destroyed without the camp; the body of Jesus was sacrificed or destroyed without the gate of Jerusalem. The atoning sacrifice of Christians is analogous, then, to that of the Jews; but of infinitely higher efficacy. Compare ix. 13, 14. x. 4. 12."

13. τοίνυν ἐξερχ., &c.] Most Expositors take this to mean, "let us abandon the profession of Judaism, and abide by that of Christianity." It is, however, truly observed by Kuin., that this sense is not agreeable to the context: and he, (with Rosenm., Dind., and Stuart,) adopts the interpretation of Chrys., who assigns the following: "Let us, after his example, patiently endure the insults, persecutions, and anathemas of the Jews, and, in a general way, whatever evil is to be borne for Christ and his religion." Now to *go out* with him, is to bring ourselves to the same mind as that with which *he* went thither; and *so* to consider what he there suffered for us, as to feel unshaken attachment to his religion. Here there is (as at Matt. x. 31.) an allusion to Christ's bearing his cross; for by τὸν ὀνειδ. is meant the *cause* of his reproach, the *cross*.

14 τὸν ἔξω τῆς παρεμβολῆς, τὸν ὀνειδισμὸν αὐτοῦ φέροντες. [z] οὐ γὰρ
15 ἔχομεν ὧδε μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν. [a] Δι'
αὐτοῦ οὖν ἀναφέρωμεν θυσίαν αἰνέσεως διαπαντὸς τῷ Θεῷ, τουτέστι
16 καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ. [b] Τῆς δὲ εὐποιΐας
καὶ κοινωνίας μὴ ἐπιλανθάνεσθε· τοιαύταις γὰρ θυσίαις εὐαρεστεῖται
ὁ Θεός.

17 [c] Πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπείκετε· αὐτοὶ γὰρ ἀγρυ-
πνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν, ὡς λόγον ἀποδώσοντες· ἵνα μετὰ χαρᾶς
18 τοῦτο ποιῶσι, καὶ μὴ στενάζοντες· ἀλυσιτελὲς γὰρ ὑμῖν τοῦτο. Προσ-
εύχεσθε περὶ ἡμῶν· πεποίθαμεν γάρ, ὅτι καλὴν συνείδησιν ἔχομεν,
19 ἐν πᾶσι καλῶς θέλοντες ἀναστρέφεσθαι. Περισσοτέρως δὲ παρακαλῶ
τοῦτο ποιῆσαι, ἵνα τάχιον ἀποκατασταθῶ ὑμῖν.

20 [d] Ὁ δὲ Θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν
προβάτων τὸν μέγαν ἐν αἵματι διαθήκης αἰωνίου, τὸν Κύριον ἡμῶν
21 Ἰησοῦν, [e] καταρτίσαι ὑμᾶς ἐν παντὶ ἔργῳ ἀγαθῷ, εἰς τὸ ποιῆσαι τὸ

z Mich. 2. 10. Phil. 3. 20. supra 11. 10, 16.
a Lev. 7. 12. Psal. 50. 23. & 51. 19. Hos. 14. 3. Eph. 5. 20. 1 Pet. 2. 5.
b 2 Cor. 9. 12. Phil. 4. 18.
c Ezek. 3. 18. & 33. 2, 8. Phil. 2. 29. 1 Thess. 5. 12. 1 Tim. 5. 17. supra v. 7. 1 Pet. 5. 5.
d Isa. 40. 11. Ezek. 34. 23. Zach. 9. 11. John 10. 11. Acts 2. 24. 1 Pet. 2. 25. & 5. 4.
e 2 Cor. 3. 5. Phil. 2. 13.

14. οὐ γὰρ ἔχομεν — τὴν μέλλ.] This assigns the *reason* why they should be ready to bear even an ignominious death for the Gospel's sake,—namely, since they have here no permanent city, but are in quest of one yet future; even the *heavenly Jerusalem* above mentioned, the city which hath foundations (i. e. permanent abode), xi. 10. xiv. 16. See more in Stuart.

15. δι' αὐτοῦ οὖν ἀναφέρωμεν — Θεῷ] It is justly observed by Kuin., that this exhortation is deduced not from what immediately preceded, but from the whole argumentation, especially vv. 10—12. The sense is: "By *him* therefore (i. e. Christ) [as our Mediator and High Priest] let us offer up, [in return for the blessings of the Gospel, not the bloody sacrifices of animals, or the vain oblations of the fruits of the earth, but] a *sacrifice of praise*." The expression occurs in Levit. vii. 13. 15. and 2 Chron. xxix. 31., and corresponds to the Heb. זבח תודה, a sacrifice of thanks. A sentiment finely illustrated by Dr. Barrow, Serm. viii. as follows: "We are to offer still, not dead *bulls and goats*, but *our own bodies, living sacrifices, holy and acceptable to God*. We are excused from material, but are yet bound to yield πνευματικὰς θυσίας, *spiritual sacrifices* unto God, as St. Peter tells us. We must burn incense still, that of fervent devotion; and send up continually to heaven that *thank-offering of praise*, which the Apostle mentions. We must consecrate the first-born of our souls (pure and holy thoughts), and the first-fruits of our strength (our most active endeavours), to God's service. We must slay our impure desires, mortify our corrupt affections, and abandon our selfish respects for his sake. We must give him our hearts, and present our wills entirely to his disposal. We must vow to him, and pay the daily oblation of sincere obedience." The words following, τουτέστι, &c., are exegetical of the preceding, and the sense is: "I mean the fruit or oblation of *lips*," giving thanks to his name; which would be more acceptable than the first fruits of their crops, or the firstlings of their flocks. Thus (as Wets. and Schoettg. have shown) the Rabbins say that the *sacrifices of praise* will be the only ones that will remain in the time of the Messiah. Καρπὸς τῶν χειλέων is a phrase derived from Hos. xiv. 2. καρπὸν χειλέων ἡμῶν, "fruits from our lips:" a free version of the Hebrew. Ὁμολογ. has here the usual sense of *praising, celebrating*, &c.

16. εὐποιΐας καὶ κοιν.] These terms are nearly synonymous; but the latter is added to strengthen the sense of the former.

17. πείθεσθε — καὶ ὑπείκετε] is well observed by Bretschn. (cited by Kuin.): "Indicatur verbis πείθεσθε, ὑπείκετε, obsequium quod cedit aliorum admonitionibus, et eorum præceptis se duci patitur." We may, with Kuin., consider ἀγρυπν. and γρηγορεῖν as *general terms*, denoting the doing any thing with great diligence and circumspection; Stuart, however, traces a pastoral metaphor. Ὡς λόγ. ἀποδ., i. e. "as those who must render an account [at the day of judgment]," implying the awful responsibility of ministers. Compare Ezek. iii. 17. In the next words ἵνα μετὰ χαρᾶς, many refer the τοῦτο to λόγον ἀποδ., and suppose an ellipsis thus: "[Obey them, I say,] that they may give this account with joy." It is better, however, with others, as Kuin., to refer the τοῦτο to ἀγρυπν. ὑπὲρ τ. ψυχ. ὑμ. that being the *primary* thing; the other introduced to show the *consequence* thereof. Ἀλυσιτελὲς γὰρ ὑ. τ., "for that is unprofitable (i. e. by litotes *hurtful*) to *you*," since if you give them cause to complain of you, it will be hurtful to *yourselves*. He means to intimate that this obedience is for their own ultimate benefit.

18, 19. Compare parallel sentiments at Rom. xv. 30. and Philem. 22. And see Acts xxiii. 1. The sense here may be expressed thus: "Pray for us; for we trust we merit it by having a good conscience, in all things wishing to act righteously and holily." "This (observes Rosenm.) glances at the Jewish teachers, who had calumniated him, and raised disturbances among the Christian brethren."

20, 21. The full sense may be thus expressed in paraphrase: "May God, the author of peace and every kind of happiness, who raised from the dead the great and supreme Shepherd of the sheep (i. e. the Lord of all Christians), by the blood of the everlasting covenant [offered by that great Intercessor] may He perfect you in every good work, to the doing of his will; [and in

θέλημα αὐτοῦ, ποιῶν ἐν ὑμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ, διὰ Ἰησοῦ
Χριστοῦ· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.
Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· ἀνέχεσθε τοῦ λόγου τῆς παρακλή- 22
σεως· καὶ γὰρ διὰ βραχέων ἐπέστειλα ὑμῖν. Γινώσκετε τὸν ἀδελφὸν 23
Τιμόθεον ἀπολελυμένον, μεθ᾽ οὗ (ἐὰν τάχιον ἔρχηται) ὄψομαι ὑμᾶς.
Ἀσπάσασθε πάντας τοὺς ἡγουμένους ὑμῶν καὶ πάντας τοὺς ἁγίους. 24
ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας. ἡ χάρις μετὰ πάντων ὑμῶν. 25
ἀμήν.

Πρὸς Ἑβραίους ἐγράφη ἀπὸ τῆς Ἰταλίας διὰ Τιμοθέου.

order thereto] working in you what is well pleasing in his sight." On the expression Θεὸς τῆς εἰρ. see Rom. xv. 33.; and on ποιμ. τῶν προβ. see John x. 11. Καταρτ. ἐν π. ἔργ. ἀγ. may be explained, with Stuart, "prepare you in all respects to act worthily of the Christian name, enable you in all respects as Christians to discharge your duties." Εἰς τὸ ποιῆσαι τὸ θέλ. α.; the sense, as Kuin. observes, is, "for it is His will that you should live virtuously."

ΙΑΚΩΒΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ.

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1 I. Ἰάκωβος Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ δοῦλος, [f] ταῖς [f John 7. 35. 1 Pet. 1. 1.]
δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ χαίρειν.

We are now come to the Epistles called *Catholic;* an appellation variously accounted for, but commonly, and with most probability, supposed to have been given, because they were addressed, not to any *particular* Church (like the Epistles of St. Paul), but to Christians *in general.* The appellation, however, was not coeval with the Epistles, but given at a much later period; probably at the time when the Canon of Scripture was first settled. And although two of them (2d and 3d John) are the farthest from Catholic, being addressed to particular persons, yet it is not improbable that, at the time when the appellation was first given, those Epistles had not been received into the Canon of Scripture.

But to proceed to the Epistle now under consideration;—since *two* Apostles of the name of James are mentioned in the N. T., there has been some doubt which of them was the author of this Epistle. The learned, however, are in general agreed that it was not the son of *Zebedee,* but the son of *Alpheus* or *Cleopas,* called "the *Less*" and "the *Just;*" who was Bishop of Jerusalem, and is called brother, i. e. kinsman, of our Lord, Gal. i. 19. With respect to the *date* of the Epistle, we know that this James was put to death in a tumult of the Jews, A. D. 62; and internal evidence (arising from allusions to the troubles which were then disturbing Judæa, and did not long precede the destruction of Jerusalem) shows that it must have been written during the two or three years previous to that period; and the learned are agreed in fixing it at 61 or 60. This Epistle (like the second of Peter and the second and third of John) was not at first received as Canonical. But, after a severe scrutiny (attesting the great caution of the primitive Church in receiving any books into their Canon), all doubts respecting its genuineness being soon removed, it was admitted into the sacred Volume, and at so *early* a period, that it is found in the Pesch. Syr. Version, which was formed at the beginning of the second century, and which does *not* contain 1 Pet., 2 & 3 John, and the Apocalypse. Indeed, to its reception as an inspired book, there is strong attestation in two allusions to it in Clement of Rome, and seven in Hermas Pastor.

The Epistle consists of three parts: the first of which (Ch. i.) is *hortatory;* the second (Ch. ii. v. 6.) is *accusatory;* the third (Ch. v. 7—20.) is partly hortatory and conciliatory, partly accusatory and monitory. Thus the design of the Apostle was, 1. to guard Christians against the vices of the Jews, namely, such as, under the *form* of religion, denied the *power* of it; and to warn them against being deceived into the opinion, that the profession of doctrines, and the observance of outward forms, can stand for practical religion, i. e. "faith which worketh by love," and moral obedience. He intends, moreover, not only to reprove the vicious and worldly-minded, and instruct and set right those who were misinformed as to the nature of the Gospel, but to comfort those who had a competent knowledge of it, and were regulating their lives by its requisitions. He means to console those who are suffering under sickness, or sinking under the persecutions of their adversaries, with the assurance, that the Lord is mindful of them, and can heal their sickness, in answer to prayer; also that their adversity and the tyranny of their adversaries, would be alike short, since the coming of the Lord to judgment was near at hand. Accordingly, this Epistle ranks among the most instructive and edifying in the N. T.

To advert to its *manner* and *style,* there is deep earnestness, true pathos, grandeur of thought, and beauty, nay splendour of imagery; there is a singular vivacity of thought and terseness of expression (see Col. iv. 6.), yet united with unaffected simplicity; there is an oratorical, not rhetorical δεινότης in the reproofs, yet united with true Christian meekness; there is, besides, much sound wisdom evinced in the counsels here given; but that is (to use the Apostle's own expression) the "meekness of wisdom" (the *mitis sapientia* of Horace), "the wisdom that is from above, which is first pure, and then peaceable and gentle." As to the cast of thought, Bp. Jebb is of opinion that "from the general complexion of this Epistle, it was not written, or, at least not *adapted,* to the vulgar and illiterate. The writer's manner, both of thought and expression, combines the plainest and most practical good sense, with the most vivid and poetical conception: the imagery is various and luxuriant; the sentiments chastized and sober."

g Matt. 5. 11, 12. Acts 5. 41. Rom. 5. 3. Heb. 10. 34. 1 Pet. 1. 6. h Rom. 5. 3. 1 Pet. 1. 7. i Prov. 2. 3. Matt. 7. 7. & 21. 22. Mark 11. 24. John 14. 13. & 15. 7. & 16. 23. 1 John 3. 22. & 5. 14.

2 g Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς περιπέσητε
ποικίλοις· h γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν τῆς πίστεως κατεργά- 3
ζεται ὑπομονήν. Ἡ δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω, ἵνα ἦτε τέλειοι καὶ 4
ὁλόκληροι, ἐν μηδενὶ λειπόμενοι. i Εἰ δέ τις ὑμῶν λείπεται σοφίας, 5

I. 1. δοῦλος.] See Rom. i. 1. and Note. It is truly observed by Benson and Rosenm., that the omission of ἀπόστολος will not prove the writer *not* to have been an Apostle since the same omission is observable in the Epistles of St. John and those of St. Paul to the Philippians, Ephesians, and Thessalonians. Ταῖς δώδεκα — διασπορᾷ. Abstract for the concrete διεσπαρμένοις, as sometimes in the Sept. There were properly *two* Dispersions; the *Eastern* (beyond the Euphrates) and the *Western;* which latter had commenced at the time of Alexander the Great, and increased so much, that, in the Apostle's age, all the commercial and manufacturing cities of Syria, Egypt, and other parts of the sea-coasts of Africa, Asia Minor, Greece, Italy, and Spain, were full of them. And *they* cultivated the use of the Greek tongue, as if it were a *vernacular* one, because it was indispensably necessary to the commercial transactions by which they almost invariably lived. These Jews of the *Western* Dispersion were by far the most numerous; and therefore the Apostle employed the Greek tongue; though, had he addressed himself to the *Eastern* Dispersion solely or chiefly, he would probably have written in the Hebrew (i. e. Syro-Chaldee) tongue; which they, no doubt, understood far better than Greek. Here, by διασπορὰ, we are to understand both the Eastern and the Western Dispersion, — the Jews dispersed in all countries. So the Pesch. Syr. adds ܒܪܟܬܐ. See the introduction. At χαίρειν supply λέγει. So εὖ πράττειν, ὑγιαίνειν, and other formulas of salutation frequent in the Classical writers. The present occurs also in Acts xv. 23. xxiii. 26. and often in the Apocrypha. The complete phrase is found in 2 John 10, 11.

2. πᾶσαν χαρὰν — ποικίλοις.] The Apostle here introduces, by this admonition, the *first* topic of his Epistle, — namely, that of enjoining the exercise of patience under their afflictions, and constancy in adhering to the Gospel, and (as we might expect, from his peculiar character of style), rushes at once in medias res. Most writers would have introduced the admonition with some such words as these: "Though you may think it hard that the faithful people of God should be afflicted, yet consider your afflictions as sent by God, and meant for your good in the end; and accordingly count," &c. Πᾶσαν χαρὰν, "nought but joy," i. e. a matter of entire rejoicing. See Col. i. 9 — 11. 1 Tim. i. 16. Of this use of πᾶς several examples are adduced by Wets. and Hottinger. So, by a similar idiom, we say, "it is all for the best." Πειρασμοῖς denotes "trials and tribulations" (as Luke viii. 13. xxii. 28. and often); those being especially meant which try our religious faith. Of this word no example has been adduced from the Classical writers. I have, however, noticed one in Plutarch. vol. vi. 188. Reisk. νοσῶν τ' ἀνὴρ νοσοῦντι, καὶ δυσπραξία Δηφθεὶς ἐπῳδός ἐστι (chimes in with) τῷ πειρωμένῳ. Περιπίπτειν with a Dative is equivalent to ἐμπίπτειν εἰς (as Luke x. 30.); though it is a stronger expression, and always used of what is calamitous, as Thucyd. ii. 54. τοιούτῳ πάθει περιπεσόντες.

3. γινώσκ. ὅτι — ὑπομονήν.] This is intended to explain and illustrate the assertion of the preceding verse. There seems, too, to be a brevity by which a link in the argument is passed over; q. d. "knowing that afflictions are trials of your faith, and that it is this trying of your faith which [alone] produces patient endurance [of what God may lay upon you]." &c. It is true, as St. Paul says, Rom. v. 4, ὑπομονὴ κατεργάζεται τὴν δοκιμήν. But δοκίμιον differs from δοκιμὴ in this, — that the latter signifies the *proof itself;* the former, the δοκιμασία, or *act of proving.* Here I would compare two noble passages of Æsch. Eumen., 495. ξυμφέρει σωφρονεῖν ὑπὸ στένει. and Agam. 170. Ζῆνα δέ τις προφρόνως ἐπινίκια κλόζων Τεύξεται φρενῶν τὸ πᾶν Τὸν φρονεῖν βροτοὺς ὁδώ-Σαντα, τὸν πάθει μάθος Θέντα κυρίως ἔχειν.

4. ἡ δὲ ὑπομονὴ ἔργον τέλ. ἐχ.] Most recent Expositors (after Benson) take the sense to be, "And let patience thus have its work thoroughly perfected." Others propose other interpretations But, after all, there seems no sufficient reason to abandon the common interpretation, which is required by the adversative δὲ and the Article in ὑπομ., "this patience." It is rightly retained by Hottinger, who says this is for τῆς δὲ ὑπομονῆς ἔργον τέλειον ἔστω. The sense of the passage is well expressed by Scott thus: "But to derive the full benefit from their trials, they must let patience work, waiting in reliance on the promises of God, and not being weary in well-doing. Thus patience would have its perfect effect and operation, and bring them unto so resigned a state of mind, that they would be rendered complete and mature in every part of the Christian character, fit for the duties of their stations, wanting nothing to the performance of every good work." So 1 Cor. i. 7. ὥστε μὴ ὑστερεῖσθαι ὑμᾶς ἐν μηδενὶ χαρίσματι. The terms τέλ. and ὁλόκλ. are nearly synonymous. And ὁλοτελὴς (in 1 Thess. v. 23. ἁγιάσαι ὑμᾶς ὁλ.) is another synonyme; though the proper *difference* is well expressed by Tittm. de Syn. p. 181. thus: "ὁλόκληρος est integer suis partibus, τέλ. est perfectus et solutus omnibus numeris. Ὅλοτ. est omni ex parte perfectus." I would compare Isocr. Panath. τούτους φημὶ καὶ φροιμίους εἶναι, καὶ τελείους ἄνδρας, καὶ πάσας ἔχειν τὰς ἀρετάς. Loesn., Hottinger, and Pott here recognize an allusion to the sacrificial law of the Jews, — by which both the victims and the sacrificing priests were required to be τέλειοι, ὁλόκληροι, and ἄμωμοι.

5 — 8. The best Expositors are generally agreed that by σοφία is here meant, not *spiritual knowledge*, but *practical wisdom*, prudence, and judgment (as iii. 13, 15, 17. 2 Pet. iii. 15.). namely, how to act in any critical conjuncture; such being highly instrumental to the τέλειον ἔργον just mentioned, by enabling them to improve their afflictions. Thus Gray, in his admirable Ode to Adversity, among the advantages of adversity, reckons "*wisdom* and thought, which leave us leisure to be good."

αἰτείτω παρὰ τοῦ διδόντος Θεοῦ πᾶσιν ἁπλῶς καὶ μὴ ὀνειδίζοντος, καὶ
6 δοθήσεται αὐτῷ. Αἰτείτω δὲ ἐν πίστει, μηδὲν διακρινόμενος, ὁ γὰρ
7 διακρινόμενος ἔοικε κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ. μὴ
γὰρ οἰέσθω ὁ ἄνθρωπος ἐκεῖνος, ὅτι λήψεταί τι παρὰ τοῦ Κυρίου·
9 ἀνὴρ δίψυχος ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ. Καυχάσθω δὲ

— τοῦ διδόντος Θεοῦ — ὀνειδ.] The full sense is, "who giveth [this and all other good gifts] to all men," &c. Ἁπλῶς is by the recent Commentators in general explained *simpliciter, candidè*, as opposed to the *selfish* motives and private ends which too often accompany human gifts. But, though that view may seem supported by the words following, it is, I think, *extorting* a sense which does not come freely. There is more reason to prefer the common interpretation (supported by the ancient Versions) *liberally, abundantly;* which yields an excellent sense; since God is the giver of all good gifts, "giving men all things richly to enjoy" (1 Tim. vi. 17.), or (as those words should rather be rendered), "who bountifully or abundantly bestoweth on us all things for enjoyment." Yet, together with the idea of *liberal bounty*, seems to be connected that of *promptitude:* for as God is "more ready to hear than we to pray," so is he sometimes, in his mercy, more ready to give than we to ask, giving us more than we can desire. By πᾶσι is *intimated* that which is *expressed* in Acts xvii. 25. "seeing that he giveth to all life, and breath, and all things." The words *following* suggest that idea which has been by some recognized in the *foregoing*, — namely, what is usually found among *men*, the giving from selfish motives. The expression μὴ ὀνειδίζοντος is one of extensive signification; of which the sense seems to be, "does not [as *men* often do] rebuke those who ask with importunity, or upbraid them with the benefits conferred, and dwell on them with irksome commemoration. Thus Menander says of such a giver: καλῶς ποιήσας, οὐ καλῶς ὠνειδίσας· ἔργον καθεῖλες πλούσιον πτωχῷ λόγῳ. And so Plutarch: ἅπασα ὀνειδιζομένη χάρις ἐπαχθὴς καὶ ἄχαρις. So also Seneca says: "Lacerat animum et premit frequens beneficiorum commemoratio." And so the Latin writers have the phrase *exprobrare beneficia*. The *contrary* to this illiberality is expressed in Thucyd. ii. 40. of the Athenians: μόνοι οὐ τοῦ ξυμφέροντος μᾶλλον λογισμῷ, ἢ τῆς ἐλευθερίας τῷ πιστῷ ἀδεῶς τινὰ ὠφελοῦμεν. Thus the meaning, as applied to *God*, is (as Abp. Newc. explains), "acts not as if he upbraided; withdraws not his gifts from the sincerely penitent, because they have formerly abused his mercies." Neither (it may be added) does he withhold future gifts; for, as Calvin remarks, "this was added lest any one should fear to have recourse to God *too frequently*. For the most liberal of *men* are apt to make mention of former benefits, to excuse themselves for not bestowing future ones." "Whereas *God*," says he, "priora beneficia sine fine ac modo novis subinde cumulare paratus est." The promise in καὶ δοθήσεται is most certain, and most comfortable, but must be understood, with the limitations, if God shall see it expedient, and we shall pray for it as we ought. On which see Bp. Sanderson's 2d Concio ad Clerum, p. 50.

6. αἰτείτω δὲ — διακρ.] The full sense is: ["But he who would obtain what he asks] let him ask [it] in firm faith, ἐν πληροφορίᾳ, full assurance, — namely, of God's power to give, and of his willingness to bestow it, as far as shall be fitting; that being the pledge and condition of success. Μηδὲν διακρ., i. e. with an undoubting dependence. A sense of διακρ., which has been explained at Matt. xxi. 21. Mark xi. 23. Acts x. 20. From the passages here cited from ancient writers, it appears that even the heathens were of opinion that wisdom was alone to be successfully attained by seeking it of God. So Hierocles (cited by Wets.) Πῶς ἂν λάβοι τις τὸ εὖ, μὴ διδόντος θεοῦ; πῶς δ' ἂν δοίη τῷ πρὸς τὰς ὁρμὰς αὐτεξουσίῳ μὴ αἰτοῦντι ὁ διδόναι πεφυκὼς θεός; The sense is then *illustrated* by a comparison of the state of mind of one who doubts, with a wave of the sea; a figure sometimes employed in the Classical writers to designate the contrary to γαλήνη. Ἀνεμίζεσθαι and ῥιπιζ. signify to be raised by the wind into waves or *ripples*, like κλυδωνίζεσθαι and περιφέρεσθαι at Eph. iv. 14; see also Jude 12: an apt image of the mind of an unstable man, fluctuating between belief and disbelief, hope and despair. So Dio Chrys. (cited by Wets.) speaking of the vulgar, as compared with the sea, says ὑπ' ἀνέμου ῥιπίζεται. Of the term ἀνεμίζω the Commentators produce no example. But I find it in Hesych. ἀναψύξαι, ἀνεμίσαι.

7, 8. These verses are closely connected; and the γὰρ refers to a clause omitted; q. d. "[Let him. I say, ask in faith;] for otherwise he must not suppose he shall *obtain* anything:" which is then confirmed by a weighty apothegm introduced, for greater effect, *per asyndeton*. Δίψυχος, which again occurs at iv. 8, is a very rare word, but found in Clemens, 1 Ep. to the Corinthians, and the Const. Apost., and is nearly synonymous with δίλογος and διπλόος. The *difference* is well stated by Tittm. de Syn. N. T. as follows: "Hæ voces *incertum* hominis *ingenium* denotant. Fallunt hi tres omnes; δίλογος dictis, διπλόος moribus quoque, vultu, factis, &c., δίψυχος, quoniam ipse non constat sibi, sed mutat sententiam;" namely, in the words of Curtius cited by Rosenm., "qui nec velle nec nolle quicquam diu potest, quemque modo consilii pœnitet, modo pœnitentiæ ipsius." It is well explained by Œcumen. (cited and translated by Campb.) to mean "a man of unsettled and fluctuating sentiments, too solicitous about the present to attain the future; too anxious about the future to secure the present, — who, driven hither and thither in his judgment of things, is perpetually shifting the object, — who this moment would sacrifice all for eternity, and the next would renounce every thing for this present life." Thus the sense is: "Such a man, unsteady in his sentiments, is unstable in all his conduct and purposes." Now it is *implied*, that such a one will not *obtain* his request, because he cannot ask with that undoubting faith, indispensable in him who addresses God in prayer.

I have here, with Vater, R. Steph., and Newc., placed a *colon* after δίψυχος, because I agree with Prof. Thiele (in his recent Edition of this Epistle) that ἀνὴρ δίψυχος is in apposition with the preceding ὁ διακρινόμενος, v. 7, and that through the medium of the intermediate ὁ ἄνθρωπος ἐκεῖνος,

k Job 14. 2. Ps. 102. 12. & 103. 15. Eccl. 11. 18. Isai. 40. 6. 1 Cor. 7. 31. infra 4. 14. 1 Pet. 1. 24. l John 2. 17. l Job 5. 17. Prov. 3. 11. Matt. 10. 22. & 19. 28, 29. 2 Tim. 4. 8. Heb. 12. 5. 1 Pet. 3. 14. & 5. 4. Rev. 2. 10. & 3. 19.

ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ. [k] ὁ δὲ πλούσιος ἐν τῇ ταπει-
νώσει αὐτοῦ· ὅτι ὡς ἄνθος χόρτου παρελεύσεται·—ἀνέτειλε γὰρ ὁ 10
ἥλιος σὺν τῷ καύσωνι, καὶ ἐξήρανε τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ 11
ἐξέπεσε, καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπώλετο·—οὕτω καὶ ὁ
πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται. [l] Μακάριος ἀνὴρ ὃς 12
ὑπομένει πειρασμόν· ὅτι δόκιμος γενόμενος λήψεται τὸν στέφανον τῆς
ζωῆς, ὃν ἐπηγγείλατο ὁ Κύριος τοῖς ἀγαπῶσιν αὐτόν.
Μηδεὶς πειραζόμενος λεγέτω, Ὅτι "ἀπὸ [τοῦ] Θεοῦ πειράζομαι·" 13

v. 6. And thus what was before expressed *figuratively* is now expressed in plainer terms. The δόξις is for ἐπιτηδείμασι.

9—11. The Apostle now passes from general to particular trials, admonishing the poor not to be too much depressed in mind by their poverty, nor the rich to be puffed up by their riches: suggesting certain considerations, to the *one* of comfort, to the *other* of humiliation: but expressed for greater force, by an *acutè dictum*, or *Oxymoron*. Some Commentators, indeed, have adopted different views of the sense; but such as certainly proceed upon an utter misconception of the writer's meaning. How Dr. Benson could bring himself to suppose that the Apostle meant to admonish the poor brother to rejoice when he is exalted to riches, it is difficult to imagine. The Apostle plainly meant to advert to the two great states of life, *poverty* and *riches*, and to the temptations peculiar to each, — in the former to *discontent*, in the latter to *pride* and *arrogance*. That Satan "tempts with making *rich* as well as making poor," cannot be doubted. There is a peculiar snare in both poverty and riches. So the great philosophic Historian: ἡ μὲν πενία, ἀνάγκη τὴν τόλμαν παρέχουσα, ἡ δ' ἐξουσία, ὕβρει τὴν πλεονεξίαν καὶ φρονήματι, αἱ δ' ἄλλαι ξυντυχίαι, ὀργῇ τῶν ἀνθρώπων, ὡς ἑκάστη τις κατέχεται ὑπ' ἀνηκέστου τινὸς κρείσσονος, ἐξόγουσιν ἐς τοὺς κινδύνους. (Thucyd. iii. 45.) Against, then, the temptations to each respectively are suggested these Christian considerations; exactly as in 1 Cor. vii. 22, a passage remarkably similar to the present in its nature and scope, and expressed in the same manner by *Oxymoron*. In each case, the *high* party required *lowering*, and the *low raising*; of which the Gospel is fully able to effect *both*. The one party is taught to cultivate *contentment*, the other *humility*. Καυχάσθω, as applied to the *poor* brother, signifies, "let him rejoice," "comfort himself under his distresses." Ἐν τῷ ὕψει αὐτοῦ, "in his exaltation," viz. to the privileges of the Gospel. See 1 Pet. v. 6. Καυχ. ἐν τῇ ταπεινώσει αὐτοῦ, as applied to the *rich* man, signifies, "let him rejoice in his humiliation;" i. e. that he is brought by the Gospel to be lowly in heart, poor in spirit, and is thus in the way of salvation. The words following suggest a strong *motive* to cultivate this humility, — depicting the instability of wealth and pomp, by an image (frequent in Scripture) taken from the ephemeral duration of the gaudy flowers of the field.

"All flesh is grass, and all its glory fades
Like the fair flower dishevelled in the wind."

This image is further unfolded at v. 11; where, as often in Christ's *parables*, the explication of the imagery passes into a narration of the things. The comparison is found in various parts of Scripture, and is frequent in the Classical writers.

— σὺν τῷ καύσωνι.] Bp. Middl. observes, that there is something unnatural in representing the sun to rise *with its heat*; which cannot be intense, compared with that of noon; though a *hot wind* may as well blow at the rising of the sun as at any other period. He therefore rejects the common interpretation *heat*; and, with many learned Commentators, understands καύς. (I conceive rightly) of a *burning wind*, the Hebr. קדים, which in the Sept. is sometimes called καύσων and sometimes Νότος. Now this, as we learn from Oriental travellers, often blows up at sunrise. It is an East wind, and, blowing from the Desert of Arabia, is dry and scorching.

The next words οὕτω καὶ — μαρανθήσεται contain the *application*. "So [suddenly] perisheth the rich man in the midst of his pursuits or occupations." A sense of πορεία occurring in Prov. ii. 8.

12. Here the subject at vv. 2 & 3, is resumed, and a gnome generalis is subjoined, as resulting from what was said at vv. 9 & 10. (v. 11. being a parenthetical illustration), which may be thus stated in the words of Mr. Holden: "As regards the trials arising from poverty and riches, the poor ought to rejoice in being spiritually exalted, and the rich in being spiritually made low. Therefore 'blessed is the man,' whether he be rich or poor, that endureth temptation or trial, for," &c. Δόκιμος γεν. may be rendered, with the Pesch. Syr. and Vulg., "after he has been approved," viz. in consequence of such successful endurance. The term is *agonistic*, and illustrated by Kypke from the δοκιμασία of the Grecian ἀγῶνες. But it seems rather to refer to the δοκιμασία of *metals*, as in 1 Pet. i. 7. δοκίμιον ὑμῶν τῆς πίστεως — πολὺ τιμιώτερον χρυσίου — δοκιμαζομένου. So Prov. xvii. 3. ὥσπερ δοκιμάζεται ἐν καμίνῳ ἄργυρος καὶ χρυσὸς, οὕτως ἐκλεκτὰ καρδίαι παρὰ Κυρίῳ.

13—18. Having spoken of the benefit of temptations, in the sense of *trials*, the Apostle now touches on temptations in the more usual sense, — namely, *solicitations to sin*; and guards his readers against the fatal error of ascribing such temptations to *God*, as if impelling men to sin. Such, he says, proceed not from *God*, but from the *lusts of men*, which, if yielded to, will bring death rather than a crown of life. And, therefore, though *trials* may be ascribed to God, yet *temptations*, in the bad sense, must not. Sin and death proceed from the lusts and wickedness of men; but God is not the Author of evil, but the Giver of all good. — (Benson.) Many probably excused their immorality, by pleading (as the corruption of our nature urges men of every age to do) the force of temptation, and seeking refuge in the doctrine of necessity: the Classical writers abound in such excuses. In opposition to this, the Apostle assures them, that *as* afflictions are not sent by God to make men *worse*, but *better*;

14 ὁ γὰρ Θεὸς ἀπείραστός ἐστι κακῶν, πειράζει δὲ αὐτὸς οὐδένα. ἕκαστος
δὲ πειράζεται, ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος·
15 εἶτα ἡ Ἐπιθυμία συλλαβοῦσα τίκτει Ἁμαρτίαν· ἡ δὲ Ἁμαρτία ἀποτε-
16 λεσθεῖσα ἀποκύει Θάνατον. Μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί·
17 [m] πᾶσα δόσις ἀγαθὴ καὶ πᾶν δώρημα τέλειον ἄνωθέν ἐστι, καταβαί-
νον ἀπὸ τοῦ Πατρὸς τῶν φώτων, παρ' ᾧ οὐκ ἔνι παραλλαγὴ ἢ τροπῆς

m Prov. 2. 6. Mal. 3. 6. John 3. 27. Rom. 11. 29. 1 Cor. 4. 7.

so when trials of virtue generate *temptations* to sin, no man must dare to say, that he is tempted by God [thus making God the Author of sin]; for as God is not tried or tempted to moral evil (i. e. is not liable to evil, and consequently cannot be tempted to sin), so He of himself tempteth no man. A truth this recognized by the wiser heathens. See Homer Od. i. 32, and other passages cited by Thiele, who, among others, adduces a passage of Epicurus: Τὸ Θεῖόν τε καὶ μακάριον, οὔτε αὐτὸ πράγματα ἔχει, οὔτε ἑτέροις παρέχει, where for πράγματα I conjecture παράγματα. In this and the following verses Bp. Bull, Harm. Ap., p. 101, thinks there is an allusion to the Pharisaical dogma of *fate* (or a *fatalis necessitas*) by which the wicked too often sought an excuse for their sins.

— ἕκαστος δὲ — δελεαζ.] "But whosoever is tempted and impelled to sin, is hurried away and enticed by his own lust," or evil desire; i. e., as Abp. Newc. explains, by his animal part, to which his rational part can always [with the aid of Divine grace. Ed.] be superior. "Every man's temptation (says Bp. Sanderson) if it take effect, is merely from his own lust. It is his own act and deed, and to be imputed to himself alone." A truth also recognised by wise Heathens. So Cicero: "Sua quemque fraus, suum facinus, suum scelus — de sanctitate ac mente deturbat." And to the same purpose is the following noble sentiment in Æschines contra Timarch., p. 27. 5. Μὴ γὰρ οἴεσθε τὰς τῶν ἀδικημάτων ἀρχὰς ἀπὸ Θεῶν, ἀλλ' οὐχ ὑπ' ἀνθρώπων ἀσελγείας γίνεσθαι· — ἀλλ' αἱ προπετεῖς τοῦ σώματος ἡδοναὶ, καὶ τὸ μηδὲν ἱκανὸν ἡγεῖσθαι, ταῦτα πληροῖ τὰ λῃστήρια, ταῦτ' εἰς τὸν ἐπακροκέλητα ἐμβιβάζει ταῦτά ἐστιν ἑκάστῳ Ποίνη. The term ἐξελκόμενος simply signifies to draw any one away from the right course; i. e. from virtue and his real good. So Xenoph. cited by Raphel.: Εἰ αὐτὸς ἐπιδεικνύει ἑαυτὸν μὴ ὑπὸ τῶν παραυτίκα ἡδονῶν ἑλκόμενον ἀπὸ τῶν ἀγαθῶν. Thus it corresponds to ἐξάγειν in the above passage. From what follows, however, it should seem that there is (as De Dieu, Mack., and Pott, say) a metaphor taken from a *harlot*, who is, in the Tabula Cebetis, and elsewhere, represented as laying hold of men, and drawing them off to their company. In δελεαζόμενος there is a *piscatory* metaphor, added to complete and illustrate the idea. So Athen., p. 308. (cited by Wets.) ἀνελκυσθεὶς δὲ οὐ δελεάζεται, οὔτε σαρκὶ οὔτε ἄλλῳ τινὶ ἐμψύχῳ. Δελεάζω is a term very often used, in this metaphorical sense, of pleasure, desire, hope, &c., agreeably to the saying of Plato, that men are caught with pleasure as fishes with a hook and bait. Thus Plutarch, in a strikingly similar passage, cited by Pott, says τὸ γλυκὺ τῆς ἐπιθυμίας, ὥσπερ δέλεαρ ἐξέλκειν ἀνθρώπους. So Shakspeare, in his "Measure for Measure," (cited by Dr. Hales, who considers that passage as the finest comment on the present):

"O cunning *Enemy!* that to *catch a Saint*,
With *saints* dost *bait thy hook:* Most dangerous
Is that *temptation*, that doth goad us on to *sin*,
In loving Virtue! ————
Hooking both right and wrong to *the appetite*,
To follow as it *draws!*"

Thus Lust is represented as a harlot, who entices men's understanding and will into its impure embraces, and from that conjunction conceives Sin: and sin being brought forth, it immediately *acts;* and is nourished by frequent repetition, till at length it gains such strength, that, in its turn, it begets Death, which destroys the sinner. This is the true genealogy of sin and death. Lust is the mother of Sin, and sin is the mother of Death, and the sinner the parent of both. Compare Rom. vii. 8—13; though the *genealogy* there is just the *reverse*. Hence may be emended and illustrated a corrupt, and most obscure, passage of Æschyl. Agam. 738—746, where, after saying that Ὕβρις begets, to the evil of men, a new progeny, he adds: Νεαρὰ φαοὺς κότον, Δαίμονα τὰν ἄμαχον Ἀνίερον θράσος μελαί-Νας μελάθροισιν ἄτας, Εἰδομέναν τοκεῦσιν. I would there, with Dr. S. Butler, read νεαρὸ φύει κόρον, which is confirmed by a passage of Theogn. cited by Wakefield: τίκτει τοι κόρος ὕβριν. Also by Herodot. viii. 77, where is adduced, from an Oracle of Baucis, probably in the mind of Æschylus: δῖα Δίκη σβέσσει κρατερὸν Κόρον, Ὕβριος υἱόν. I would further observe, that the conjecture Κόρον is placed beyond doubt by Pind. Olymp. i. 90. Κόρῳ δ' ἕλεῖν (for ἔλαβεν) Ἄταν. Now, as Ἁμαρτία and Ἐπιθυμία are *here personified*, so there Ἄτη is a personification of human folly, which hurries men into vice and misery. Another, but equally beautiful metaphor, is found in a kindred passage of Æschyl. Pers. 826. Ὕβρις γὰρ ἐξανθοῦσ' ἐκάρπωσε στάχυν Ἄτης, ὅθεν πάγκαυτον ἐξαμᾷ θέρος. The above passages of Pindar and Æschylus were probably in the mind of Longinus de Subl. § 44, who, after pointing out φιλογυνία and φιληδονία as the two great diseases of the world, goes on to say, that these, where they abide long in any one, soon νεοττοποιεῖται, καὶ ταχέως γενόμενα περὶ τεκνοποιΐαν, ἀλαζονείαν τε γεννῶσι καὶ τύφον καὶ τρυφὴν, and these soon breed ὕβριν καὶ παρανομίαν καὶ ἀναισχυντίαν. "Evil concupiscence (says a Jewish writer cited by A. Clarke) is, at the beginning, like the thread of a spider's web; afterwards it is like a cart-rope;" — is small in its commencement, but grows great, and acquires greater and greater strength by indulgence.

16, 17. These verses serve to *confirm* what was said at v. 13., ὁ γὰρ Θεὸς — οὐδένα; being also (as Calvin says) "*argumentum a repugnantibus.*" For since God is the Author of all *good*, it were absurd to suppose Him to be the Author of evil; which would be contrary to His nature as *God*, i. e. the Good Being. And the sentiment is introduced by a formula (similar to several in St. Paul, as 1 Cor. vi. 9. xv. 33. Gal. vi. 7.) soliciting serious attention to some momentous truth. The erroneous notion in question the Apostle refutes, by placing before them the *contrary truth;*

n John 1. 13. & 3. 3. 1 Cor. 4. 15. Gal. 4. 19. 1 Pet. 1. 23. o Prov. 17. 27. Eccl. 5. 1, 2. p Eccl. 7. 9.

ἀποσκίασμα. [n] Βουληθεὶς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι 18
ἡμᾶς ἀπαρχήν τινα τῶν αὐτοῦ κτισμάτων.
[o] Ὥστε, ἀδελφοί μου ἀγαπητοί, ἔστω πᾶς ἄνθρωπος ταχὺς εἰς τὸ 19
ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν· [p] ὀργὴ γὰρ ἀνδρὸς 20

q. d. "that so far from God being the author of moral evil, by tempting men to sin, He is the giver of every good gift, the great source of all good." With respect to the expression Πατρὸς τῶν φώτων, it has been variously interpreted (see Recens. Synop.), some adopting a physical, others a metaphorical, sense. The *former* must, I conceive, be chiefly intended, with allusion to the sun, but also to the other celestial orbs: in the latter there is an allusion to the *spiritual light*, and consequent *happiness*, which is dispensed by God in the Gospel. So John i. 4. καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. As to the next words, many eminent Expositors, from Strigel and Grot. down to Bp. Jebb, regard παραλλαγὴ and τροπῆς ἀποσκίασμα as astronomical metaphors. And Mr. Valpy (from Hamm.) explains thus: "Παραλλαγὴ signifies astronomically the several positions in which the sun appears to us every day at the rising, in the meridian, and when he sets. So τροπὴ is applied not to the daily, but yearly, course of the sun, as it moves towards the Northern or Southern Tropic. And according to the different shadows which it casts, geographers have learned to divide the different people into Ἄσκιοι, ἑτερόσκιοι, and περίσκιοι. According to which is the word ἀποσκίασμα, *casting of shadow*, which joined with τροπῆς, *turning*, signifies the variation of the shadows, according to the various motions of the sun above mentioned." It is, however, truly observed by Benson, that this is not the *astronomical* sense of παραλλαγὴ, which means the sun's *parallax*; but that the above sense of παραλλαγὴ might be the *popular* one. And, indeed, I agree with Morus, that the astronomical metaphor is neither to be neglected, nor to be too much pressed upon. For, by the very disposition of the words, it is plain that the Apostle meant the image to be *two-fold*. And he shows the force intended to be expressed thereby, namely, *alienation* and *obscuration*, meaning, "nec *benignitatis* nec sanctitatis mutationem cadere in Summum Numen. Constat sibi luce suâ, i. e. perfectione." In the words of Mr. Scott, "the sun, the great natural light, which he has made, *appears to us* to have several changes and turnings, whence summer and winter, day and night, succeed each other; but in fact these appearances arise entirely from our varied situation respecting it. Thus God is immutably the Fountain of good, and of nothing else; all good is to be ascribed to him and sought from him: but the evil which we do or suffer, with all the changes which we experience, are from ourselves; the consequences of our having turned away from God, and of a change in our situation respecting him; and must not in any degree be ascribed to Him, who is unchangeably the same in his nature and perfection, without the least variation." But the most *exact* account of the nature of the metaphor may be seen in Bp. Bull's Harm. Evang. p. 102.

18. βουληθεὶς — κτισμάτων.] This is meant to adduce a *proof* of the assertion πᾶσα δόσις, &c. Βουληθεὶς is by some understood of God's good *pleasure*; by others, of his *goodness*. *Both* seem meant; and the best comment here is Eph. i. 5. κατὰ τὴν εὐδοκίαν θελήματος αὐτοῦ. Bp. Bull in his Harm. Apost. thinks there is a reference to the Pharisaical doctrine of a fatal necessity; q. d. "Quod fideles et pii sumus, non evenit ex fatali aliqua necessitate, sed liberrimo Dei per Christum beneplacito: neque id debetur εὐκρασίᾳ isti temperamenti, quæ ἐξ εὐταξίας Cœli in nostrâ nobis nativitate obtigit; sed ἀνακαινώσει καὶ παλιγγενεσίᾳ, novæ et cœlesti illi nativitati, quam per Evangelium effecit in nobis Spiritus divinus." In ἀπεκύησεν ἡμᾶς λόγῳ ἀληθ. there is probably (as Benson and Mackn. suppose) a recurrence to the metaphor at v. 15., there being here given a kind of *genealogy of righteousness*; otherwise for ἀπεκ. we should have had the usual term ἀνεγένν., denoting our *regeneration* by the Gospel. See 1 Pet. i. 3, 23. Thus the sense is analogous to the *filiation* at Gal. iii. 26. John i. 12. sq., the being converted to Christianity. Ἡμᾶς means "us Jews," as appears from the ἀπαρχήν; which, though its sense has been variously explained, can, in this context, only mean the first Christian converts; a sense found in Rom. xvi. 5. ὅς ἐστιν ἀπαρχὴ τῆς Ἀσίας εἰς Χριστὸν, Rev. xi. 16. 1 Cor. xvi. 15. ἀπαρχὴ τῆς Ἀχαΐας. As the Jews were the peculiar people of God, were chosen as *instruments* for preserving the true religion, and were primarily called to embrace the Gospel, they might very well be called the ἀπαρχὴ τῶν κτισμάτων.

19, 20. ὥστε.] An *inference* is here drawn, by way of *admonition*; though Expositors are not agreed whether it respects the words immediately preceding, or others farther back. It should seem to respect the *whole* of what has been said, concerning the dealings of God with men, in the work of salvation, vv. 5. 12. 13. 17, 18.: q. d. "Since God is the liberal giver of wisdom and every good and perfect gift, the Father of lights, unchangeable in his attributes, who tempteth no man, but of his free benignity hath begotten us again by the Gospel to be the first fruits of his creatures, and hath promised a crown of life to those who love and obey him — *therefore, such being the case*, let every one," &c. The general admonition here given, ἔστω πᾶς — λαλῆσαι (together with another just after subjoined, γίνεσθε ποιηταὶ λόγου, καὶ μὴ μόνον ἀκροαταί) forms as it were a *text* on which the Apostle dilates (with the exception of a digression at ii. 1 — 13., censuring the undue respect of persons in religious assemblies) up to iv. 12. The *substance* of what is contained in these general admonitions is, — that they should feel alacrity in receiving the word of truth, the Gospel, and in hearing it, should be prompt to listen, but slow to speak dogmatically or dictatorially, setting up for teachers, or speaking to indulge their own vanity. Also, that they should not give way to a hot-headed controversial spirit, impatient of contradiction, and apt to break out into invectives against opposers of what they thought the truth. Moreover, that they should not rest in *hearing* only, but so learn the Gospel as to *put in practice* its instructions.

The words of v. 21. διὸ ἀποθέμενοι — ψυχὰς ὑμῶν seem to be a resumption and completion of the admonition by inference at v. 19.; q. d. "This being the case, let every one, laying aside all that

21 δικαιοσύνην Θεοῦ οὐ κατεργάζεται. [q] Διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ [q] Col. 3. 8. 1 Pet. 2. 1.
περισσείαν κακίας, ἐν πραΰτητι δέξασθε τὸν ἔμφυτον λόγον τὸν δυνάμενον
22 σῶσαι τὰς ψυχὰς ὑμῶν. [r] Γίνεσθε δὲ ποιηταὶ λόγου, καὶ μὴ μόνον ἀκροα- [r] Matt. 7. 21. Luke 11. 28.
23 ταί, παραλογιζόμενοι ἑαυτούς. [s] ὅτι εἴ τις ἀκροατὴς λόγου ἐστὶ καὶ οὐ Rom. 2. 13. 1 John 3. 7.
ποιητής, οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ [s] Luke 6. 47.
24 ἐν ἐσόπτρῳ· κατενόησε γὰρ ἑαυτὸν καὶ ἀπελήλυθε, καὶ εὐθέως ἐπελάθετο
25 ὁποῖος ἦν. [t] Ὁ δὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας, [t] Matt. 5. 19. John 13. 17.
καὶ παραμείνας, οὗτος, οὐκ ἀκροατὴς ἐπιλησμονῆς γενόμενος, ἀλλὰ ποι- infra 2. 12.

is evil, &c., receive, and, being swift to hear, receive with meekness," &c. They are first to "cease to do evil," to lay aside all the iniquities of their former life (seeking, in the words of 2 Pet. i. 9., καθαρίζεσθαι τῶν πάλαι ἁμαρτιῶν); then "to learn to do well;" to embrace the truth with alacrity, hear and learn its doctrines with docility, and finally to put in practice whatsoever they hear and learn. It should seem that the clause ἀποθέμενοι — κακίας is taken out of its natural order, and placed where it is, in order to hint, that it is from the remains of unsubdued corruption, that some do not receive the Gospel with *meekness*. The admonition ἐν πραΰτητι — λόγον is meant to be *explanatory* of the admonitions ἔστω βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν; and in ὀργὴ γὰρ — κατεργάζεται we have a brief, and, as it were, parenthetical *illustration* of the βραδὺς εἰς ὀργήν; though that, as well as the other heads of admonition, is more fully illustrated further on; the writer commencing with the last, probably as lying nearest.

Such seems to be the general plan and scope of this passage: though some difference of opinion as to the *terms*, exists among Expositors. On which see Recens. Synop. A few illustrations of the phraseology must here suffice. The ταχὺς εἰς τὸ ἀκ. was probably formed on Ecclus. v. 11. γίνου ταχὺς ἐν ἀκροάσει. Λαλῆσαι is to be understood not only of conversation, but of discussion and, in a certain sense, teaching. The sense of ὀργὴν above assigned, is required by the context, and found in the best writers, especially Thucyd. The *reason* given for the admonition is simply, that such a spirit is no proper means of promoting the cause of true religion; whose purpose is to make them holy here and happy hereafter. The terms ῥυπαρίαν and περισσείαν κακίας, if they be referred to the words *immediately preceding*, will denote ill language, and excessive censoriousness and morosity: a view of the sense adopted by many recent Expositors, and supported by Col. iii. 8. 1 Pet. ii. 1. And such *may* be the meaning; but there seems no sufficient reason to abandon the interpretation of the ancients, by which ῥυπ. and κακ. are understood to designate vice in general: which is confirmed by 1 Pet. iii. 21. οὐ σαρκὸς ἀπόθεσις ῥύπου, ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα. And 1 Cor. v. 8. ἐν ζύμῃ κακίας καὶ πονηρίας. Acts viii. 22. 1 Pet. ii. 16. 1 Cor. xiv. 20. Ῥυπ. refers to vice of the *body*, and κακίαν to that of the mind and *heart*; — namely, a bitter spirit, "envy, hatred, malice, and all uncharitableness." This view I find confirmed by the opinion of Bp. Sanders. 7th Serm. ad Pop. p. 309. which see. It is also supported by a passage of 2 Cor. vii. 1. the best comment on the present. Where the παντὸς and ἐπιτελ. *there* explain the κακίας *here*.

The Gospel is here called λόγος ἔμφυτος agreeably to that figure, by which its effects on the heart are compared to *seed sown*, and *plants planted* in the ground; with allusion to that doctrine of it, — that virtue and holiness are not *natural* to the human heart, but require to be *implanted* there by the Gospel, and nurtured by Divine grace. This seems to have been in the mind of the Pesch. Syr. Translator, who freely renders ἔμφυτον "sown into our nature." This thought I find imitated by Barnabas Epist. Ch. ix. οἶδεν, ὁ τὴν ἔμφυτον δωρεὰν τῆς διδαχῆς ἐν ὑμῖν. Moreover, the Apostle represents the Gospel as an object of awfully momentous concern, inasmuch as it is that alone which can save their souls.

With the admonition καὶ μὴ μόνον ἀκροαταὶ is intimated in παραλογιζ. ἑαυτοὺς, a *warning*; denoting that by so doing they will only *deceive* themselves ("perverting the word," says Bp. Jebb, "into a moral opiate"), and will not attain the expected salvation

23—25. Here the Apostle illustrates the case of the unfruitful hearer by a *popular* comparison (and therefore not to be too rigorously interpreted as if *every* one who sees his face in a glass forgets when he goes away) presenting a most apt *emblem* of the forgetful hearer. The meaning of the words (as Hamm. explains) is this, "that the word of God is a glass, reflecting to a man the portraiture of himself, ὁποῖός ἐστι, whether there be any thing amiss in him; and he that hears the word of God and doeth it not, is as if a man should look upon and contemplate *his face in a looking-glass*, and no more. As for any *use* or effect of this looking, he *beheld* and *went away*, and *presently forgot*. When he has seen what blemishes are to be corrected, to be reformed in him, he contents himself with having seen them, thinks no more of them, and forgets to amend them." This, as Abp. Newc. remarks, "resembles the carelessness of those who see, in the mirror of the Gospel, what manner of men they ought to be, without actually becoming such." Πρόσωπον τῆς γενέσεως is, as Rosenm. says, for ποδς γνήσιον (*real, natural*), the τὴν εἰκόνα τοῦ προσώπου ὁμοίαν of Artemid. On. ii. 7. κατοπτρίζεσθαι δὲ καὶ ὁρᾶν τὴν ἑαυτοῦ εἰκόνα ὁμοίαν ἐν κατόπτρῳ ἀγαθόν.

25. Here the Apostle makes the effect the stronger, by *contrasting* with the case of the inattentive, that of the *attentive* hearer; and to κατανοοῦντι (which term only denotes the act of *beholding*, i. e. with no marked attention) is opposed παρακύψας· which word, as it primarily signifies "to stoop down, for the purpose of looking at," (see Luke xxiv. 12. John xx. 5, 11.) sometimes, as here, denotes simply "to look at, as in a glass, attentively." See 1 Pet. i. 12. εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι. Here there is an accommodation to the same metaphor (of a looking-glass) as in the foregoing sentence. Νόμον τέλ. τ. τῆς ἐλευθ., "the perfect law, that of liberty." What this is, Expositors are not agreed; but the ex-

u Ps. 34. 13. infra 3. 6. 1 Pet. 3. 10.

ητὴς ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται. [u] Εἴ τις δοκεῖ 26
θρῆσκος εἶναι ἐν ὑμῖν, μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ, ἀλλ' ἀπατῶν
καρδίαν αὐτοῦ, τούτου μάταιος ἡ θρησκεία. Θρησκεία καθαρὰ καὶ 27
ἀμίαντος παρὰ [τῷ] Θεῷ καὶ Πατρὶ αὕτη ἐστίν· ἐπισκέπτεσθαι ὀρ-
φανοὺς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ
κόσμου.

x Lev. 19. 15. Deut. 1. 17. & 16. 19. Prov. 24. 23. Eccl. 42. 1. Matt. 22. 16.

II. [x] Ἀδελφοί μου, μὴ ἐν προσωποληψίαις ἔχετε τὴν πίστιν τοῦ 1
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης. ἐὰν γὰρ εἰσέλθῃ εἰς τὴν 2

pression probably means the perfect law of *revelation* in the *Gospel*, being such in comparison with the law of Moses, and truly styled the law of *liberty*, in various respects: 1. as freeing them from the yoke of the Mosaic law; 2. as liberating them from the bondage of sin, and the curse of the broken law, and bringing them, in the words of St. Paul, Rom. viii. 21. ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ. In the comparison it is implied, that this law is a *mirror* into which the Christian may look, to judge of his true spiritual character. The term παραμείνας denotes fixedness and permanency of attention. In the words following, ἐπιλησμονῆς is a Genitive subst. for adjective, ἐπιλήσμων. Ποιητὴς ἔργου scil. τοῦ νόμου, "of the work enjoined by the law." Ἐν τῇ ποιήσει αὐτοῦ, scil. τοῦ νόμου, "in his performing [of the law]."

26. The Apostle here brings the admonition close home to their bosoms; and, with reference to some among the persons he is addressing, puts the case of *one* who δοκεῖ θρῆσκος εἶναι, i. e. has the reputation of piety, and, as appears from what follows, "thinketh himself," but mistakingly, "to be pious;" and who, moreover, doth not bridle his tongue, is *not* βραδὺς εἰς τὸ λαλῆσαι καὶ εἰς ὀργήν. That man's religion, it is said, is vain and inefficacious, and will profit him nothing. On the use here of δοκεῖ, see my Note on Thucyd. i. 79. ἀνὴρ συνετὸς δοκῶν εἶναι. Θρῆσκος is a rare word, only found elsewhere in Hesych. Ἀπατῶν καρδίαν is synonymous with the παραλογ. ἑαυτοὺς at v. 22. Of the metaphor in χαλιναγ. several examples are adduced by Wets.

27. The Apostle, as Paley well remarks, is here describing religion, not in its *principle*, but in its *effects*. Having declared what religion is *not*, the Apostle now points out what it *is*. This, however (as Carpz. and Grot. observe) is not to be taken as a description of the *whole* of religion, but an *illustration* of its nature, by a reference to some of its principal duties, *beneficence* and *moral purity*. "True religion (says Dr. Maltby, in an eloquent Sermon on this text) must be *practical*, uniting piety with benevolence: it is to *do* good, and to *be* good; and what may not be included in this definition, is not essential to, nay, *may* be repugnant to, the spirit of true religion." Παρὰ Θεῷ καὶ Π. should be rendered, "before God, even the Father." So the Pesch. Syr. "coram Deo Patre." On ἐπισκ., see Note on Matt. xxv. 36. Ἀμίαντος is added to καθαρὸς, both to strengthen the sense, and to correspond to the ἄσπιλον in the next clause. Ἑαυτὸν should be rendered "oneself." On which idiom see Matth. and Buttm. Gr. Gr.

II. The connection is by Pott supposed to be with what immediately precedes, by a sort of illustration *è contrario*. But I am persuaded that it is rather with the subject of vv. 22—27, namely, the necessity of *doing*, and not merely *hearing* or believing the Gospel; implying the great truth, that the external part of religion is fruitless, when men live in the neglect of its moral duties. Indeed, the scope of this whole Chapter seems to be that of further inculcating what was before said, on the necessity of *doing*, as well as believing or professing. This the Apostle presses on their attention, by pointing out the *breach* of the duty in their general conduct, even when engaged in the performance of religious services: the *poor* being, in the place of worship, treated with contumely, and *elsewhere* suffered to starve, and their miseries only visited with faint good wishes. Accordingly, the *first* part of this Chapter (v. 1—13.) is occupied in animadverting on their breach of the most important of the works of the law, Christian love, or charity in its extensive sense. This serves to introduce, in the *second* part (v. 14. fin.), a serious warning against an error prevalent in that age (almost *general* amongst the Jews, and which also might lead to the neglect of other moral duties, as well as charity,) namely, that the speculative belief of the *doctrines* of the Gospel was sufficient to save them, however deficient they might be in those moral *works* which it enjoins. He then proceeds to show the emptiness of such faith, and consequently its inadequacy to salvation, by some plain and familiar *examples*, tending to evince (as a supplement to the foregoing exhortation to be *doers* of the word) that moral *actions* are the only sure evidence of a true and well principled *faith*, and that where these do not exist, all else is valueless. Hence it is clear that the μὴ is not (as some suppose) *interrogative*, but *prohibitive*. And notwithstanding the variety of interpretations (see Poole, Wolf, and Pott), the true sense of μὴ ἐν προσωπολ., &c. seems to be: "Do not so hold the faith of Christ, as to show respect of persons." Τῆς δόξης may be construed (as some maintain it should) with τὴν πίστιν; but it more naturally connects with τοῦ Κυρίου; which latter method is supported by the authority of the ancient Versions. Thus it is, by Hebraism, put for ἐνδόξου, as 1 Cor. ii. 8, where see Note. The ἐν is for σὺν, as often. This plural use of προσωπολ. is very rare, perhaps nowhere else occurring, insomuch that one might suspect the C to have arisen from the ρ following; and, indeed, a few MSS. have it not. But probably that was only *ex emendatione;* and the common reading is defended by 2 Pet. iii. 11. ἐν ἁγίαις ἀναστροφαῖς καὶ εὐσεβείαις, and Col. iii. 22. μὴ ἐν ὀφθαλμοδουλείαις. Moreover, as Hottinger here observes, the plural use of abstract substantives is found in good writers, namely, "ubi non tam notio generalis quam res vel eventa singularia significantur."

2. ἐὰν γὰρ εἰσέλθῃ.] This is intended to illus-

συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος ἐν ἐσθῆτι λαμπρᾷ, εἰσέλθῃ δὲ
3 καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθῆτι, καὶ ἐπιβλέψητε ἐπὶ τὸν φοροῦντα τὴν
ἐσθῆτα τὴν λαμπρὰν, καὶ εἴπητε αὐτῷ· Σὺ κάθου ὧδε καλῶς, καὶ τῷ
πτωχῷ εἴπητε· Σὺ στῆθι ἐκεῖ, ἢ κάθου ὧδε ὑπὸ τὸ ὑποπόδιόν μου·
4 καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς, καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν;
5 [y] Ἀκούσατε, ἀδελφοί μου ἀγαπητοί· οὐχ ὁ Θεὸς ἐξελέξατο τοὺς πτω-
χοὺς τοῦ κόσμου [τούτου,] πλουσίους ἐν πίστει, καὶ κληρονόμους τῆς βασι-
6 λείας, ἧς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν; [z] ὑμεῖς δὲ ἠτιμάσατε τὸν
πτωχόν. Οὐχ οἱ πλούσιοι καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ ἕλκουσιν
7 ὑμᾶς εἰς κριτήρια; οὐκ αὐτοὶ βλασφημοῦσι τὸ καλὸν ὄνομα τὸ ἐπι-

y Ex. 20. 6. 1 Sam. 2. 30. Matt. 5. 3. Luke 12. 31. John 7. 48.
1 Cor. 1. 26, &c. 1 Tim. 6. 18, 19.
z 1 Cor. 11. 22.

trate by example what was meant by ἐν προσ. ἔχ. τὴν πίστιν. Τὴν συναγωγὴν is taken by several Commentators (as Hamm., Whitby, Wells, and Mackn.) to denote, not your place of worship, but "your judicial assemblies;" such being, as they say, held in the places of worship, as was the case with the Jews. This interpretation, they think, is required by vv. 4, 6, 9. But there is not a shadow of authority for assigning such a sense; and the above passages do *not* make it necessary, since the sense in question may be *included*, if συναγωγὴν be, as it may, understood of a place of assembly, whether for worship, or for judicial purposes. On either of these occasions προσωποληψία would be alike improper. That συναγωγὴ was sometimes used to denote a Christian place of worship were of itself very probable, and is *certain*, not only from the present passage, but also from Heb. x. 25. Indeed, the term would, from its conveniency, be likely to be retained, with other similar ones, by the Jewish Christians. The singular, it may be observed, is used *generically* for the plural. Χρυσοδακτύλιος denotes "one who wears rings on his fingers," as the rich generally did. The word is said to occur nowhere else. It is, however, formed analogically, and was probably not *coined*, as has been supposed, by St. James; but may be regarded as one of the many thousands of words of the *common dialect*, not preserved in the remains of antiquity which have come down to us. The Commentators compare Luke xv. 22. and Lucian Timon. πόρφυροι καὶ χρυσόχειρες περιέρχονται, and might have added Aristoph. Conc. 632. τῶν σεμνοτέρων — καὶ τῶν σφραγῖδας (seal rings) ἐχόντων.

4. καὶ οὐ διεκρίθητε — πονηρῶν.] On the construction and sense of this passage a difference of opinion exists. That the sentence is *interrogative*, seems pretty certain; for taken *declaratively*, the sense is frigid and forced. It is true that the commencing καὶ is adverse to this, and for that reason was cancelled by the early Critics; but it may very well be rendered *now*, or *then*, as in Luke x. 29. καὶ τίς ἐστί μου πλησίον, 1 Cor. v. 2. 2 Cor. ii. 2. and often in καὶ πῶς; it is not so clear what is the sense of διεκρ. That it must be taken *actively*, is generally agreed; but the sense is variously assigned. Some modern Commentators (and recently Pott and others) render "we are in doubt or hesitation;" but there is no reason to desert that of the ancient and most modern Expositors, "are ye not partial?" i. e. "do ye not make partial distinctions?" Ἐν ἑαυτοῖς, for ἐν τῇ καρδίᾳ ὑμῶν, as Mark xi. 23. The partiality is shown by προσωποληψία. In so doing, he adds [οὐκ] ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν; this is explanatory of the foregoing, and (the Genitive being one not of *object*, but *attributive*, by Hebraism) the sense is, "are ye not judges, who form your judgments on erroneous reasonings and false estimates, viz. of any one's worth by his outward appearance."

5—7. To further evince the *injustice* of such partiality, the Apostle shows, that the class of persons whom they despise are especially objects of God's favour; while they, whom they so prefer, are those by whom Christians are especially *oppressed*. (Pott.) A *contrast* is drawn between the manner in which the poor are treated by God, and by the rich of their fellow-creatures. By the latter they are treated with disregard and contempt; by the former they are chosen to be heirs of salvation. This *choice*, however, and the *favour* which it implies, is to be understood only as resulting from the better disposition to the Gospel evinced by the persons in question, from their being not entangled in the temptations which beset the rich; whence the Gospel was said to be preached *especially* to the poor. Comp. 1 Cor. i. 26—28. Of the words πλουσίους ἐν πίστει, &c. the construction is somewhat disputed. Most Expositors supply ὥστε εἶναι. But thus a sense arises which was not, it should seem, intended by the Apostle. It is better, with others, to suppose an ellipsis of ὄντας; or, which comes to the same thing, regard πλουσίους as in apposition with πτωχοὺς. The Apostle, I conceive, intends to hint at the *grounds* of the favour and preference just adverted to; and in πτωχοὺς — ἐν πίστει there seems to be a latent *contrast*, for "poor, indeed, in the treasures of this world, but rich in those of faith."

6. ὑμεῖς δὲ ἠτ. τ. πτ.] This clause ought to have been thrown to v. 5, since there seems to be a contrast further drawn between God and the persons here addressed, as to the treatment of the poor. Render, with Wakefield: "Whereas, ye treat the poor man with disdain," viz. by thus giving him no seat, or thrusting him to the lowest.

— οὐχ οἱ πλούσιοι — ὑμᾶς;] Here, as Rosenm. and Pott observe, we have *another* argument against the undue and indecorous partiality in question, — namely, that the persons to whom it is shown are the least worthy of it. Render: "Are not the rich those who lord it over you? are not they the persons who drag you into the courts of justice? are not they the persons who blaspheme the revered and honoured name [of the Redeemer] pronounced over you [at baptism?" namely, by calling him impostor. The persons in question were unbelievers, both Jews and Gentiles.

a Lev. 19. 18. Matt. 22. 39. Mark 12. 31. Rom. 13. 8, 9. Gal. 5. 14.
b Lev. 19. 15. Deut. 1. 17. & 16. 19.
c Deut. 27. 26 Matt. 5. 19, 27. Gal. 3. 10.
d Exod. 20. 13, 14. Deut. 5. 17.
e Supr. 1. 25.
f Matt. 6. 15. & 18. 35. & 25. 41, 42. Luke 16. 25.

κληθὲν ἐφ᾽ ὑμᾶς; [a] Εἰ μέν τοι νόμον τελεῖτε βασιλικὸν, κατὰ τὴν 8
γραφήν· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν, καλῶς
ποιεῖτε· [b] εἰ δὲ προσωποληπτεῖτε, ἁμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι 9
ὑπὸ τοῦ νόμου ὡς παραβάται. [c] Ὅστις γὰρ ὅλον τὸν νόμον τηρήσει, 10
πταίσει δὲ ἐν ἑνὶ, γέγονε πάντων ἔνοχος. [d] Ὁ γὰρ εἰπὼν· Μὴ μοι- 11
χεύσῃς, εἶπε καί· Μὴ φονεύσῃς· εἰ δὲ οὐ μοιχεύσεις, φονεύ-
σεις δὲ, γέγονας παραβάτης νόμου. [e] Οὕτω λαλεῖτε καὶ οὕτω ποιεῖτε, 12
ὡς διὰ νόμου ἐλευθερίας μέλλοντες κρίνεσθαι· [f] ἡ γὰρ κρίσις ἀνίλεως 13
τῷ μὴ ποιήσαντι ἔλεος· [καὶ] κατακαυχᾶται ἔλεος κρίσεως.

8—13. Here it is shown, that this "respect of persons" involves a violation of *the Law* (which to those who, like Jews or Judaizers, clung to the Law, would be an argument of great weight), the Apostle urging what is not only a positive *injunction* of that Law, but what forms a fundamental principle of *all* Divine law, and consequently extending to the *Gospel* likewise. For the best Expositors are agreed that βασιλικὸς, as it often denotes what is *principal*, or eminently good and excellent, so is here applied to this maxim, as being what Christ calls the ἐντολὴ πρώτη καὶ μεγάλη, and St. Paul the πλήρωμα τοῦ νόμου; with reference to the superior obligation and preëminence of this precept, as governing all the other duties to our neighbour. Thus Plato cited by Wets. says τὸ μὲν ὀρθὸν νόμος ἐστὶ βασιλικός.

9. ἐλεγχόμενοι — παραβάται] "being convicted (i. e. inasmuch as ye are convicted) by the law as transgressors." For any one may be said to be convicted by a law, when he acts contrary to its injunctions. By νόμου is meant the law just mentioned, or such others as more *specially* forbid respect of persons, as Levit. xix. 15.

10. ὅστις γὰρ — ἔνοχος.] The Apostle here goes yet further, affirming that he, who thus offends against the particular law in question, will be condemned as a transgressor of the Divine law *in general*, and thereby be obnoxious to the *punishment* of transgression; for he who keepeth, or endeavours to keep, the whole of the law, except in one *point*, wherein he deliberately, presumptuously, and habitually offends, is adjudged to punishment as a transgressor of the law, quite as much as if he had broken *all* its precepts. It is proper to make the above *limitations*, since they are plainly implied by the argument. Now this was an admitted principle of the Law of Moses, as is clear both from the Scriptures and the Rabbinical writers; and this, as St. James hints, is applicable to the law of the Gospel. The above view I find supported by an admirable illustration of the sense of this verse in Bp. Bull's Examen, where he remarks, "ex *loci contextu* et *ratione ipsâ* manifestum est, Jacobum loqui nonnisi de ejusmodi peccatis, quibus quis Legem sciens prudens transgreditur. Loquitur manifestè de iis peccatis, quæ contra finem Legislatoris fiunt. Summa est: cum, qui in uno offendit, esse omnium reum, quia contra Charitatem facit, ex qua tota Lex pendet, et Prophetæ. Nam, inquit, merito fit omnium reus, qui contra illam facit, ex qua pendent omnia." Ἔνοχος π., for ἔνοχος κρίματι π., i. e. he is amenable to condemnation as a breaker of the *body* of the law, and his punishment will be in proportion to his offence. On the proper force of ἔνοχος, see Note at Matt. xxvi. 66. 1 Cor. xi. 27. The next verse is explanatory, and *popularly illustrative* of what was said in the preceding; it also suggests the *reason* of the thing, as just mentioned. Παραβάτης νόμου here, from the nature of the reasoning continued from the preceding verse, may, as Middl. thinks, mean "Thou art a violator of that morality, which the whole and every part of the law was designed to promote." For a full understanding, however, of this controverted subject, the reader is referred to two admirable Sermons on the present text by Bp. Porteus.

12, 13. These verses contain a general admonition, founded on the foregoing reasonings, (though διὸ is omitted *per asyndeton)* followed up by a particular denunciation, by way of exemplification. The sense of the whole is, however, so briefly expressed, as to be obscure. It should seem that there is an emphasis to be laid on κρίνεσθαι; it being shown (as Bp. Middl. observes) that the παραβάτης νόμου does not act as one who shall be judged by the Law of liberty. The sense appears to be that assigned by Dr. Burton in the following paraphrase: "Do not be so fond of talking of your law of liberty, as if you might act as you pleased; but rather remember, that you will be *judged* by this law of liberty. For instance, if you have not *shown* mercy, you will *find none* at the day of judgment: but the merciful man has nothing to fear on that score at the day of judgment." We might add, that he has nothing to fear in *this;* for even the justest private avengement carries with it a sting, insomuch that Pythagoras (as we find from Diogenes Laert. i. 1. 76.) well said, Συγγνώμη μετανοίας κρείσσων. This νόμος ἐλευθ. is that spoken of supra i. 25. where see Note. And the διὰ νόμον is for κατὰ νόμον. The γὰρ has reference to a clause omitted, q. d. "[And remember how you exercise judgment on earth]; for." &c. The clauses ἡ κρίσις — ἔλεος and κατακαυχᾶται ἔλεος κρίσεως have the air of an *adage;* and the latter is a somewhat bolder expression, in which it is easier to *perceive* the general sense intended, than to show how it arises from the words. Being, I apprehend, an *adage*, and worded in the *strong* manner that such often are, it must not be *strained* in the interpretation, nor its sense *eked out* by such unauthorized additions as Benson and Doddr. introduce into their paraphrases. Its *full* sense is that expressed by Vater, "non solum lætatur, sed confidenter expectat κρίσιν" (a use of κατα occurring in Thucyd. iii. 83.); though it must be limited in the present application, and supposed to mean, "whereas pity shown to others, as it were, disarms judgment." Καὶ before κατακαυχ. is absent from many MSS., Versions, and early Editions; and probably has no place, considering that the asyndeton is frequent in this Epistle.

14 [g] Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ τὶς ἔχειν, ἔργα δὲ μὴ [g] Matt. 7. 26. supra 1. 23.
15 ἔχῃ; μὴ δύναται ἡ πίστις σῶσαι αὐτόν; [h] Ἐὰν δὲ ἀδελφὸς ἢ ἀδελφὴ [h] Luke 3. 11. 1 John 3. 17.
16 γυμνοὶ ὑπάρχωσι, καὶ λειπόμενοι ὦσι τῆς ἐφημέρου τροφῆς, [i] εἴπῃ δέ [i] 1 John 3. 18.
τις αὐτοῖς ἐξ ὑμῶν· "Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζε-
σθε," — μὴ δῶτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος· τί τὸ ὄφελος;
17 οὕτω καὶ ἡ πίστις, ἐὰν μὴ ἔργα ἔχῃ, νεκρά ἐστι καθ᾽ ἑαυτήν. Ἀλλ᾽
18 ἐρεῖ τις· Σὺ πίστιν ἔχεις, κἀγὼ ἔργα ἔχω· δεῖξόν μοι τὴν πίστιν σου
‡ ἐκ τῶν ἔργων σου, κἀγώ δείξω σοι ἐκ τῶν ἔργων μου τὴν πίστιν μου.
19 [k] Σὺ πιστεύεις ὅτι ὁ Θεὸς εἷς ἐστι; Καλῶς ποιεῖς· καὶ τὰ δαιμόνια [k] Mark 1. 24.
20 πιστεύουσι, καὶ φρίσσουσι. Θέλεις δὲ γνῶναι, ὦ ἄνθρωπε κενέ, ὅτι ἡ

14—26. The Apostle now returns to the subject treated of at i. 22—27., that they should be *doers* of the word, and not hearers only; and that all but *practical* religion is vain and ineffectual for salvation. And here he touches on a kindred subject, — the error of those who (falling into the Jewish notion, that the profession of a covenanted religion was sufficient, without suitable practice, and perverting the doctrine of justification by faith) maintained, that faith alone without works would avail for salvation. The Apostle supposes a case of one professing to have faith, but at the same time being destitute of works; and shows that this faith will be utterly unavailable for salvation; for the interrogations here used are equivalent to a strong negation. At vv. 15, 16., he illustrates this inutility by a familiar comparison, and one which glanced at the very failure in question. In ὑπάγετε ἐν εἰρήνῃ and θερμαίνεσθε καὶ χορτ. we have a sort of committing them to the Divine protection, similar to the Homeric Odyss. ξ. 57. πρὸς γὰρ Διός εἰσιν ἅπαντες Ξεινοί τε πτωχοί τε. and so in Menander ap. Stob. Serm. p. 512. Gesn. Ἀεὶ νομίζονθ᾽ οἱ πένητες τῶν θεῶν. q. d. "as good *words*, even if accompanied by good *will*, do not profit the distressed; so neither does faith without works benefit the believer." Νεκρά ἐστι καθ᾽ ἑαυτήν, "is of itself dead and inefficacious." i. e. (as Abp. Newc. explains) is without its natural effect; resembling good words to the poor unattended with actual relief.

18. ἀλλ᾽ ἐρεῖ τις — μου.] There are few passages that, with the appearance of plainness, have more perplexed Expositors than this; as will be seen by consulting Poole, Wolf, and Pott. That it perplexed the *ancients*, and called forth the arts of the *Emendatores*, we may infer from the *various readings*, especially that remarkable one by which, instead of the Vulg. ἐκ. (in the first place) 14 MSS. and most of the ancient Versions have χωρίς; where one *must* be an *alteration* of the other. The *former* reading has been adopted by almost all Critics, and edited by Griesbach, Knapp, Pott, Vater, and Tittm. Thus the Apostle is supposed to prove the necessity of good works, by showing the impossibility of evincing the existence of faith without them; q. d. (ironically) "Show me now the excellence of thy faith (if thou canst) without works." I will not believe that the faith of which thou boastest, is worthy of the name, unless thou show it me *in re*, and by thy deeds. This, however, is passing over the difficulty in κἀγὼ ἔργα ἔχω. Besides, it is far more likely that ἐκ should have been altered to χωρὶς than χωρὶς to ἐκ (for χωρὶς τῶν ἔργων occurs at v. 20.), and χωρὶς is as inferior in *internal* as in *external* testimony, for it is impossible to conceive how so plain a reading as χωρὶς could ever be *altered*; and it could not *accidentally* be changed into ἐκ. Nor are we warranted in rejecting so strongly attested a reading as ἐκ, unless it could be shown to yield either no sense, or one utterly unsuitable; which is not the case. But the sense is not only good in itself, but perfectly suitable to the context, full as much so as χωρίς. Indeed, it is, as Hottinger observes, "concinnior et gravior; nequaquam enim χωρὶς τῶν ἔργων acrius urget adversarium, et tanquam aculeis pungit absona loquentem." That ἐκ yields an excellent and suitable sense, will appear from the following statement of the sense of the passage by Dr. Mill: "Dixerit pius verèque Christianus aliquis, homini inani isti qui ex nuda fidei professione, neglecto pietatis studio, se salutem consecuturum arbitratur: Age vero, tu fidem habes, eamque mirè jactitas; ego, de fide mea tacens, opera habeo; Fideique (quam crepas) legem ipsam vita ac moribus exprimo. Ostende mihi fidem tuam ex factis tuis; Ex factis, inquam; neque enim aliàs norim te credere. Verum hoc non potes; opera non habes, quæ ostendas. Ego vero interim ex operibus meis nullo negotio Fidem meam indicabo. Opera ipsa quæ dico, sunt opera Fidei; produntque luculentè satis, etiam me tacente, fontem ipsum ex quo profluunt." Finally, the words are excellently paraphrased by Thiele as follows: "Imo vero *tali homini quivis facilè* objiciet; tu *igitur* fidem habes, ego vero opera habeo; jam quæso monstres mihi fidem tuam, si potes, nimirum ex operibus tuis, ego vero facillimè monstrare tibi potero ex operibus meis meam etiam fidem."

19. σὺ πιστεύεις — φρίσσουσι.] This is an *illustration* of the position at v. 17. The belief here meant is a speculative and inoperative belief, and involuntary, like that of the demons; as in the case of their confessing Jesus to be the Christ, the Son of God, Luke iv. 41. The εἷς Θεὸς has reference to the doctrine of the Unity of God, held both by the Jews and the heterodox Christians here spoken of.

20. The Apostle proceeds to confirm the foregoing assertion from *Scripture*, introducing a repetition of the assertion with θέλεις γνῶναι; as being a less dogmatical mode of expression than "know." Κενέ, "foolish," literally, emptyheaded. An address similar to several of our Lord and of St. Paul, when the truth endeavoured to be brought home to the conviction is so obvious, as scarcely to require the proof, and also used in cases of grave and just reprehension. "Here (says Dr. South, Serm. iii. 148.) St. James speaks as good *Philosophy* as Divinity: every action being the most lively portraiture and impartial

l Gen. 22. 9, 12. πίστις χωρὶς τῶν ἔργων νεκρά ἐστιν; [l] Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ 21
ἔργων ἐδικαιώθη ἀνενέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήρι-
m Heb. 11. 17. ον; [m] Βλέπεις ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ, καὶ ἐκ τῶν 22
n Gen. 15. 6. 2 Chron. 20. 7. Isa. 41. 8. Rom. 4. 3. Gal. 3. 6. ἔργων ἡ πίστις ἐτελειώθη; [n] καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα· 23
Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς
δικαιοσύνην· καὶ φίλος Θεοῦ ἐκλήθη. Ὁρᾶτε τοίνυν ὅτι ἐξ ἔρ- 24
o Jos. 2. 1. & 6. 23. Heb. 11. 31. γων δικαιοῦται ἄνθρωπος, καὶ οὐκ ἐκ πίστεως μόνον; [o] Ὁμοίως δὲ 25
καὶ Ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη ὑποδεξαμένη τοὺς ἀγγέ-
λους, καὶ ἑτέρᾳ ὁδῷ ἐκβαλοῦσα; Ὥσπερ γὰρ τὸ σῶμα χωρὶς πνεύμα- 26
p Matt. 7. 1. & 23. 8. Rom. 2. 20, 21. τος νεκρόν ἐστιν, οὕτω καὶ ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστι.

III. [p] Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι 1

expression of its efficient *principle*, as the *complexion* is the best comment on the *constitution*."

21. In proof and illustration of the foregoing assertion, of the necessity of good works to a true justifying faith, the Apostle adduces the examples of Abraham and Rahab. Ἀνενέγκας is well rendered by Prof. Scholefield, "in offering up," i. e. in being ready to offer him up; for it is always regarded in Scripture as a real sacrifice. Abraham's justification by faith had, indeed, taken place long before this offering up of his son, and, as Prof. Scholefield observes, "all that this action did towards it, was supplying the evidence of the *nature* of the faith by which he was justified." A complete refutation of the discrepancy which at first seems to subsist between St. James and St. Paul on faith and works, may be seen in Bp. Bull's incomparable Harmonia Apostolica. "St. James (says Dr. Burton) would not have denied, that *Abraham's faith was counted to him for righteousness:* but he means to say, that if his faith was disputed, it may be proved by works which he did afterwards. "Was not the faith which was counted to Abraham for righteousness, proved subsequently by offering his son?" Abraham offered up his son, because he had faith in the promise, which God had given before his birth, Hebr. xi. 17.

22. ἡ πίστις σ. τ. ἔ. α.] "his faith wrought with his works;" i. e. was subservient to the production of them. So the Pesch. Syr., "fides ejus auxilio fuit operibus suis." This use of συνεργεῖν is rare, but examples are adduced from Philo. Καὶ ἐκ τῶν ἔργων — ἐτελ., "and by works his faith was rendered complete," made available to justification by actual obedience.

23. ἐπληρώθη] i. e., as Abp. Newc. explains, "was thus more fully and remarkably verified," though it was equally true at the time it was spoken. St. Paul, indeed, cites the same passage at Rom. iv. 3, to prove that the man is justified without the works of the law; but there is, in fact, no discrepancy, — both Apostles (as Mr. Holden says) meaning the same thing, that a man is justified by that faith alone which worketh by love. See Abp. Newc. Ἐκλήθη, "he was regarded," accounted as.

24. Here we have the conclusion; which may be paraphrased with Dr. Burton: "Ye see, therefore, that works may contribute to show a man's justification, and the act of faith is not the only thing which proves it."

25, 26. ἡ πόρνη.] On the sense of this term see Note at Heb. xi. 31. Ὑποδ., "by having received into her house." Ἐκβαλ., "by having put them forth," simply sent them away. A sense occurring in Matt. ix. 25. Ἑτέρᾳ ὁδῷ, i. e. by a different way from that by which they entered, — namely, by the wall. It is meant, that she was justified in the same way as was Abraham, — namely, by works proceeding from faith, also by faith made perfect by works. The same conclusion, therefore, as that at v. 24, is here *implied*, (and indeed included in a suppressed clause to which the γὰρ refers,) as appears from the striking similitude employed to enforce it, — namely, that as a lifeless corpse is not a man, so the faith which does not produce good works, is only the dead carcass of faith, and not the living and genuine Christian faith. It is not vital, and therefore fails of leading to salvation.

III. On the connexion here much has been written, but little determined: and indeed some have thought there is *none*. I see not why the Chapter may not have been intended to further develope the injunction at i. 19, where the Apostle treats of the *pruritus* dicendi. And such I have satisfaction in finding to be the opinion of the learned *Thiele*, (Prof. Extraord. of Divinity at Leipzig,) in his late elaborate Edition of this Epistle; whose words are these: "Quod i. 19, breviter notaverat, uberius jam tractat. A pruritu dicendi, qui factorum negligenter veræ virtuti tantopere detraheret, traducitur castigatio ad pruritum docendi qui inde fere existeret. *Factis potissimum opus est:* itaque vel in largâ docendi corrigendique copiâ virtute potius aliis exemplo sint, quam in doctorum munera se ingerant! Cf. Act. xv. 24."

1. μὴ πολλοὶ διδ. γίν.] This seems to be a popular form of expression for "Do not abound in teachers, let there not be a πολυδιδασκαλία." By *teachers* we are not so much to understand *ministers*, as private instructors in religion, and censors of the morals of the people. In adducing a *reason* why they should avoid this evil, the Apostle spares their feelings, and only adverts to a motive of *interest*, εἰδότες — ληψόμεθα, "knowing that we [who are *teachers*] will be called to a stricter account than others, [and, if found wanting, severer punishment]." Such appears to be the full sense of this briefly worded clause. In the next, the γὰρ refers to a clause omitted; q. d. "[And reason have we to fear we may be found deficient;] *for* in many respects we all err." So Crates ap. Diog. Laert. vi. 89. ἔλεγέ τε ἀδύνατον εἶναι ἀδιάπτωτον εὑρεῖν, ἀλλ' ὥσπερ ἐν βοιᾷ καὶ σαπρόν τινα κόκκον εἶναι. Perhaps, too, it is implied, as Rosenm. suggests, that "as all persons are liable

2 μεῖζον κρῖμα ληψόμεθα· [q] πολλὰ γὰρ πταίομεν ἅπαντες. εἴ τις ἐν
λόγῳ οὐ πταίει, οὗτος τέλειος ἀνήρ, δυνατὸς χαλιναγωγῆσαι καὶ ὅλον
3 τὸ σῶμα. * [r] Ἰδὲ, τῶν ἵππων τοὺς χαλινοὺς εἰς τὰ στόματα βάλλομεν
πρὸς τὸ πείθεσθαι αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μετάγομεν.
4 Ἰδοὺ καὶ τὰ πλοῖα τηλικαῦτα ὄντα, καὶ ὑπὸ σκληρῶν ἀνέμων ἐλαυνό-
μενα, μετάγεται ὑπὸ ἐλαχίστου πηδαλίου, ὅπου ἂν ἡ ὁρμὴ τοῦ εὐθύ-
5 νοντος βούληται· [s] οὕτω καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶ, καὶ μεγα-
6 λαυχεῖ. Ἰδοὺ ὀλίγον πῦρ ἡλίκην ὕλην ἀνάπτει! [t] καὶ ἡ γλῶσσα πῦρ,
ὁ κόσμος τῆς ἀδικίας. οὕτως ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν

q Eccl. 7. 20. Prov. 20. 9. Ecclus. 14. 1. & 19. 16. & 25. 11.
Matt. 12. 37. supra. 1. 26. 1 Pet. 3. 10.
r Psal. 32. 9.
s Psal. 12. 3, 4. & 73. 8, 9. Prov. 12. 18. & 15. 2.
t Matt. 15. 11, 18, 19.

to commit faults, so they who take upon themselves the office of teaching, make their liability the greater."

In the next words the Apostle enforces the foregoing precept, from the difficulty of governing the tongue; adverting to one especial error into which persons who set up for teachers mostly run, — namely, that of too great vehemence and bitterness of censure. If any one, it is said, offend not in *speech*, he is [comparatively] a perfect man; able, we may presume, [if he can govern his *tongue*] to hold in subjection the other members of the *body* likewise; i. e. all his appetites and passions; and "thereby, as Benson observes, he will be best able to instruct the ignorant, and rebuke the guilty." See an admirable Discourse on this text by Dr. Barrow, vol. i. p. 131, sqq.

3, 4. Here we have two *similitudes* whereby to illustrate the benefits of bridling, and the evils of leaving the tongue unbridled; viz. (in the words of Mr. Holden) that "as we manage the most untractable horses by bridles, v. 3, and steer ships even in the midst of storms by means of a small helm, v. 4, so the tongue is a little member, — yet boasteth great things, v. 5. That such is its power is further shown at vv. 6 — 10, from which it follows, that he who is able to govern his tongue, is able to govern his bodily passions." The general sense, as Rosenmüller observes, is, that "little things effect great objects."

— *μετάγομεν*] "we bring about." The same word, Bp. Jebb observes, is applied to each of the two images; since the bringing about a horse by turning the bridle is much like bringing about the ship by turning the helm. I would compare a similar passage of Arist. Quæst. Mech. v. *μεγέθη πλοίων* (great bulks of ships) *κιτεῖται ὑπὸ μικροῦ οἰάκος*. I would observe, that the word *πηδάλιον* is derived from *πῆδον*, an *oar:* for the rudder was originally only a large *oar;* which, indeed, is still the case among the natives of the South Sea Islands. The *δορὴ* is not well translated *force*. Render, with the Pesch. Syr., *impetus*, *will*, in which sense the word is often used in the later Historians.

5. *οὕτω καὶ ἡ γλῶσσα*, &c.] The sense is: "[As ships are turned about with a comparatively small implement,] so also the tongue, though a little member compared with the rest of the body, may boast of effecting great things [good or evil, according to its use, or abuse]." I would here compare Diog. Laert. i. 105. *ἐρωτηθεὶς τί ἐστιν ἐν ἀνθρώποις ἀγαθόν τε καὶ φαῦλον; ἔφη· γλῶσσα*. In *μεγαλ.* there is a *sensus prægnans*, *effecting* being implied; insomuch that Bp. Jebb renders, "worketh mightily;" observing that the smallness of the instrument is the *associatian-link* in the comparison.

— *ὀλίγον — ἀνάπτει.*] The foregoing antithesis, Bp. Jebb thinks, "suggested the notion of a spark of fire; the smallest of visible agents, yet productive of effects the most widely-wasting and terrific." It is not agreed whether *ὕλην* signifies *materiam*, or *silvam*. The former sense may be confirmed from Thucyd. ii. 75, where the word signifies a pile of faggots: but the latter is equally well supported; and, considering the nature of the context, it deserves the preference, as presenting the *grander* image. Much to the present purpose is a passage of Pindar Pyth. iii. 64 — 9. *καὶ γειτόνων Πολλοὶ ἐπαῦρον, ἅμα Δ' ἔφθαρεν, πολλάν τ' ὄρει πῦρ ἐξ ἑνὸς Σπέρματος ἐνθορὸν ἀΐστωσεν ὕλαν.* Also of Eurip. Ino Frag. vi. 2. *μικροῦ γὰρ ἐκ λαμπτῆρος Ἰδαῖον λέπας πρήσειε ἄν τις.*

6. *καὶ ἡ γλῶσσα — ἀδικίας.*] On the sense of this passage much difference of opinion exists. The difficulty turns upon the *κόσμος*, which some would *alter;* while by others various senses are assigned to it. Elsn., Semler, Storr, and Wakefield render it the *adorner*, or *varnisher;* which might, indeed, be supported from Thucyd. iii. 67. *ἔργων ἁμαρτανομένων λόγοι ἔπεσι κοσμηθέντες προκαλύμματα γίγνονται.* But not to mention other objections, this sense does not suit well with the context, which rather requires the one commonly assigned. It is justly remarked by Bp. Jebb, that "the image of fire, thus elicited, is immediately applied to the tongue; while the image of vastness naturally induces a mention of *the world*." Thus the expression may denote *congeries*, as Pott explains, citing Prov. xvii. 6. and other examples of this sense. Thus the Article *ἡ* is not, as some say, pleonastic, but has an intensitive sense. Though, perhaps, it is merely used agreeably to the custom of the language, as respects its primitive sense, "the world:" nor is there any occasion to deviate from our common version, except to express the Article.

— *οὕτως* (scil. *ὡς πῦρ*) *ἡ γλῶσσα — τὸ σῶμα.*] The sense is well expressed by Bp. Jebb in the following paraphrase: "In like manner, though with a very different design, the tongue is *placed* among the members of the human frame: *intended* by our Maker to be the incentive and instrument of all goodness, it becomes, by human malice, the corrupter of the whole body." The *οὕτως* is in several MSS. and Versions not found, but its omission may very well be attributed to the difficulty of explaining it. Ἡ *σπιλοῦσα* is a Participle for Subst. verbal, the *ὁ σπιλητὴς* or *σπιλωτὴς*, the contaminator of the whole body, namely, by inflaming the passions, and thereby making the members of the body instruments of sin, to its defilement. "The *collateral* notion (says Bp. Jebb) having been expressed, the *previous ideas* of a fire, and the world, are again resumed: the

ἡμῶν, ἡ σπιλοῦσα ὅλον τὸ σῶμα, καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως, καὶ φλογιζομένη ὑπὸ τῆς γεέννης. Πᾶσα γὰρ φύσις θηρίων τε 7
καὶ πετεινῶν, ἑρπετῶν τε καὶ ἐναλίων, δαμάζεται καὶ δεδάμασται τῇ
φύσει τῇ ἀνθρωπίνῃ· τὴν δὲ γλῶσσαν οὐδεὶς δύναται ἀνθρώπων δα- 8
u Gen. 1. 27. & 9. 6. μάσαι· ἀκατάσχετον κακόν, μεστὴ ἰοῦ θανατηφόρου. [u] Ἐν αὐτῇ εὐ- 9
λογοῦμεν τὸν Θεὸν καὶ Πατέρα, καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώ-
πους τοὺς καθ᾽ ὁμοίωσιν Θεοῦ γεγονότας· ἐκ τοῦ αὐτοῦ στόματος 10
ἐξέρχεται εὐλογία καὶ κατάρα. Οὐ χρή, ἀδελφοί μου, ταῦτα οὕτω
γίνεσθαι! Μήτι ἡ πηγὴ ἐκ τῆς αὐτῆς ὀπῆς βρύει τὸ γλυκὺ καὶ τὸ 11
πικρόν; μὴ δύναται, ἀδελφοί μου, συκῆ ἐλαίας ποιῆσαι, ἢ ἄμπελος 12
σῦκα; οὕτως οὐδεμία πηγὴ ἁλυκὸν καὶ γλυκὺ ποιῆσαι ὕδωρ.
x Eph. 5. 8. [x] Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν; δειξάτω ἐκ τῆς καλῆς ἀναστρο- 13

tongue is a fire." &c. Of the words φλογίζουσα τὸν τροχὸν τῆς γεν. the best interpretation seems to be that adopted by Grot., Heins., Michaelis, Carpz., Rosenm., Pott, and Schleus. "It is that which sets on fire, and destroys the whole course of life, from boyhood to old age;" i. e. by raising and nourishing hatred and enmity, it renders life a scene of misery. For, as Bp. Butler observes, "it begets resentment in him who is the subject of this unbridled wantonness of speech. It sows the seed of strife among others, and inflames little disgusts and offences, which, if let alone, would wear away of themselves: it is often of as bad effect upon the good name of others, as deep envy or malice; and, to say the least of it in this respect, it destroys and perverts a certain equity, of the utmost importance to society to be observed, namely, that praise and dispraise, a good or bad character, should always be bestowed according to desert." Of the next clause, καὶ φλογ. ὑπὸ τῆς γεέννης, the sense is well expressed by Bp. Jebb thus: "[It is also a world] itself inflamed from *hell*." By γεέννης we may understand the *powers* of hell, — the Devil and his agents, who, through the medium of the evil passions of our nature, inflames men with "darts tempered in hell," and excites to sin by this instrument of all evil, the tongue.

7, 8. "Other associations (says Bp. Jebb) now arise: the consideration of the world, and of the wheel of nature, or generation, would naturally lead a contemplative mind to expatiate over the vast scene of nature, animate and inanimate. Thus St. James introduces the whole brute creation, whether dwelling upon the earth, or beneath it; in the air, or in the waters of the sea."

— πᾶσα γὰρ φύσις — θανατ.] Here φύσις does not signify *kind;* nor is it to be regarded, with some, as *pleonastic;* but it means the *disposition implanted* in animals. So Pott: "connata omnibus animalibus ferocia." The *distribution* of the brute creation here adopted is founded on Gen. ix. 2, 3. and Ps. viii. 7, 8., Sept.; which passages are the best illustration of the present: nor is there any thing to contravene the *three-fold* division generally used, suitably to the elements. In δαμάζεται καὶ δεδάμ. there is no pleonasm, but an energetic mode of expression. Τῇ φύσει, again, is not pleonastic, but signifies *ingenium, solertia.* Of course, the πᾶσα is meant to be *limitative;* the sentiment merely being, that the most ferocious beasts are tamed by man. The next words τὴν δὲ γλῶσσαν — θανατ. are well rendered by Bp. Jebb, "But the tongue of men no one can subdue; an irrestrainable evil, full of death-bearing poison." In ἀκατάσχ. κακὸν, μεστὴ ἰοῦ θαν. there seems to be a blending of two images; — one taken from a disease which cannot be stopped, and the other from the mortal bite of a venomous reptile.

9 — 13. Here the Apostle enforces the propriety and the duty of restraining the tongue, on the ground of the *inconsistency* of employing to wicked and pernicious purposes that faculty of speech, by which we are enabled "to bless (i. e. to laud and magnify) God, even the Father." (Holden.) The deep moral contrast just before induces a still profounder moral here; where, moreover, the ideas of the *world,* and of the ill effects of the *tongue* upon it, are not lost sight of: the *animal,* or brute *creation,* had been just brought forward; now God, the Maker of all, and man, his last best work, and living image, are no less practically, than magnificently, introduced. (Bp. Jebb.)

— ἐν αὐτῇ εὐλογοῦμεν — γίνεσθαι.] "That blessing and cursing should proceed from the same mouth, is clearly unnatural; the Apostle, therefore, proceeds to prove, by analogies of nature, that 'these things ought not to be so.' His analogies, however, are so derived, as to complete his picture of the world; he draws our attention to the department of inanimate nature; and that every part of this visible creation may contribute to the illustration of his subject, the fountains stand forth as representatives of unorganized matter; and various kinds of trees, as representatives, at once, of organic bodies, and of vegetable life." (Bp. Jebb.)

12. The interrogation implies a strong negation, to which the οὕτως, &c., refers.

13. Having cautioned them against the abuse of the tongue, the Apostle now proceeds to strike at the *root* of that evil, warning them against envy and malice in their hearts; assuring them, that meekness, peace, and beneficence, proceed from heaven; but that envy and contention are the offspring of hell. (Benson.) It should, however, seem that the Apostle intended first to enforce the admonition at i. 22. γίνεσθε ποιηταὶ λόγου, and then to advert to the *other* subject. In σοφὸς καὶ ἐπιστήμων (Hebrew חכם ונבון) the former term seems to have reference to acquired wisdom, the latter to natural sagacity.

— δειξάτω — σοφίας.] The full sense is: "Let

14 φῆς τὰ ἔργα αὐτοῦ ἐν πραΰτητι σοφίας. [y] εἰ δὲ ζῆλον πικρὸν ἔχετε [y Rom. 13. 13.]
καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ
15 τῆς ἀληθείας. [z] Οὐκ ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη, ἀλλ' [z 1 Cor. 2. 6, 7]
16 ἐπίγειος, ψυχική, δαιμονιώδης. [a] ὅπου γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ [a 1 Cor. 3. 3. Gal. 5. 20.]
17 ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα. Ἡ δὲ ἄνωθεν σοφία πρῶτον
μὲν ἁγνή ἐστιν, ἔπειτα εἰρηνική, ἐπιεικής, εὐπειθής, μεστὴ ἐλέους καὶ
18 καρπῶν ἀγαθῶν, ἀδιάκριτος καὶ ἀνυπόκριτος. Καρπὸς δὲ [τῆς] δι-
καιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην.

1 IV. [b] ΠΟΘΕΝ πόλεμοι καὶ μάχαι ἐν ὑμῖν; οὐκ ἐντεῦθεν, ἐκ τῶν [b Rom. 7. 23 1 Pet. 2. 11.]
2 ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν; ἐπιθυμεῖτε,

him show, by a right and virtuous conduct, the *works* of wisdom, [as well as utter the *words*;] and that a mild wisdom." Πρ. σοφ. is for σοφίᾳ πραείᾳ. This is said in opposition to the proud, passionate, morose, and dictatorial tempers of the teachers in question and other self-appointed censors. Here I would compare Philostr. V. S. p. 407. τὸ τῆς φιλοσοφίας — κεχρωσμένον δὲ οἷον ἡδύσματι, τῇ πραότητι. and p. 528.

14. εἰ δὲ ζῆλον — ἀληθείας.] By several eminent Commentators these words are taken *interrogatively*, which is strenously contended for by Carpz.: but, I conceive, in vain. The *declarative* from, adopted by all the ancient and most modern Commentators, is simpler and more apposite; though the sense is much the same either way. Render: "But if ye have bitter envy and strife in your heart, do not glory and lie against the truth;" i. e. (in the words of Dr. Burton) "do not, in such cases, boast of having wisdom, while you show that your boasting is false with respect to true wisdom." On this text, see a Sermon by Dr. South, vol. v. 339, where he shows, I., what envy is, and wherein it consists. II. What are its *causes*, on the part, 1. of the person *envying*, great malice and baseness of nature, rapacity, and an inward sense of a man's weakness and idleness; 2. of the person *envied*, great natural abilities, the favour of the great, wealth, and prosperity, esteem, and reputation. III. Its *effects*, — confusion and every evil work, 1. to the *envier*; 2. to the *envied*; a prying into all his concerns, calumny, and utter ruin.

— μὴ ψεύδεσθε κατὰ τῆς ἀληθείας.] The expression is remarkable, and, it should seem, very rare, since Commentators have not adduced a single example of it. I have, however, noted something like it in Joseph. de Bell. Jud. Præf. § i. καταψεύδονται τῶν πραγμάτων. Job xxxiv. 6. יְכַזֵּב מִשְׁפָּטִי, which is well interpreted in our common Version, "shall I lie against my right," i. e. (as Boullier ap. Rosenm. points out) "shall I overturn my right by a lie?"

15. The Apostle had adverted to the want of wisdom, and the means of acquiring it, i. 5, et seq., and he now enters upon a *description* of it, 15 — 18. The wisdom in question is spiritual wisdom; and it is ever productive of a good conversation, accompanied by a spirit of meekness and gentleness. — (Holden.) Οὐκ ἔστιν — δαιμονιώδης. Render: "This is not the wisdom which cometh from above; but is earthly, sensual, (i. e. animal or carnal, belonging to the *natural* man; see 1 Cor. ii. 14.) demoniacal;" i. e. such as we may conceive of demons, whose wisdom is but cunning and deceit: qualities the opposite to what is required in true religion.

16. That the wisdom in question is *not* such, appears from its *fruits*, which are the very contrary to those produced by the Gospel of peace. On the term ἀκαταστασία see Luke xxi. 9. 1 Cor. xiv. 33. 2 Cor. xii. 20, and Bp. Sanderson, Serm., p. 472. It is finely remarked by Joseph. B. Jud. i. 3, 4, that οὐδὲν οὕτω τῶν ἀγαθῶν παθῶν ἰσχυρὸν, ὃ τῷ φθόνῳ μέχρι παντὸς ἀνέχει. Πᾶν φαῦλον πρᾶγμα is said, because from such a source nought but evil can arise.

17. Having shown what is *not* true wisdom, the Apostle now points out what *is*, and that by its *qualities*, which are well illustrated by Dr. Hales as follows: "First it is *pure*, or free from all pollution of flesh and spirit, perfecting holiness in the fear of God; *then peaceable*, disposed to promote peace and good-will among men; *gentle*, or accommodating to others in things not sinful; *easy to be persuaded*, or ready to admit a reasonable excuse; *full of mercy* and of *good fruits* springing from mercy, such as beneficence, liberality, &c.; *impartial*, not unduly respecting persons, parties, or sects; *without hypocrisy*, free from all affectation of superior sanctity or purity." See Note on 2 Cor. vi. 6.

18. καρπὸς δὲ — εἰρήνην.] In the interpretation of this passage Commentators are not quite agreed. One thing, however, is certain, that τοῖς ποιοῦσιν εἰρήνην should be rendered "who cultivate." The sense is well expressed by Whitby and Doddr. as follows: "They who show a *peaceful* temper may assure themselves that they shall reap a *harvest*, in a world where *righteousness* flourishes in eternal *peace*;" or, in the words of Bp. Hall, "they shall be sure to reap the *fruits* of righteousness in glory, who have sown the *seeds* of peace and concord."

IV. From exhortation to the cultivation of peace, the Apostle glides into reprehension of the opposite disposition, — namely of quarrels and disputes, to which too many, especially of the teachers, or those affected to be such, were probably addicted. Now these are traced from their original spring, even the lusts and passions natural to the human heart. (Pott.)

1. πόλεμοι καὶ μάχαι] "contests and strifes." It is not agreed whether *civil* or *religious* contentions are here meant. Perhaps *both*, since the Jews were prone both to sedition and religious disputes. In either case, they originated in the same source, ἡδονῶν, *lusts* or favourite and cherished passions. The best comment on this passage may be found in a kindred one at 1 Pet. ii. 11, and Rom. vii. 23, where see Notes. Στρατ., "which exert their force."

2, 3. The sense here is well expressed by Mr.

c Job. 27. 9. & 35. 11. Ps. 66. 18. Prov. 1. 28. Isa. 1. 15. Jer. 11. 11. & 11. 12. Ezek. 8. 18. Zach. 7. 13. Mich. 3. 4. Rom. 8. 26. 1 John 3. 22. & 5. 14. d 5. ha 15. 1. & 17. 11. Gal. 1. 10. 1 John 2. 15. e Gen. 6. 5. & 8. 21.

καὶ οὐκ ἔχετε· φονεύετε καὶ ζηλοῦτε, καὶ οὐ δύνασθε ἐπιτυχεῖν. Μάχεσθε καὶ πολεμεῖτε, οὐκ ἔχετε δέ, διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς· [c] αἰτεῖτε, καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς 3 ὑμῶν δαπανήσητε. [d] Μοιχοὶ καὶ μοιχαλίδες, οὐκ οἴδατε ὅτι ἡ φιλία 4 τοῦ κόσμου ἔχθρα τοῦ Θεοῦ ἐστιν; [e] Ὃς ἂν οὖν βουληθῇ φίλος εἶναι τοῦ κόσμου ἐχθρὸς, τοῦ Θεοῦ καθίσταται. [e] ἢ δοκεῖτε ὅτι κενῶς ἡ 5 γραφὴ λέγει; πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατῴκησεν ἐν ἡμῖν;

Holden thus: "Ye suffer lusts to war in your members; you eagerly pursue whatever they prompt you to, and set your hearts upon their gratification; yet you do not obtain the objects which you so inordinately covet; and the reason is, that your hearts are bent upon temporal things, instead of being fixed upon God. While such is the case, though you ask, you do not receive, because you ask amiss, being wholly intent on the gratification of your lusts and passions." Φονεύετε would seem a very harsh term, and thus some conjecture φθονεῖτε, which is not countenanced by MSS. or Versions. We may, however, take φον. of intent and disposition, rather than act; q. d. "Ye foster a bloody hatred of all who stand in the way of your designs."

4. He now admonishes them to abstain from those lusts whence come strifes and dissensions, and, indeed, from all *excessive attachment to the things of this world.*—(Pott.) Expositors are in general agreed in understanding μοιχ. of *spiritual adultery*, or base worldly-mindedness, which would make no sacrifice for religion. Φιλία τοῦ κόσμου, "friendship with the world," (see my Note on Thucyd. i. 91. No. 1.) i. e. the corrupt part of it; implying enmity to God, as being at variance with His plans for the promotion of virtue and happiness. Καθίσταται, "is [thereby] become."

5, 6. ἢ δοκεῖτε—χάριν.] There is a considerable difficulty connected with this passage, at least according to the common punctuation and interpretation; which is (to use the words of Prof. Scholefield) this,—"that the passage which is thus represented as a quotation from Scripture is nowhere to be found there, nor any thing sufficiently near to it to pass for another form of what the Apostle had in his mind. Nor, if it were so, would it make any thing of a clear argument in connexion with the context. Nor finally, if we take πνεῦμα in the sense of the *human disposition*, as seems in this view to be necessary, does it appear capable of explanation why this should be called 'the spirit that dwelleth in us,' which, on the other hand, is a very usual, and proper, and intelligible description of the Holy Spirit, who comes into believers for the very purpose." To avoid this difficulty, some resort to conjecture; while others suppose the words taken from an Apocryphal book; both methods alike objectionable. And to regard (with others) the whole passage as an interpolation, is *cutting*, instead of untying, the knot. It is best to suppose (with many eminent Commentators) that ἡ γραφὴ refers to the preceding sentence, and alludes to the *general tenour* of Scripture in its declarations on the above subject, i. e. of friendship with the world, or worldly-mindedness. (See John xv. 18—20. Matt. vi. 24. Luke xvi. 13, 15, &c.); also, that the verse is to be divided into two interrogative clauses It may be rendered, with Prof. Scholefield, thus: "Do ye think that the Scripture speaketh in vain? Does the Spirit that dwelleth in us lust to envy?" Of course οὕτως is to be understood; which in so elliptical a writer as James is not very harsh; q. d. "Think ye that the Scripture speaketh in vain [or without good reason in condemning this worldliness]? No! And again, do you think that the Holy Spirit which dwelleth in us is fond of envy? No! On the contrary, He giveth *more* grace in order to *resist* it." The last clause, some suppose to have reference not to *envy*, but to *worldliness*. It should, however, seem (and the words following confirm this view) that the reference is to *all* the unchristian dispositions above adverted to; principally, however, to that disposition, which "inly pines at others' good," and *lusting* after it,—draws after it, as it were, all the other kindred vices linked with envy,—as *hatred, malice*, and all uncharitableness. The full sense of the next words seems to be: "Nay, so far from that, He giveth more grace than to leave those who obey His holy motions, to such worldly and unchristian tempers." Ἐπιποθεῖν πρὸς φθόνον is a rare construction; yet the same syntax and use of ἐπιπ. occurs in Deut. xiii. 8. Psalm xli. 1; lxxxiii. 2.

On the following citation from Prov. iii. 34, see Note at Matt. xxiii. 12. In the *present* application, by the ὑπεροφ. must be denoted all the foregoing classes of persons,—the envious, the vain, the censorious, the quarrelsome, the spiritually proud, and the worldly; who, as they resist the grace, and, in various ways, transgress the will of God, may be said to be ὑπεροφ. as setting themselves against God, and acting as his enemies. On this whole portion of the Chapter up to the end of v. 11. see the elegant illustrations of Bp. Jebb, Sacr. Lit. p. 251—257, who thus traces the connexion and moral gradations of the passage: "First God is described as setting himself in battle-array against the *proud*, but holding out terms of peace, reconciliation, and favour, to the *humble*; whence the Apostle exhorts those whom he is addressing, humbly to enroll themselves under God, and firmly to keep their ranks. In the next words, 'stand against the Devil,' &c., the military metaphor is continued; after which it is dropped, and the moral meaning stands forth. It is shown, how those who had newly enrolled themselves, here termed *sinners*, or transgressors, are to *resist the Devil*; namely, *by cleansing their hands*, i. e. abstaining from wicked actions: and how the *double-minded*, i. e. persons wavering between long-confirmed habits of evil, and incipient wishes to become good, are to 'draw nigh to God;' namely, by 'purifying their hearts,' i. e. by acquiring an inward principle of goodness. But how is this to be attained? On the one hand, we cannot give it to ourselves: on the other hand, God will not grant it to lazy wishes, and half-formed resolutions. A preparatory pro-

6 [f] Μείζονα δὲ δίδωσι χάριν· διὸ λέγει· [c] Ὁ Θεὸς ὑπερηφάνοις
7 ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν. [g] Ὑποτάγητε
8 οὖν τῷ Θεῷ. ἀντίστητε τῷ διαβόλῳ, καὶ φεύξεται ἀφ᾽ ὑμῶν· [h] ἐγγί-
σατε τῷ Θεῷ, καὶ ἐγγιεῖ ὑμῖν. Καθαρίσατε χεῖρας, ἁμαρτωλοὶ, καὶ
9 ἁγνίσατε καρδίας, δίψυχοι. [i] ταλαιπωρήσατε καὶ πενθήσατε καὶ κλαύ-
σατε. [c] Ὁ γέλως ὑμῶν εἰς πένθος μεταστραφήτω, καὶ ἡ χαρὰ εἰς κατή-
10 φειαν. [k] Ταπεινώθητε ἐνώπιον τοῦ Κυρίου, καὶ ὑψώσει ὑμᾶς.
11 [l] Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί· ὁ καταλαλῶν ἀδελφοῦ, καὶ
κρίνων τὸν ἀδελφὸν αὐτοῦ, καταλαλεῖ νόμου, καὶ κρίνει νόμον· εἰ δὲ
12 νόμον κρίνεις, οὐκ εἶ ποιητὴς νόμου, ἀλλὰ κριτής. [m] Εἷς ἐστιν ὁ νο-
μοθέτης ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι· σὺ τίς εἶ ὃς κρίνεις τὸν
ἕτερον;
13 [n] Ἄγε νῦν, οἱ λέγοντες· "Σήμερον * καὶ αὔριον ‡ πορευσώμεθα εἰς
τήνδε τὴν πόλιν, καὶ ‡ ποιήσωμεν ἐκεῖ ἐνιαυτὸν ἕνα, καὶ ‡ ἐμπορευσώ-

f Job 22. 29. Prov. 3. 34. & 29. 23. Matt. 23. 12. Luke 1. 52. & 14. 11. & 18. 14. 1 Pet. 5. 5.
g Eph. 4. 27. 1 Pet. 5. 9.
h Isa. 1. 15. supra 1. 8.
i Matt. 5. 4.
k Job 22. 29. Prov. 29. 23. Matt. 23. 12. Luke 14. 11. & 18. 14. 1 Pet. 5. 6.
l Matt. 7. 1. Luke 6. 37. Rom. 2. 1. 1 Cor. 4. 5.
m Rom. 14. 4.
n Prov. 27. 1. Luke 12. 18.

cess must take place, which the preventing grace of God is ever at hand to facilitate and prosper; the process, — namely, of sincere repentance. Then are graphically described the workings of repentance. Of the two clauses ὁ γέλως — μεταστραφήτω and καὶ ἡ χαρὰ εἰς κατ. the *former recapitulates* the state of temporary sorrow; *wailing* being but an action of the feelings when excited, not a calm habitual temper of the mind and heart. Thus it is most correctly opposed to *laughter*, also the temporary effect of temporary excitement. The latter describes not any thing external, or dependent in any degree on animal impressibility; but a disposition whose root is in the heart; *dejection* being a sense of sorrow mingled with shame; the daughter of contrition, and the parent of humility; most suitably opposed to the senseless *joy* of the transgressor; an inward habit, too, but of a character the most inconsistent with a Christian spirit. Moreover, the outward act of *wailing* corresponds with the outward *cleansing of hands*, just before; and, in like manner, the inward feeling of *dejection* agrees with that inward *purification of heart* so lately and so forcibly enjoined. The concluding sentence ταπεινώθητε, &c. happily terminates this moral process. The fruit of well-attempered dejection is religious humiliation before God; with this the Apostle had commenced, and with this he concludes; annexing only the sure and certain result and reward of *humiliation*, so pursued, and so attained."

10. Here the Apostle subjoins some motives for *consolation* amidst the deep sorrow and repentance to which they are called, — namely, that it will, if it be real, heartfelt, and productive of true reformation, be the means of recommending them to the Divine forgiveness, and raising them to the Divine favour.

11, 12. Here the Apostle warns them against another evil disposition nearly allied to a quarrelsome and envious spirit, — namely, one of *censure* and *detraction;* reminding them that such arrogant censoriousness was, in effect, censuring or condemning the Christian law, which forbids such a disposition, 1. by despising its prohibitions against detraction; 2. by sitting in *judgment* upon the fitness of the law rather than *performing* it; and by thus setting up as arbiters of the law, usurping the office of law-giver and Judge, from the *One* who alone has the power of condemnation or acquittal, awarding destruction, or granting salvation. On this text see an admirable Discourse of Dr. Barrow, vol. i. p. 276., on detraction. By the νόμου some understand the law of Moses; others, the Gospel. Bp. Middl., however, thinks the argument is not confined to either, but, as in Rom. ii. 25, extends to religion, or moral obligation in its most general sense; q. d. "To all religion, candour and good-will are essential, whether we be Jews, Christians, or even of the number of those who are a law unto themselves." And he cites from a Rabbinical writer in Schoettg. Hor. Heb., "Nemo alteri detrahit, qui non simul Deum abneget."

13 — 16. The Apostle next proceeds to reprove and expose the self-sufficiency, worldly spirit, and unbelieving irreligious language, which were manifested by many in *another* way. (Scott.) Presuming too much on the present life, and not having a due regard to their own frailty and mortality, and perpetual dependence on the providence of God, they spoke of the future with excessive confidence. Ἄγε seems here to be a form of soliciting attention; as Is. i. 18. καὶ δεῦτε δὴ, διελέγχθωμεν, λέγει Κύριος, and so the Latin *age*. In σήμερον καὶ αὔριον — κερδήσωμεν the Apostle represents the worldly-minded persons in question, as *saying*, what perhaps was usually only the subject of their *thoughts*. The rebuke, however, is well pointed. There is an allusion to the commercial business in which almost all foreign Jews were engaged, and for the furtherance of which they had to take long journeys to distant trading places, as Tyre, Alexandria, Antioch, Ephesus, Corinth, Rome, &c.

There has been no little doubt among learned men, whether the *Indicatives* or the *Subjunctives* are here to be read? The sense seems rather to require the *former*, which is supported by the ancient Versions. Yet those Versions aimed at freedom of sense, rather than strict literality; and therefore are no good evidence in such a case as this. External testimony seems to be decidedly in favour of the *Subjunctive;* and internal is not less so; for the Subjunctives form the more *difficult* reading. Nor is the *sense* thereby injured; since the presumptuous confidence is *implied*. Theile proposes to remove the discrepancy in the MSS. by reading πορευώμεθα — ποιήσωμεν, and ἐμπορευσόμεθα — κερδήσομεν. But that is surely doing

o Isa. 40. 6. 1 Cor. 7. 31. supra 1. 10. 1 Pet. 1. 24. 1 John 2. 17. p Acts 18. 21. 1 Cor. 4. 19. Heb. 6. 3. q 1 Cor. 5. 6.

μεθα, καὶ ‡ κερδήσωμεν." [o] οἵτινες οὐκ ἐπίστασθε τὸ τῆς αὔριον! 14
(ποία γὰρ ἡ ζωὴ ὑμῶν; ἀτμὶς γάρ ἐστιν ἡ πρὸς ὀλίγον φαινομένη,
ἔπειτα δὲ ἀφανιζομένη·) [p] ἀντὶ τοῦ λέγειν ὑμᾶς· Ἐὰν ὁ Κύριος 15
θελήσῃ, καὶ ζήσωμεν, καὶ ποιήσωμεν τοῦτο ἢ ἐκεῖνο· [q] νῦν δὲ καυ- 16
χᾶσθε ἐν ταῖς ἀλαζονείαις ὑμῶν· πᾶσα καύχησις τοιαύτη πονηρά

r Luke 12. 47. John 9. 41. Rom. 1. 20. 21, 32. & 2. 17. 18. 23.

ἐστιν. [r] Εἰδότι οὖν καλὸν ποιεῖν, καὶ μὴ ποιοῦντι, ἁμαρτία αὐτῷ 17
ἐστιν.

s Prov. 11. 28. Amos 6. 1. Luke 6. 24. 1 Tim. 6. 9. t Matt. 6. 19. 20. u Rom. 2. 5.

V. [s] Ἄγε νῦν, οἱ πλούσιοι, κλαύσατε ὀλολύζοντες ἐπὶ ταῖς ταλαι- 1
πωρίαις ὑμῶν ταῖς ἐπερχομέναις. [t] Ὁ πλοῦτος ὑμῶν σέσηπε, καὶ τὰ 2
ἱμάτια ὑμῶν σητόβρωτα γέγονεν· [u] ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος 3

violence to the construction; and is indeed a mere device to get rid of a difficulty. Not to say that there is no *authority* for the alteration: the Subjunctives being found in the greater part of the MSS. and all the early Editions. The *Futures* were first introduced into the text by *Beza*.

14. οἵτινες — αὔριον!] Literally, "ye who know not (i. e. though ye know not) the [event of the] morrow," i. e. whether you shall retain your property, or be removed from all enjoyment of it by death, or hopeless sickness. See Prov. xxvii. 1. which passage the Apostle had here in mind, and with which I would compare Soph. Œd. Col. 567. Ἐξοιδ' ἀνὴρ ὤν, χὤτι τῆς ἐς αὔριον Οὐδὲν πλέον μοι σοῦ μέτεστιν ἡμέρας. To illustrate this, the Apostle subjoins ποία γὰρ ἡ ζωὴ ὑμῶν; "For *what*, or how fleeting and frail, is your life! how short a span at the utmost!" Ἀτμὶς γάρ, &c., may be rendered, "Why, 't is a vapour, appearing for a short time, and then vanishing away." The *conclusion* is, — that we ought not to be too anxious to provide necessaries for so short a sojourn; but should cast ourselves wholly on the protection of that God on whom we entirely depend, and study to seek his favour.

15. ἀντὶ τοῦ λέγειν — ἐκεῖνο.] These words are closely connected with σήμερον καὶ αὔριον (the clause ποία γὰρ — ἀφανιζομένη being parenthetical); and the sense is, "instead of saying [as ye ought]. If the Lord please that we live, we must do so and so." Now even the Heathens, we know, used expressions of this sort, though, we may suppose, rather as words of course. See Note on Heb. vi. 3.

16. νῦν δὲ καυχᾶσθε ἐν τ. ἀλ.] "Whereas *now* (or, as things now are, as the custom too much is) ye insolently boast;" or, "ye rather *exult* in your boastful projects and plans," and *anticipate* your success.

17. εἰδότι οὖν — ἐστιν.] This is a *conclusion*, preoccupying the answer, "We all know this very well;" q. d. "he who offends against his better knowledge, is guilty of an aggravated crime." Luke xii. 47. John ix. 41. xv. 22. Rom. i. 20. There is reference *either* (as some think) to all the foregoing reproofs; or rather only to this Heathenish custom of forming plans without referring their event to God. By καλὸν is meant what is right, namely, that of acknowledging the providence of God, the humble expression of dependence on which, is bounden duty.

V. 1—6. Several learned Commentators suppose this portion to be addressed to the *unbelieving* Jews, among whom the Jewish Christians lived under persecution, and of whom many were rich, and led a dissolute life. The miseries here adverted to are by those Commentators supposed to have been those in which the Jews, even in foreign countries, were involved together with those of Judæa itself, during the war with the Romans; and which the rich must have been especially exposed to suffer. It is, however, unlikely that these persons should *here alone* be addressed. And it is better with Carpz., Rosenm., Scott, and others, to suppose what is here said to be meant to apply *also* to, if not intended solely for, those *worldly nominal Christians* censured at iv. 13—17., whose minds were wholly devoted to the business and the pleasures of this life. Thus the miseries here adverted to, may, with the ancient and most modern Commentators, be taken at least to *include*, with the evils before mentioned, such *others* as, in all ages result from the abuse of riches, both in this world and in the next.

2, 3. The imagery here is borrowed from the ancient prophets; Job xiii. 28. Ps. xxi. 9. Is. x. 16. xxvii. 11. xxx. 11.; and is used to designate the perishable nature of all earthly possessions. Whence it follows that "they cannot profit," but rather, that "the rust of them," i. e. those treasures which have been amassed and suffered to rust and decay in useless hoards, instead of having been brightened by a liberal circulation, "will be a witness against you, and will eat your flesh as it were fire," i. e. will show that you have not properly employed them, and will consequently occasion severe misery and woe. (Holden.) See Matt. viii. 4; x. 18. It is well remarked by Bp. Jebb, that "the enumeration of the various kinds of wealth, is a poetical amplification, containing also a climax. Three kinds of wealth are intended: 1. stores of corn, wine, oil, &c., liable to putrefaction; 2. wardrobes of rich garments; among the ancients, and especially the oriental nations, a principal portion of their wealth, and proverbially the prey of the moth (see Is. li. 8.); 3. treasures of gold and silver, liable to rust, or, at least, to change of colour. — Again, the *ærugo* of the precious metals rising as a witness against avaricious hoarders, is a very noble personification: and the terror is heightened, when, in the next line, it becomes a fire that preys upon their vitals." From the Classical writers (see Recens. Synop.) it fully appears that the gold and silver utensils of ancient times were subject to something like rust; probably from the metal having a greater proportion of alloy than that of modern times. In φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ, Pott supposes an image bor-

κατίωται, καὶ ὁ ἰὸς αὐτῶν εἰς μαρτύριον ὑμῖν ἔσται, καὶ φάγεται τὰς
4 σάρκας ὑμῶν ὡς πῦρ· ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις. [x] Ἰδοὺ, ὁ
μισθὸς τῶν ἐργατῶν τῶν ἀμησάντων τὰς χώρας ὑμῶν, ὁ ἀπεστερημένος
ἀφ᾽ ὑμῶν, κράζει· καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ὦτα Κυρίου
5 Σαβαὼθ εἰσεληλύθασιν. [y] Ἐτρυφήσατε ἐπὶ τῆς γῆς, καὶ ἐσπαταλήσατε·
6 ἐθρέψατε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς. Κατεδικάσατε,
ἐφονεύσατε τὸν δίκαιον· οὐκ ἀντιτάσσεται ὑμῖν.
7 [z] Μακροθυμήσατε οὖν, ἀδελφοὶ, ἕως τῆς παρουσίας τοῦ Κυρίου.
Ἰδοὺ, ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς, μακροθυμῶν

[x] Lev. 19. 13. Deut. 24. 14. Job 24. 10, 11.
[y] Job 21. 13. Luke 16. 19, 25.
[z] Deut. 11. 14.

rowed from the painful and deleterious effects of rust when rubbed into raw flesh; an apt designation of the present misery, and future woe, unutterable and never ending, which results from the abuse of riches, or the amassing of them by unlawful methods. Yet there is, I conceive, also an allusion to the "fire that is not quenched," which must partly be alluded to in the next clause, ἐθησαυρ. ἐν ἐσχ. ἡμ.; with which, indeed, many eminent Commentators, ancient and modern, construe the preceding words ὡς πῦρ, in the sense, "ye have, as it were, treasured up fire to consume you in the last days." But there appears no reason to abandon the common construction, by which the words are taken with the preceding. As to the reasons urged against this by Dr. Burton, that "it occasions a confusion of metaphor, and leaves ἐθησ. without Accusative," the former is of no weight in a passage, like this, of Æschylean sublimity; and the latter is utterly without force, since the Accus., by a common idiom, is included in the verb itself. So Bp. Jebb well explains: "Ye have laid up treasures for the 'last days:' — treasures! but of what kind? Let the last days tell: the days of the destruction of your nation." St. Paul (Rom. ii. 5.) fully expresses what St. James indignantly suppresses, θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς. I would here compare Philæt. ap. Athen. 330 D. Εἰς αὔριον οὐχὶ φροντίζειν ὅ, τι Ἔσται, περίεργόν ἐστιν ἀποκεῖσθαι πάνυ Ἕωλον ἔνδον ἀργύριον. The mythological fiction of Tantalus (who was punished with an insatiable desire for what he could not enjoy,) inculcates, it may be observed, a fine moral lesson respecting the punishment of *avarice* even in *this* world.

4. The Apostle proceeds to severely censure those who amassed riches by various acts, if not of dishonesty, yet of oppression to their labourers, — diminishing their wages, or stopping part, on various pretexts. By a fine figure found in Levit. xix. 13. Deut. xxiv. 14, 15. Malachi iii. 5., and elsewhere, the withheld wages of the laborious are *personified*, and said to call on God for vengeance. On the expression Κύριος Σαβ. see Note on Rom. ix. 29. By "entering into the ears" is implied that they will be attended to.

5, 6. By a comparison with the kindred passage of Malachi iii. 5. we perceive the propriety of this transition. We have the same luxurious profligacy, leading to the same terrible destruction, on which the last of the Prophets expatiated, while describing "the great and terrible day of the Lord." (Bp. Jebb.) Having censured their rapacity, he notes their base sensuality. On the term σπαταλ. see Note on 1 Tim. v. 6. Of ἐθρέψατε — σφαγῆς the sense is, "Ye have pampered yourselves in sensuality, as animals are fattened for slaughter;" hinting at the punishment in a day of slaughter, when they should be slain like cattle; an image frequent in the Classical writers. See Æschyl. Agam. 1659. The image is (as Bp. Jebb says) of the highest order of prophetic sublimity. Καρδίας may be rendered *genia*.

6. κατεδικάσατε — ὑμῖν.] To the cruelty and gross sensuality above mentioned the Apostle adds *another* kind of cruelty, and that founded in cowardice. The expressions κατεδ. and ἐφονεύσ. may be understood of persecution even to condemnation and death; which is the view of the sense adopted by most Expositors. See Pott. Others, however (and, among the rest, Mackn., Abp. Newc., Bp. Middl., and Bp. Jebb), take τὸν δίκαιον to denote "the Just one," i. e. Christ. Bp. Middl. remarks that "the *hypothetic* use of the Article, by which τὸν δίκαιον would be for τοὺς δικαίους, is much too strong; and the *strictly definitive* use would point out the eminently *Just one*. On any other supposition than that the passage was meant of the condemnation of our Saviour, terms so obviously applicable to that event would hardly have been employed." "Moreover," observes Bp. Jebb, "our Lord is often so styled in Scripture; as Acts iii. 14, 15. ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον ἀπεκτείνατε, and vii. 5. τὸν δίκαιον, οὗ ὑμεῖς φονεῖς γεγένησθε. Such, too (continues he), is likely to be the sense, as the murder of our Lord was the great national transgression of the Jews, and therefore likely to be mentioned by St. James as the consummation of their apostasy."

The οὐκ ἀντιτάσσεται ὑμῖν some take *interrogatively*. But that is unnecessary; and Bp. Middl. has justly decided that *He* (meaning, according to his interpretation, *Christ*) carried on from τὸν δίκαιον, is the Nominative to ἀντιτάσ., and that the sense is: "The Saviour opposes not your perverseness, but leaves you a prey to the delusion;" or, as Bp. Jebb paraphrases, "He is not arrayed against you; you feel secure; you despise *the crucified*, as still powerless to vindicate his own cause, and to protect his followers: but wait; the time of his array will come; the day of vengeance is at hand."

7. Here the Apostle turns to the Christian converts suffering under their oppression, and exhorts them patiently to endure the injuries inflicted on them, seeing that the advent of the Lord Jesus Christ approaches. This he confirms and illustrates by the example of the husbandman, and by that held out to them in the suffering Prophets. (Pott.) Μακρ. has a *double* signification, — *patiently endure*, and *patiently wait* for. By ὑετὸν πρ. are meant the autumnal, and by ὑετὸν ὄψ. the vernal rains. These in Judæa occur

ἐπ᾽ αὐτῷ, ἕως ἂν λάβῃ ὑετὸν πρώϊμον καὶ ὄψιμον· μακροθυμήσατε 8
καὶ ὑμεῖς, στηρίξατε τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ Κυρίου
a Matt. 24. 23. ἤγγικε. [a] Μὴ στενάζετε κατ᾽ ἀλλήλων, ἀδελφοί, ἵνα μὴ [κατα]κριθῆτε· 9
b Matt. 5. 12. ἰδοὺ, ὁ κριτὴς πρὸ τῶν θυρῶν ἕστηκεν. [b] Ὑπόδειγμα λάβετε τῆς 10
κακοπαθείας, ἀδελφοί μου, καὶ τῆς μακροθυμίας, τοὺς προφήτας, οἳ
c Num. 14. 18. Job 1. 21, 22. & 42. 10. Psal. 103. 8. Matt. 5. 11. &c. ἐλάλησαν τῷ ὀνόματι Κυρίου. [c] Ἰδοὺ, μακαρίζομεν τοὺς ὑπομένοντας. 11
τὴν ὑπομονὴν Ἰὼβ ἠκούσατε, καὶ τὸ τέλος Κυρίου εἴδετε· ὅτι πολύ-
d Matt. 5. 34, &c. 2 Cor. 1. 17, 18. σπλαγχνός ἐστιν ὁ Κύριος καὶ οἰκτίρμων. [d] Πρὸ πάντων δὲ, ἀδελφοί 12
μου, μὴ ὀμνύετε μήτε τὸν οὐρανὸν μήτε τὴν γῆν, μήτε ἄλλον τινὰ
ὅρκον· ἤτω δὲ ὑμῶν τὸ ναὶ, ναὶ, καὶ τὸ οὔ, οὔ· ἵνα μὴ ὑπὸ κρίσιν
e Eph. 5. 19. Col. 3. 16. πέσητε. [e] Κακοπαθεῖ τὶς ἐν ὑμῖν; προσευχέσθω· εὐθυμεῖ τίς; 13
f Mark 6. 13. & 16. 18. ψαλλέτω. [f] ἀσθενεῖ τὶς ἐν ὑμῖν; προσκαλεσάσθω τοὺς πρεσβυτέρους 14

in a regular course. By ἡ παρουσία τοῦ Κυρίου some understand the advent of our Lord at the destruction of Jerusalem and of the Jewish polity; others, his final advent to judgment: which latter view is ably supported by Bp. Horsley, in a Sermon on this verse. Yet there is most to urge in favour of the *former* sense. Perhaps *both* may be comprehended. And certain it is that the two events were in the minds of the Jews closely associated.

9. μὴ στενάζ. κατ᾽ ἀλλ.] Render: "Do not murmur or be impatient against each other." Said in opposition to the foregoing μακροθ., and denoting a querulous feeling, originating in various unchristian tempers; the most powerful motive to suppress which would be, that the Judge standeth at the door, and will soon award a just retribution. See Matt. xxiv. 33.

10. ὑπόδειγμα λάβετε — τοὺς προφ.] The example of God is constantly proposed to us in Scripture as the most unexceptionably worthy of our imitation. But God being no object of our *senses*, the Scripture hath added to it that of *Christ*, the visible image of the invisible God. But here, again, there is a sort of excuse for falling so very far short of our pattern, from the frailties of our nature and the turbulencies of our passions. To remove therefore, all exceptions of this sort, we have the rules of morality *reduced to practice* by men like ourselves, who had, indeed, the Divine assistance to strengthen their infirmity; and so may we, if we seek it as they did. (Dr. Jortin.) On the force of ὑπόδειγμα, see Note at John xiii. 15. Τῆς κακοπ. Either the word here signifies constancy in enduring sufferings, or, with τῆς μακρ., forms an Hendiadys denoting patient endurance of evils. On the evils endured by the Prophets, see Hebr. xi. 33. seqq. The οἳ ἐλάλησαν — Κυρίου is meant to show their high dignity, and *point* the argument; q. d. "If *they* bore such evils, well may *ye*."

11. μακαρίζομεν] "we pronounce those blessed," agreeably to Christ's words, Matt. v. 11, 12. Τοὺς ὑπομ., "who bear with patience the trials appointed for them by God." On this absolute use, see Note on Rom. xii. 12. Perhaps the Apostle had in mind Dan. xii. 12. μακάριος ὁ ὑπομένων. See Matt. xxiv. 13. Τὸ τέλος Κυρίου, "the [happy] end which the Lord put to his sufferings;" with reference to Job xlii. 12., where the τὰ ἔσχατα answers to the τὸ τέλος here. From this example we may learn (in the words of Bp. Sanderson) that "true patience shall never go without consolation. He that shall have patience onward shall have *consolation* at the last. Since the patient abiding of the meek shall not perish for ever." (Ps. ix. 18.) See more in Bp. Sanderson, Serm. p. 469. Κυρίου is a Genit. of *cause*, for ὑπὸ τοῦ Κυρίου, scil. δοθὲν, of which examples are cited both from the Scriptural and Classical writers. The ὅτι I would take for διότι, *because*.

12. μὴ ὀμνύετε.] Bp. Sanderson and Abp. Newc. suppose the oaths here meant are oaths uttered under impatience, and from great provocation. But though these may, from what precedes, have been uppermost in the Apostle's mind, yet there can be no doubt (especially from the solemn formula, πρὸ πάντων) that he speaks generally, of all oaths used in common conversation; for *such* swearing, we have reason to think, was a common vice among the Jews. That the expression can mean *no more*, and not extend to *judicial* swearing, all the best Commentators are agreed. And, indeed, our Saviour's words, Matt. v. 34—37. (which were, no doubt, in the mind of the Apostle) will permit no other interpretation. Ἤτω ὑμῶν τὸ ναὶ — οὔ seems to have been a proverbial form of expression, to denote simple affirmation or negation, repeated, if need be, but unaccompanied with oaths. Ὑπὸ κρίσιν πέσ. is for εἰς κρίσιν ἐμπέσητε, which phrase occurs in Ecclus. xxix. 19.

13—18. Here the Apostle adverts to *other* trials of patience and resignation, namely, those of sickness or other calamity; pointing out the best means of removing, or mitigating, the evils. And first he enjoins the use of *prayer*, as the best balm for the wounds of affliction, and the most effectual preservative against the temptations of prosperity. By ψαλλέτω it is not meant that cheerfulness is *always* to be expressed by singing of Psalms. (See Notes on 1 Cor. xiv. 15. Eph. v. 19. Col. iii. 16;) but that they are to adapt their devotions to their present frame of mind and external circumstances. In the former case, it should be *prayer;* in the latter, *thanksgiving* for past and present blessings, with prayer for future ones, and for grace to withstand temptation.

14. τοὺς πρεσβ. τ. ἐκκ.] Expositors are not agreed whether this expression denotes the *elders*, or the *ministers*, of the Church. See Note on 1 Tim. v. 17. The former is probably the true sense. See Scott. The ἀσθενεῖ must, from the context, be understood of severe sickness, especially if, as is with reason generally supposed,

τῆς ἐκκλησίας· καὶ προσευξάσθωσαν ἐπ' αὐτὸν, ἀλείψαντες αὐτὸν
15 ἐλαίῳ ἐν τῷ ὀνόματι τοῦ Κυρίου. Καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν
κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ Κύριος· κἂν ἁμαρτίας ᾖ πεποιηκώς,
16 ἀφεθήσεται αὐτῷ. Ἐξομολογεῖσθε ἀλλήλοις τὰ παραπτώματα, καὶ εὔ-
χεσθε ὑπὲρ ἀλλήλων, ὅπως ἰαθῆτε. πολὺ ἰσχύει δέησις δικαίου ἐνερ- g 1 Kings 17. 1. & 18. 42, 45. Luke 4. 25.
17 γουμένη. g Ἠλίας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν, καὶ προσευχῇ Acts 14. 15.

this and the next verse relate to the miraculous gifts of healing, which were vouchsafed to some in the Apostolic age. See Deyling, Wolf, and Benson. The words ἐν τῷ ὀνόμ. are by some united with προσευξ. ἐ. α.; by others, with ἀλείψ. αὐτὸν ἐλ. It should seem that they belong to *both*, since the whole was done in dependence on the aid of God, solemnly invoked in prayer. That oil (especially the generous oil of the East) is highly salutary in various disorders, will not prove that it is here ordered as a *medical means;* for from the Gospels (see Mark vi. 13.) we learn that this (which was a general remedy among the Jews) was used by the disciples even in *conjunction* with miraculous power. Nay, our Lord himself condescended to employ certain *media* in working miracles. In the case of these presbyters, as in that of the *Apostles*, the oil may have been only used as *symbolical* of the cure to be effected by the Divine means. Upon the whole, it involves, I apprehend, the *least difficulty* to suppose that by the healing in question is meant *preternatural* healing; otherwise the strong expressions εὐχὴ τῆς πίστεως, σώσει, καὶ ἐγερεῖ and others, must be taken with such a limitation as, in the present context, would involve considerable harshness. There can be little doubt, however, that *in the next generation* the thing became (what, indeed, most recent Commentators *here* suppose it) a *solemn religious ceremony* comprehending a *symbolical rite*, the use of which *tended* to produce the blessings prayed for, as far as was consistent with the plans of Divine providence. Of course, the ἡ εὐχὴ τῆς πίστεως would, in that case, bear a very different sense, from what it has in the present passage. *Here* it may be explained, with Mr. Holden, "the prayer which proceedeth from that faith to which God granted the power of working miracles, Acts iii. 16. Rom. xii. 3. 1 Cor. xii. 9. xiii. 2; or, the prayer offered up by those who have that faith to which God has vouchsafed the gift of healing." In this view, the sins which it is promised shall be forgiven, are supposed to be those of which the disorders in question were a temporal and judicial punishment. See Matt. viii. 17. xix. 26. and John v. 14. 1 Cor. xi. 30. seq. This, it must be confessed, is not a little harsh; and the expression seems to require the limitation of "if the sins be heartily repented of, and if it be God's good pleasure." For when Mr. Holden speaks of "the *fact*," that restoration to health *always* followed, his assertion is, I think, not borne out by any sufficient proof. See the judicious Note of Mr. Scott, who sensibly observes: "It cannot be supposed that these miraculous cures could be performed at all times: but there seems to have been some impression on the mind of the person who wrought the miracle, and a peculiar exercise of faith for that purpose." There were possibly some cases in which the means adverted to only *tended* to recovery and forgiveness, did not *produce* them; and therefore, as to the question before us, the maxim "in medio tutissimus ibis," may be used with advantage. One thing is sufficienly plain, that the Romish practice of Extreme Unction is quite unjustifiable, being used under circumstances widely different. It was, as Scott and Holden observe, absurd thus to found a *perpetual ordinance* on a practice which was extraordinary and miraculous; and as the miraculous gifts of healing have long ceased, the symbolical ceremony of anointing with oil ought not to be retained.

16. ἐξομολογεῖσθε—ἐνεργουμένη.] There has been some doubt as to the sense of this verse, and that chiefly from difference of opinion as to the *connexion*. Some regard this as a fresh exhortation, unconnected with the preceding context, and enjoining a mutual confession of faults or injuries, and a mutual supplication to God for spiritual health. But to assign this figurative sense to ἰαθῆτε in the *present* context, is very harsh. And most Expositors, with reason, connect this exhortation with what *precedes*, — understanding the injunction to refer only to cases of *dangerous* sickness, and when the confession and reconciliation in question would materially tend to promote recovery of the sick person. The "prayer" here mentioned seems intended chiefly of the injured person, who should not only forgive, but pray for his injurer, if penitent; though it may be also understood of all other prayers for the recovery and pardon of sins of the sick person, except those mentioned at vv. 14 & 15. It seems that the Apostle here meant to recommend and extol a disposition to freely confess, on all proper occasions, the wrongs we have done to any one. So Epictetus, in his Sententiæ collected by Stobæus, No. 4. βελτίον ὀλιγάκις πλημμελεῖν, ὁμολογοῦντα σωφρονεῖν πλεονάκις· ἢ ὀλιγάκις ἁμαρτεῖν λέγοντα πλημμελεῖν πολλάκις. a neat and pithy gnome, but disfigured by the corruption of the text. For, though the Editors have not perceived it, the words ὀλιγάκις and πολλάκις in the second clause should certainly change places, otherwise the sense of the writer is destroyed. Of course, this passage will by no means support the Romish practice of *auricular confession*, especially to a priest; for the confession, in the present case, is supposed to be made to the *injured person*, in order to be forgiven.

Then, to encourage the use of prayers for the sick, not only on the part of Ministers, but that of Christians in general, the Apostle adds the assurance πολὺ — ἐνεργουμένη, — namely, that the earnest energetic prayers of the righteous have great efficacy. Some eminent Commentators, indeed, explain ἐνεργ. "inwrought by the Spirit." But as has been before observed, that signification of the word is not founded on any certain proof; and it is here unsuitable to the context. The present passage seems to have been had in mind by Procop. B. Gall. ii. p. 64. 29. ἀνὴρ δίκαιός τε καὶ Θεῷ ἐς τὰ μάλιστα φίλος, καὶ ἀπ' αὐτοῦ ἐνεργοῦσαν ἐς ὅ τι βούλοιτο ἀεὶ τὴν εὐχὴν ἔχων.

17, 18. On the apparent discrepancy, as to the

προσηύξατο τοῦ μὴ βρέξαι· καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς
h 1 Kings 18. 41, &c. τρεῖς καὶ μῆνας ἕξ. [h] Καὶ πάλιν προσηύξατο, καὶ ὁ οὐρανὸς ὑετὸν 18
i Matt. 18. 15. ἔδωκε, καὶ ἡ γῆ ἐβλάστησε τὸν καρπὸν αὐτῆς. [i] Ἀδελφοί, ἐάν τις ἐν 19
k Prov. 10. 12. 1 Pet. 4. 8. ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας, καὶ ἐπιστρέψῃ τὶς αὐτόν, [k] γινωσκέτω 20
ὅτι ὁ ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν ἐκ
θανάτου, καὶ καλύψει πλῆθος ἁμαρτιῶν.

duration of the drought, between this account and that of the O. T. see Note at Luke iv. 25.

19, 20. To the injunctions to mutual confession, forgiveness, and prayer for each other, the Apostle now subjoins another, to mutually cooperate in correcting each other's errors in the doctrines, or failures in the practice of Christianity.

—καὶ καλύψει πλῆθος ἁμ.] Expositors are not agreed whether this is to be understood of the covering the sins of the *converter*, or of the *converted*. The former interpretation is espoused by Origen and several Latin Fathers, and of the moderns, by Hamm., Whitby, Wells, Pyle, Atterbury, and Doddr.; the latter, by Grot., Vorst., Est., Bp. Hall, Wolf, Benson, Sherlock, Rosenm., Mackn., Newc., Pott, Scott, and almost all recent Commentators. "They argue (to use the words of Mr. Slade) that it seems hardly consonant with the language and doctrines of the Gospel, that any sin should be forgiven, if it be unrepented or persisted in; and if it be repented and forsaken, it will be pardoned *without* the meritorious act here mentioned." Indeed, the context requires the latter interpretation, the high antiquity of which appears from its having been adopted by the Pesch. Syr. Transl. We are, however, only to understand that the good offices of the reformer will powerfully *tend* to procure the forgiveness of sins and final salvation of the penitent sinner, since *conversion* does not necessarily imply *final perseverance*, and therefore cannot *ensure* salvation.

ΠΕΤΡΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΠΡΩΤΗ.

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1 I. [1] ΠΕΤΡΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας, καὶ Βιθυνίας,
2 [m] κατὰ πρόγνωσιν Θεοῦ Πατρὸς, ἐν ἁγιασμῷ Πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ· χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.
3 [n] Εὐλογητὸς ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ, κατὰ τὸ πολὺ αὐτοῦ ἔλεος, ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζῶσαν δι'
4 ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν, [o] εἰς κληρονομίαν ἄφθαρτον καὶ
5 ἀμίαντον καὶ ἀμάραντον, τετηρημένην ἐν οὐρανοῖς εἰς ἡμᾶς, τοὺς ἐν

1 John 7. 35. Acts 8. 1, 4. James 1. 1.
m Rom. 1. 7. & 8. 29. 1 Cor. 1. 3. Gal. 1. 3. Eph. 1. 2. Heb. 12. 24. 2 Pet. 1. 2. Jude 2.
n John 3. 3, 5. Rom. 6. 23. 1 Cor. 15. 20. 2 Cor. 1. 3. Eph. 1. 3. James 1. 18.
o Col. 1. 5. 2 Tim. 1. 12.

The authenticity, and consequently canonical authority, of this Epistle, has never been disputed. On the *time*, however, when, and the *place* where it was written, nothing certain can be pronounced. Indeed, of the history of St. Peter's life subsequent to his being at Antioch, A. D. 46, we know nothing from the N. T. That he suffered martyrdom at Rome, at the close of the reign of Nero, about 67 or 68, we learn from the early Ecclesiastical Historians; and that his remains were deposited at Rome, we have the same testimony; to which I am enabled to add that of Procopius Hist. p. 195. 10. But though the *time* when this Epistle was written cannot be exactly fixed, — yet, from some allusions in it to the troubles in Judæa, it is supposed to have been not long before the death of the Apostle. With respect to the *place* where it was written, the determination of that point is closely connected with the interpretation of the word Βαβυλῶνι at Ch. v. 13, where see Note. As to the *persons* to whom it was addressed, *that* is also a matter of some uncertainty. They were probably the Christians dispersed through various parts of Asia Minor, — chiefly *Jews*, but partly *Gentiles*, to the former of whom the expression παρεπιδήμοις διασπορᾶς seems to refer; and that at v. 14. to the latter. With respect to the *matter* contained in this Epistle, it bears a close affinity to that of the Epistle of St. James in scope and argument, adverting to the persecutions to which the Christians were exposed, and exhorting to patience and resignation, perseverance in the true faith, and the practice of the relative duties. The Epistle bears all the marks of a fervent and most devout spirit. The style is somewhat irregular, the mind of the writer being solely intent on delivering the truths of the Gospel; but it is expressed with peculiar dignity, energy, and authority of manner; occasionally rising to the sublime, and never sinking below what might be expected from the chief of the Apostles.

C. I. 1. ἐκλεκτοῖς] i. e. elected to the privileges of the Gospel. See Rom. viii. 33. On παρεπιδήμοις διασπορᾶς see the Introduction. On the term διασπορὰ see Note on John vii. 35.

2. κατὰ πρόγνωσιν Θεοῦ.] See Acts ii. 23. Rom. viii. 28. seq. Eph. i. 5. The phrase is to be referred, by transposition, to ἐκλ. preceding. Ἐν ἁγιασμῷ Πν., "by the sanctification or sanctifying influences of the Spirit." Εἰς ὑπακοὴν; i. e. in order that they should obey the Gospel. Καὶ [εἰς] ῥαντισμὸν αἵμ. Ἰ. Χ., "and that they should be purified from sin by the sprinkling of the blood of Christ," in opposition to that of the Mosaic law. See Heb. xii. 24, and compare Eph. i. 4. So Barnabas, Ch. v. "remissione peccatorum sanctificamur, quod est sparsione sanguinis illius." Χάρις, &c. Compare Rom. i. 7, and 1 Cor. i. 3.

3 — 5. The Apostle opens his subject by calling on his readers to join with him in blessing the God and Father of our Lord Jesus Christ for His mercy and grace. He reminds them of the happy immortality set before them in the Gospel, and which they would *obtain*, if they continued true to their Christian profession. This paves the way for the mention, at v. 6, of *trials* and *persecutions*, Ὁ ἀναγ., — namely, by converting them to Christianity; whereby they were placed in a new state, had new duties, and new hopes. That this is the sense, is proved (in opposition to the notion of some recent Commentators) by a kindred passage of Tit. iii. 5. κατὰ τὸν αὐτοῦ ἔλεον, ἔσωσεν ἡμᾶς, διὰ λουτροῦ παλιγγενεσίας, καὶ ἀνακαινώσεως Πνεύματος ἁγίου. Ζῶσαν, for ζωποιοῦσαν, in allusion to the life and immortality brought to light by the Gospel. So ὁδὸς ζῶσα at Heb. x. 20. This hope was introduced by Christ's resurrection, inasmuch as

p Rom. 5. 3. 2 Cor. 4. 17. Heb. 10. 37. James 1. 2. Infra 5. 10.
q Prov. 17. 3. Isa. 48. 10. 1 Cor. 3. 13. James 1. 3. Infra 4. 12.
r John 20. 29. 2 Cor. 5. 7. Heb. 11. 1, 27. 1 John 4. 20.
s Gen. 49. 10. Dan. 2. 44. & 9. 24. Hag. 2. 8. Zach. 6. 12. Matt. 13. 17. Luke 10. 24.

δυνάμει Θεοῦ φρουρουμένους διὰ πίστεως εἰς σωτηρίαν, ἑτοίμην ἀπο-
καλυφθῆναι ἐν καιρῷ ἐσχάτῳ· [p] ἐν ᾧ ἀγαλλιᾶσθε, ὀλίγον ἄρτι (εἰ δέον 6
ἐστὶ) λυπηθέντες ἐν ποικίλοις πειρασμοῖς, [q] ἵνα τὸ δοκίμιον ὑμῶν τῆς 7
πίστεως, πολὺ τιμιώτερον χρυσίου τοῦ ἀπολλυμένου, διὰ πυρὸς δὲ δο-
κιμαζομένου, εὑρεθῇ εἰς ἔπαινον καὶ τιμὴν καὶ δόξαν, ἐν ἀποκαλύψει
Ἰησοῦ Χριστοῦ· [r] ὃν οὐκ εἰδότες ἀγαπᾶτε, εἰς ὃν, ἄρτι μὴ ὁρῶντες, 8
πιστεύοντες δὲ, ἀγαλλιᾶσθε χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένῃ, κομιζό- 9
μενοι τὸ τέλος τῆς πίστεως ὑμῶν, σωτηρίαν ψυχῶν· [s] περὶ ἧς σωτηρίας 10
ἐξεζήτησαν καὶ ἐξηρεύνησαν προφῆται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος

that showed the possibility of *our own* resurrection; and as being a *proof* and *pledge* thereof, and a seal and confirmation of the truth of the Christian doctrine. In εἰς κληρον. ἄφθ., &c. is shown the *object* of that hope; and it is represented by such epithets as set it in complete contrast to *worldly* inheritances: for those are (as Mr. Scott observes) "corruptible in themselves, and, in respect of their possessors, *defiled*, considering the *means* by which they are often obtained, the use which is made of them, and the persons who possess them; and *fading*, as to the very trivial solid comfort they impart, and its withering nature, palling on the appetite and becoming insipid. Whereas the inheritance to which the regenerate are entitled is *incorruptible* in itself and *they* will be rendered incorruptible and immortal to enjoy it." Ἄφθ., denoting that it is *imperishable*, and ἀμίαντον *uncontaminated* by those frailties and vices which so much disturb all human happiness, and untainted with that evil which in this world is necessarily mixed with good. Ἀμάραντον, "never-fading," because (as Mackn. remarks) it never grows old; its beauties will remain fresh through all eternity; and its pleasures never become insipid by enjoyment. Τετηρ. ἐν οὐρανοῖς εἰς ἡ. See Col. i. 5. 2Tim. iv. 8.

— τοὺς — εἰς σωτηρίαν] "For you who are preserved and guarded (see Bens.) by the powerful protection of God (who can give us all the felicity we wish for), through faith (i. e. through the profession of the Gospel, by which ye obtain it," or, as some explain it, under condition of faith in the Gospel) unto salvation. Ἑτοίμην ἀποκαλ., "ready to be revealed and imparted." This is, as Calvin remarks, in apposition with τετηρ. ἐν οὐραν., expressing the same thing in another manner. This salvation is said to be *ready* for the saints; though they are not yet ready for it, inasmuch as it is reserved for them. In ἀποκαλυφθ. there is a *sensus prægnans*; q. d. "to be brought to light," i. e. manifested and publicly conferred on them. Ἐν καιρῷ ἐσχάτῳ, "at the consummation of all things, at the general judgment."

6. ἐν ᾧ ἀγαλλιᾶσθε — πειρασμοῖς.] Render, "in which [circumstances] (namely, of being kept by the power of God, and hope in his salvation) ye greatly rejoice;" or "rejoice ye," as Mr. Valpy renders, observing that "the whole seems to be an exhortation, only momentarily suspended, to inform those who are addressed of the desire which the Prophets had to understand 'what the Spirit of Christ, speaking by them, did signify when it testified beforehand the sufferings of Christ, and the glory that should follow.'" Εἰ δέον ἐ., "if thus it must be," viz. from circumstances. See Dr. A. Clarke. The sense of the passage is: "This felicity ye expect; though *now*, for a time, by God's providence, ye suffer under various tribulations, inflicted on you by the unbelieving Jews and Gentiles."

7. ἵνα τὸ δοκίμιον — Χριστοῦ.] The sense is: "In order that this proof of your faith [by affliction], being much more important than that of gold which is tried in the fire, [as the sincerity of your faith is tried by afflictions] may be found [to terminate] unto praise," &c. So Lucian Pisc. § 14. says of truth (just as Bolingbroke said that "ridicule is the test of truth") οἶδα γὰρ ὡς οὐκ ἄν τι ὑπὸ σκώμματος χεῖρον γένοιτο, ἀλλὰ τοὐναντίον ὅπερ ἂν ᾖ καλὸν, ὥσπερ τὸ χρυσίον, ἀποσμώμενον τοῖς κόμμασι (by being beaten in being worked up) λαμπρότερον ἀποστίλβει καὶ φανερώτερον γίνεται. Prov. xvii. 3. Ὥσπερ δοκιμάζεται ἐν καμίνῳ ἄργυρος καὶ χρύσος, οὕτως ἐκλεκταὶ καρδίαι παρὰ Κυρίῳ. See Note on 1 Cor. iii. 13. "The troubles (remarks Dr. Burton) which tried the Christians, were really of much more value than gold, which is itself tried in the fire. Gold is purified at the fire, but afterwards perishes; the Christians are not only purified by the trial, but arrive finally at the happiness of heaven." See also Benson and Newc. See Note at James i. 3., and on εἰς ἔπαινον see Note on Rom. xiii. 3.

8, 9. οὐκ εἰδότες] "though not having seen [in the flesh, on earth], yet," &c. The *ground* of that trust, and indeed consummation by anticipation, is expressed in the terms κομιζόμενοι — σωτηρίαν, where κομ. is supposed to be an *agonistic* metaphor. By the intermediate words it is intimated, that that trust is not only a hopeful, but an inexpressibly joyful one. As the happiness prepared in another world for the righteous is so great as to be *inconceivable* to human imagination (1 Cor. ii. 9.); so it may well be, as it is here said, *unspeakable*. "And (observes Bp. Beveridge) if it is joy unspeakable, while they do not *see* Him; what, then, will it be, when they do?"

10, 11. The Apostle now sets forth the *preciousness* of this salvation, by showing what a deep interest was taken in it by the Prophets, who earnestly inquired into it.

— περὶ ἧς — προφ.] The sense is: "Concerning which [felicity, and its nature], the Prophets studiously examined, and diligently inquired after; [the Prophets, I say], who prophesied of the grace which was to come unto you." "The prophets (says Rosenm.) knew that something good was reserved for our later times; but the exact nature they did not fully comprehend. They prophesied of the blessings whereof we are partakers; though mostly shadowed under types and figures."

11 προφητεύσαντες, [t] ἐρευνῶντες εἰς τίνα ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν
αὐτοῖς Πνεῦμα Χριστοῦ, προμαρτυρόμενον τὰ εἰς Χριστὸν παθήματα,
12 καὶ τὰς μετὰ ταῦτα δόξας· [u] οἷς ἀπεκαλύφθη, ὅτι οὐχ ἑαυτοῖς, ἡμῖν
δὲ διηκόνουν αὐτά, ἃ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων
ὑμᾶς ἐν Πνεύματι ἁγίῳ ἀποσταλέντι ἀπ᾽ οὐρανοῦ, εἰς ἃ ἐπιθυμοῦσιν
13 ἄγγελοι παρακύψαι. [x] Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας
ὑμῶν, νήφοντες, τελείως ἐλπίσατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀπο-
14 καλύψει Ἰησοῦ Χριστοῦ· [y] ὡς τέκνα ὑπακοῆς, μὴ συσχηματιζόμενοι
15 ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις· [z] ἀλλὰ κατὰ τὸν καλέ-
σαντα ὑμᾶς ἅγιον, καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε·
16 [a] διότι γέγραπται· Ἅγιοι γένεσθε, ὅτι ἐγὼ ἅγιός εἰμι.
17 [b] Καὶ εἰ Πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήπτως κρίνοντα κατὰ τὸ

t Psal. 22. 7. Isa. 53. 3, &c. Dan. 9. 21. Luke 24. 26.
u Dan. 12. 9, 13. Acts 2. 4. Eph. 3. 10. Heb. 11. 13, 39.
x Luke 12. 35. & 21. 34. Rom. 13. 13. Eph. 6. 14. 1 Thess. 5. 6.
z Lev. 11. 44. & 19. 2. & 20. 7. Luke 1. 74, 75. 2 Cor. 7. 1.
a Lev. 11. 44. & 19. 2. & 20. 7.
b Deut. 10. 17. 2 Chron. 19. 7. Job 34. 19. Acts 10. 34, 35. Rom. 2. 10, 11. 2 Cor. 5. 6. & 7. 1. Eph. 6. 9. Gal. 2. 6. Col. 3. 25. Phil. 2. 12. Heb. 11. 13.

11. ἐρευν. εἰς τίνα — δόξας.] The sense seems to be: "investigating at what particular period, and what kind of times [whether of national prosperity, or of adversity] that would happen, which the Holy Spirit within them, given by Christ, had showed to them; signifying what Christ should suffer, and the glory to which he should be exalted." The Apostle is supposed to have had in view Dan. ix. 22. sq. At τὰ εἰς Χρ. παθήματα supply ἐσόμενα, scil. ἀποβησόμενα. The δόξας has reference to his resurrection, ascension, and final glorification. See John xiii. 31. Acts iii. 13.

12. οἷς ἀπεκαλύφθη — ἄγγελοι παρακύψαι.] "To whom (in consequence of their anxious inquiry) it was revealed, that not for their *own* benefit, or with relation to *themselves*, but for us, and to us, they were made ministers of announcing those things unto us; [those things I say] which now have been [plainly] revealed to you by those who have preached the Gospel to you, through the influence and assistance of the Holy Spirit sent from heaven; [things, I say] over which the angels bend with admiration, and desire to look into." Of this peculiar sense of διακονεῖν an example is cited by Rosenm. from Joseph. Ant. vi. 13. ταῦτα δὲ τῶν πεμφθέντων διακονησάντων πρὸς τὸν Νάβαλον. By the ἃ are meant all the wonderful things above mentioned, before they took place not thoroughly known to the *Angels*, but now contemplated with wonder and delight. In παρακ. (on which term see Note at James i. 25.) there is supposed to be an allusion to the *Cherubim* which were represented as bending over the Ark of the covenant.

So Bp. Sanderson in his Serm. ad Aul. § 14., says, "they peep a little (παρακυπ.) into those incomprehensible mysteries, and then cover their faces with their wings and peep again, and cover again; as not being able to endure the fulness of that glorious lustre that shineth therein." The above appears to me a better representation of the true import of παρακ. than that presented by later Commentators, who understand it of *comprehensive and thorough knowledge*. But I agree with Bp. Sanderson, that the expression ἐπιθυμοῦσι imports only a *desire*, not any *perfectibility*. In fact, from the term conjoined with it, it is plainly *desire not thoroughly gratified; for prying into* a thing surely implies such. That παρακ. *may* have that force, is plain from Luke xxiv. 12. John xx. 5. where it occurs in the physical sense. In John i. 25. it occurs, as here, in the moral or metaphorical sense, and denotes the looking into the Gospel to appreciate its excellence, just as a person looks at any thing through a glass, to see it more clearly. This sense of παρακ. I am enabled to confirm from Lucian Pisc. § 38., where speaking of the moral maxims of the Philosophers, he says: καὶ ἐπειδὴ μόνον παρέκυψα τὰ ὑμέτερα, "and after I had only taken a slight peep into your maxims." Thus the meaning, in the present case, seems to be, that the Angels have just such a *glimpse* of the Gospel as to *admire* it, and desire to know more of it; but not sufficient *insight* to thoroughly fathom and entirely *comprehend* what "passeth knowledge." (Eph. iii. 19.)

13. On the above impressive representation of the glories and blessings of the Gospel, the Apostle now founds some urgent exhortations to a holy life, suitable to such high privileges and promises. The metaphor in ἀναζώσ. (in which, as Rosenm. says, there is a blending of the image of the thing with the thing expressed by the image) is derived from the Oriental custom of girding the long flowing robes about the loins on engaging in any active exertion. The sense, therefore simply is, "engage with activity in working out your salvation." The passage is almost copied by Polycarp, Ch. ii. "Wherefore, girding up the loins of your mind, serve the Lord with fear." On νήφ. see 1 Thess. v. 6. 2 Tim. iv. 5. Τελείως is by some taken for εἰς τέλος, by others explained *constantly*, or *entirely*; perhaps the two significations may be united. Φερομένην, &c., "which is brought or offered to you by," or, "which is to be conferred on you at the appearance of Christ [to judgment]."

14. ὡς τέκνα ὑπακοῆς.] By this (as Calvin remarks) it is intimated, 1. that we are called of God through the Gospel to the privilege and honour of *adoption*. 2. That we are adopted on the condition of acquitting ourselves as *obedient* sons. For though obedience does not make sons, yet it discerns sons from aliens.

— μὴ συσχημ.] See Note at Rom. xii. 2. and compare iv. 2. Ἐν τῇ ἀγνοίᾳ is for ἐν τῷ χρόνῳ τῆς ἀγνοίας, which occurs at Acts xvii. 3., i. e. before they had been enlightened by the Gospel.

15. τὸν καλέσαντα] scil. Θεόν. Gal. v. 8. The Apostle (as Calvin remarks) shows this from the *end* and purpose of calling, "Deus nos sibi in peculium segregat: ergo inquinamentis omnibus puros esse oportet."

17. καὶ εἰ Πατέρα — ἀναστράφ.] A *second* argu-

c 1 Cor. 6. 20. & 7. 23.
d John 1. 29, 36. Acts 20. 28. 1 Cor. 5. 7. Heb. 9. 12, 14. 1 John 1. 7. Rev. 1. 5. & 5. 9.
e Acts 2. 24. Rom. 3. 25. & 16. 25. Eph. 1. 9. & 3. 9. Gal. 4. 4. Col. 1. 26. 2 Tim. 1. 9. Tit. 1. 2. Heb. 1. 2. Rev. 13. 8.
f Acts 2. 33. Phil. 2. 9.
g Acts 15. 9. Rom. 12. 10. Eph. 4. 3. 1 Tim. 1. 5. Heb. 13. 1. infra 2. 17.
h John 1. 13. & 3. 3, 5. James 1. 18. 1 John 3. 9.
i Psal. 102. 12. & 103. 15. Eccl. 14. 18. Isa. 40. 6.

ἑκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε
c *εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς μα-* 18
ταίας ὑμῶν ἀναστροφῆς πατροπαραδότου, d *ἀλλὰ τιμίῳ αἵματι, ὡς ἀμνοῦ* 19
ἀμώμου καὶ ἀσπίλου, Χριστοῦ, e *προεγνωσμένου μὲν πρὸ καταβολῆς* 20
κόσμου, φανερωθέντος δὲ ἐπ᾽ ἐσχάτων τῶν χρόνων δι᾽ ὑμᾶς f *τοὺς δι᾽* 21
αὐτοῦ πιστεύοντας εἰς Θεὸν, τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν, καὶ δόξαν
αὐτῷ δόντα· ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς Θεόν. g *Τὰς* 22
ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας, διὰ Πνεύματος, εἰς
φιλαδελφίαν ἀνυπόκριτον, ἐκ καθαρᾶς καρδίας ἀλλήλους ἀγαπήσατε
ἐκτενῶς· h *ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς, ἀλλὰ ἀφθάρτου,* 23
διὰ λόγου ζῶντος Θεοῦ καὶ μένοντος εἰς τὸν αἰῶνα. i *διότι πᾶσα* 24
σὰρξ ὡς χόρτος, καὶ πᾶσα δόξα ἀνθρώπου ὡς ἄνθος
χόρτου. ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος αὐτοῦ
ἐξέπεσε· τὸ δὲ ῥῆμα Κυρίου μένει εἰς τὸν αἰῶνα. 25
τοῦτο δέ ἐστι τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς. II. k *Ἀποθέμενοι* 1

1 Cor. 7. 31. James 1. 10. & 4. 14. 1 John 2. 17. k Matt. 18. 3. Rom. 6. 4. 1 Cor. 14. 20. Eph. 4. 22, 25. Col. 3. 8.

ment for a virtuous life, derived from the Divine *goodness* and *justice*. Εἰ, for *διότι, since*. Πατέρα ἐπικ., &c., "ye worship as a father, Him who impartially judgeth according to every one's works," showing no preference to Jews over Gentiles. Compare a similar sentiment at Acts x. 34. On ἀναστρ. see 2 Cor. i. 12. Eph. ii. 3. and on παροικίας, see Heb. xi. 13. With the expression τὸν τῆς παροικίας ὑμῶν χρόνον I have noted a correspondent one in Philostr. Vit. Ap. i. 22. χρόνος τῆς ἀποδημίας. Ἐν φόβῳ, is for μετὰ φόβου, Phil. ii. 12.

18—21. εἰδότες ὅτι — πατροπ.] "knowing [as ye do], and bearing in mind, that ye were not, by corruptible things, [however precious] (as gold and silver), liberated from your vain and foolish manner of life, received from your forefathers." Ματαίας, vicious, as Tit. iii. 9., and so ματαιότης at Eph. iv. 17. Ps. xiii. 11. lvii. 2.; alluding both to idolatry, and to the vices which it brought with it. In ἐλυτρώθητε and τιμίῳ αἵματι there is a strong allusion to the work of atonement, effected by the sacrifice of Christ. And in ἀμώμου and ἀσπ., there is an allusion to the *perfection required* in the legal *victims*, which typified the great sacrifice of Christ; with reference either to the paschal lamb, or to the lamb which was daily sacrificed for the sins of the people.

20, 21. Of these vv. the sense may be thus expressed: "Of that Christ, I say, who was ordained, or destined to this work of liberation and redemption before the creation of the world; but made his appearance in these latter times for your sakes; who, by him and his preaching, trust in God, that raised him from the dead and glorified him; so that your faith and hope are [reposed] in God." Προεγν. is used, as in Rom. viii. 29, where the word is joined with προοοίζειν. Of this sense the most apposite example I have met with is Thucyd. ii. 64. fin. On ἐσχ. τῶν χρόνων see Heb. i. 1. and Note. Τὴν πίστιν here denotes faith and trust, and the clause may be thus paraphrased, with Benson and Rosenm.: "in vain do your countrymen charge you with defection from God; for your very faith and hope in Christ tend to that God of whom they *profess* to be worshippers."

22. τὰς ψυχὰς ὑμῶν ἡγνικότες, &c.] To the above exhortation to *holiness* the Apostle subjoins another to *charity*, and the sense is: "Wherefore, having purified your hearts by your obedience, through the Spirit, to the true doctrine [the Gospel], so far as to bear a sincere love to your Christian brethren, see that ye [continue to] love each other with a pure heart, and ardently." The words διὰ Πν. are in several MSS. not found. But they were probably omitted *ex emendatione*, as seeming to *overload* the sense. Yet they were no doubt inserted by the Apostle to inculcate the important doctrine of the influence of the Holy Spirit, both in the promulgation of the Gospel, and in its operation on the hearts of believers unto sanctification. Ἐκ καθ. καρδίας is taken as at 1 Tim. i. 5. I would compare Æschyl. Eum. 282. ἀφ᾽ ἁγνοῦ στόματος.

23. ἀναγεγενν.] We have here another argument of exhortation, on which the best comment is a similar passage at James i. 18, where see Note. Μένοντος εἰς τὸν αἰῶνα may be referred either to God (with Grot. and Elsn., who cite Dan. vi. 26. αὐτός ἐστι Θεὸς ζῶν καὶ μένων), or to λόγου, i. e. the *Gospel;* and this latter method, which is adopted by Pisc., Vorst, Wolf, and almost all recent Commentators, is more agreeable to the propriety of language and the context, especially the subsequent citation.

24, 25. In confirmation of the above position, is here adduced a quotation (by application) of the words of Isa. xl. 6—8, which passage is regarded by the best Commentators as prophetical of the eternal duration of the truths of the Gospel. The Apostle, too, intimates that the carnal ordinances of the Jews would soon be done away; whereas the Gospel dispensation would continue forever. The words τὸ δὲ ῥῆμα — αἰῶνα may be paraphrased, "But the word of the Lord is invariably true, always efficacious, and tending to eternal life and happiness." Τοῦτο δὲ — εἰς ὑμᾶς. The sense is: "and that eternal truth is the very doctrine which is preached to you."

II. Having shown that the faithful are regenerated by the word of God, the Apostle now exhorts them to lead a *life* correspondent thereto. For if we live in the Spirit, we must also, as St.

οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὑποκρίσεις καὶ φθόνους καὶ
2 πάσας καταλαλιάς, ὡς ἀρτιγέννητα βρέφη, τὸ λογικὸν ἄδολον γάλα ἐπι-
3 ποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε· [l] εἴπερ ἐγεύσασθε ὅτι χρη-
στὸς ὁ Κύριος.
4 [m] Πρὸς ὃν προσερχόμενοι, λίθον ζῶντα, ὑπὸ ἀνθρώπων μὲν
ἀποδεδοκιμασμένον, παρὰ δὲ Θεῷ ἐκλεκτὸν, ἔντιμον,
5 [n] καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε, οἶκος πνευματικὸς, ἱεράτευμα
ἅγιον, ἀνενέγκαι πνευματικὰς θυσίας εὐπροσδέκτους τῷ Θεῷ διὰ Ἰη-
6 σοῦ Χριστοῦ. [o] Διὸ καὶ περιέχει ἐν τῇ γραφῇ· Ἰδοὺ, τίθημι ἐν
Σιὼν λίθον ἀκρογωνιαῖον, ἐκλεκτὸν, ἔντιμον· καὶ ὁ
7 πιστεύων ἐπ' αὐτῷ, οὐ μὴ καταισχυνθῇ. [p] ὑμῖν οὖν ἡ τιμὴ

l Psal. 34. 9.
m Psal. 118. 22. Eph. 2. 20.
n Isa. 61. 6. & 66. 21. Hos. 14. 2. Mal. 1. 11. Rom. 12. 1. Eph. 2. 21, 22. Phil. 4. 18. Heb. 3. 5. & 12. 28. & 13. 15. Rev. 1. 6. & 5. 10.
o Isa. 28. 16. Rom. 9. 33.
p Psal. 118. 22. Isa. 8. 14. Matt. 21. 42. Luke 2. 34. Acts 4. 11. Rom. 9. 33.

Paul says, *walk* in the Spirit. (Gal. v. 25.) Therefore it is not sufficient for us to have been once renewed by the Lord, unless we live as becometh new creatures. Such is the *general* meaning. With respect to the words themselves, here the Apostle continues the same metaphor before used; meaning to say, that since we are become regenerate, we must become as little children, i. e. we must put off the old man with his works. According to what our Saviour says, Matt. xviii. 3. (Calvin.)

1, 2. Compare similar passages at Rom. vi. 4. Eph. iv. 25. Tit. iii. 2. Τὸ λογικὸν ἄδολον γάλα, "the pure and uncorrupt doctrines of the Gospel." The same use of ἄδολος occurs in Æschyl. Agamem. 94. ἀδόλοισι παρηγορίαις, where Bp. Blomf. compares Pind. Ol. vi. 99. ἄδολος σοφία. Ἵνα ἐν αὐτῷ αὐξ., "that ye may make a progress in Christian holiness." See 1 Cor. iii. 2.

3. εἴπερ ἐγεύσασθε — Κύριος.] Render: "since that ye have experienced how gracious the Lord is;" taken from Ps. xxxiv. 9: in other words, "As infants, in experiencing the sweetness and purity of the mother's milk, seek it the more, and love the mother the better; so ye Christians, who have experienced the salubrity of the milk of doctrine, should be similarly affected towards Christ."

4, 5. Here the Apostle describes the Christian Church and its duties, under images borrowed from the Temple and its services; alluding to Isa. xxviii. 16, where Christ is called "a living stone," as having life in himself, and being the source of spiritual light to all the members of his body, the Church: Eph. iv. 16. Col. ii. 9. comp. v. 7. Now those who come to him, i. e. who believe in him (Hebr. xii. 18, 22.) are "as lively stones built up a spiritual house;" i. e. are not like the inanimate *things* of the material Temple, but *living men* built up on Christ, this living and chief corner-stone, into a spiritual society, which is called spiritual, as having the Spirit of Christ, their founder and head, residing in it, Rom. viii. 9. Gal. iv. 6. 1 Cor. vi. 19. 2 Cor. vi. 16. They are also "an holy priesthood," or, as they are called, v. 9. "a royal priesthood," in a higher sense than the Israelites were called "a kingdom of priests," Exod. xix. 6; for they are appointed "to offer up spiritual sacrifices, acceptable to God by Jesus Christ," v. 5. Rev. i. 6. In this spiritual society, the Church, there is no need of the mediation of priests to present our offerings to God, as in the Levitical temple; but every sincere worshipper can, as if he were a priest, offer for himself the spiritual sacrifices of prayer, praise, and obedience, which will be most acceptable to God, through the mediation of Christ, Mal. i. 11. Rom. xii. 1. Hebr. xiii. 15, 16. (Holden.) The above detail of the sense is founded on the discussions of the best Commentators, as given in Rec. Syn. The *nature* of the metaphor (which is singular) is, I think, by no one so well traced as by Dr. A. Clarke. "As (says he) all the stones [namely, sons and daughters] that constitute the spiritual building are made partakers of the *life*, Christ, they may, with propriety, be called *living stones*, i. e. sons and daughters of God, who live by Christ Jesus, because *He lives in them*. Accordingly, these various *living stones* become one grand Temple, in which God is worshipped, and in which he manifests himself as he did in the Temple of old." The two verses are closely connected; the former containing a *protasis*, the latter an *apodosis;* and the purpose of them is to exhort Christians not only to *receive*, but to *practise* the precepts of the Gospel. Παρὰ Θεῷ ἐκλ. ἔντ. should be rendered, "but in the sight of God elect and precious." I would compare from Oracula Sibyll. ἐκλεκτὸν παρὰ Πατρὶ Θεῷ καὶ τίμιον εἶναι. On the term προσερχ., see Note at 1 Tim. vi. 3—5.

6, 7. Returning to the subject of v. 4, the Apostle shows that, in a passage of the O. T., Christ is compared with a corner-stone, and those who fly to this stone are declared blessed. (Pott.) Περιέχει, for περιέχεται. So the Pesch. Syr. "dicitur." Of this sense an example is cited by Rosenm. from Joseph. Antiq. xi. 4, 7. καθὼς ἐν αὐτῇ (scil. ἐπιστολῇ) περιέχει. See Note at Rom. ix. 33. The words here cited do not, indeed, exactly correspond with the *words* either of the Hebrew or the Sept.; but they very well represent the *sense;* especially in that sublimer and mystical acceptation, which was doubtless intended by the Prophet in conjunction with the primary one; in which security in Zion (or Jerusalem) is promised to all who take refuge there from the tyranny of Sennacherib.

— ὑμῖν οὖν — γωνίας.] Render: "Unto you, therefore, who [thus] firmly believe, belongs the preciousness [which I speak of]." On this mode of taking τιμὴ, the most eminent of the later Commentators are agreed. The earlier, and, indeed, Expositors in general, take τιμὴ as put for ἔντιμος; which might be tolerated as regards the *usus loquendi;* for so I find in Plutarch de Is. and Osir. § 5. οὐδὲν οὕτω τιμὴ Αἰγυπτίοις ὡς ὁ Νεῖλος. Yet the sense arising is not so apposite. Τοῖς ἀπειθ., "as regards the unbelieving and disobedient." Λίθος προσκ. Render, "a stone at which any

τοῖς πιστεύουσιν· ἀπειθοῦσι δέ,—λίθον ὃν ἀπεδοκίμασαν οἱ
οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας,—
καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλου· [q] οἳ 8
προσκόπτουσι τῷ λόγῳ ἀπειθοῦντες, εἰς ὃ καὶ ἐτέθησαν· [r] ὑμεῖς δὲ 9
γένος ἐκλεκτὸν, βασίλειον ἱεράτευμα, ἔθνος ἅγιον,
λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε
τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς· [s] οἱ 10
ποτὲ οὐ λαὸς, νῦν δὲ λαὸς Θεοῦ· οἱ οὐκ ἠλεημένοι,
νῦν δὲ ἐλεηθέντες.

[t] Ἀγαπητοὶ, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους, ἀπέχεσθαι 11
τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται κατὰ τῆς ψυχῆς· [u] τὴν 12
ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλὴν, ἵνα ἐν ᾧ καταλαλοῦσιν
ὑμῶν ὡς κακοποιῶν, ἐκ τῶν καλῶν ἔργων, ἐποπτεύσαντες, δοξάσωσι τὸν
Θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς. [x] Ὑποτάγητε οὖν πάσῃ ἀνθρωπίνῃ κτίσει 13
διὰ τὸν Κύριον· εἴτε βασιλεῖ, ὡς ὑπερέχοντι· [y] εἴτε ἡγεμόσιν, ὡς δι᾽ 14

q 1 Cor. 1. 23.
r Exod. 19, 5, 6. Deut. 7. 6. & 14. 2. & 26. 18. Eph. 1. 14. & 5. 8. Col. 1. 13. Rev. 1. 6. & 5. 10.
s Hos. 1. 10. & 2. 23. Rom. 9. 25. 1 Chron. 29. 15. Ps. 39. 13. & 119. 19. Rom. 13. 14. Gal. 5. 16, 24. Heb. 11. 15. James 4. 1.
t supra 1. 17.
u Matt. 5. 16. Luke 1. 68. & 19. 44. Rom. 12. 17. 2 Cor. 8. 21. Phil. 2. 15. Tit. 2. 8.
infra 3. 16.
x Rom. 13. 1. Titus 3. 1.
y Rom. 13. 3, 4.

one may stumble." Just as a corner-stone, though placed to sustain the walls of a building, yet may be stumbled at by a careless passer by, to his injury.

8. οἳ προσκόπτουσι — ἀπειθ.] These words are exegetical of the preceding, and intimate the *application*. Εἰς ὅ (scil. πρόσκομμα) ἐτέθησαν. The best Commentators are agreed that, by a popular idiom, it is only meant that into this stumbling and disobedience they were *permitted* by God to fall. See Is. viii. 15. compared with Matt. xxi. 44. Luke ii. 34. Rom. ix. 32.

9, 10. The Apostle again sets forth the Christian privileges to be obtained by faith in Christ. See Note supra iii. 4. The expression γένος ἐκλ. is derived from Is. xliii. 20; βασίλ. ἱερ. from Exod. xix. 6; ἔθνος ἅγιον from Deut. vii. 6. xiv. 2; and λαὸς εἰς περιποίησιν from Exod. xix. 5. and Mal. iii. 17. See Note on Acts xx. 28. All these expressions are still more applicable to Christians. Ὅπως τὰς — φῶς, "that ye should show forth [by words and deeds] the praises of Him who hath called [and drawn] you from the darkness [of ignorance, sin, and misery] to the light of knowledge, truth, and happiness." Ἐξαγγ. literally signifies, "to tell those without what is done within," and is used as in the present passage at Ps. lxxi. 15. lxxiii. 28.

10. οἱ ποτὲ — Θεοῦ.] The full import is, "who formerly were not a people of God, but now *are* so; who *were* not [formerly] received into favour, and made a people of God, but now have become such." The words are taken from Hos. ii. 25, with an application to *Christians*.

11, 12. These verses contain an exhortation to live worthy of so precious a Gospel, especially by abstaining from all lasciviousness and immorality, or sensuality. Comp. Rom. vi. 12. James iv. 1. The nature of the argument here will be best seen by supposing (with Grot., Rosenm., and Pott) that the Apostle is reminding them of their situation as πάροικοι and παρεπίδημοι in a foreign country, and also of their like situation in this world, as compared with the next. He then, in the following verse, takes occasion, from their situation as Christian strangers in Heathen countries, to press on them the duty of adorning the doctrine of God our Saviour in all things. In the words αἵτινες στρατ. κ. τ. ψ. there is a *military* metaphor. Ἀναστροφὴν, "conduct." See Note on James iii. 13. At. ἐποπτ. must be understood, not (as Rosenm. supposes) ὑμᾶς, but αὐτὰ, i. e. τὰ καλὰ ἔργα; as is clear from a kindred passage at iii. 2. ἐποπτεύσαντες τὴν ἁγνὴν ἀναστροφὴν ὑμῶν. Ἐποπτεύω signifies to *inspect closely;* and ἐποπτεύσαντες is for ἐὰν ἐποπτεύσωσι, i. e. upon close inspection and severe scrutiny. By this means (it is said) they may be led to *glorify God*, i. e. to give glory and praise to, and conceive highly of, that God and religion whereof they before thought and spoke evil. Compare 1 Cor. xiv. 25. The expression ἡμέρᾳ ἐπισκοπῆς is variously interpreted; by some, of the day of *Judgment*, or at least of the infliction of Divine punishment, at the destruction of Jerusalem; by others, of the day, or time, of *persecution* and affliction, as respected the *Christians:* by others, again, of the time of God's visiting the unbelieving with a conviction of the truth of the Gospel. The last-mentioned interpretation (which is supported by Calvin, Estius, and Schott), seems preferable, as being most suitable to the context. Nor is it without proof; for God is in Scripture said to visit men, both in *wrath* and in *mercy*. So Psalm cvi. 4. "visit me with thy salvation;" also Ps. viii. 4. compared with Heb. ii. 6. and Luke i. 68. Acts xv. 14. And here it is so called in the words of Calvin) "quod Deus sancta et honesta suorum vitâ tanquam præparatione utitur, ut in viam errantes reducat," the holy lives of Christian people being the means of impressing them with the feeling of the *truth* of the Gospel, which brings forth such *fruits*.

13, 14. The Apostle now illustrates the general precept of vv. 11, 12, by the particular duties to be observed among the Heathens, both by Jewish and Gentile Christians. — (Pott.) Ὑποτάγητε Compare similar admonitions at Rom. xiii. 1. seqq. and Tit. iii. 1. The sense here of κτίσις, "political institutions," is rare, and founded on the use of the Hebr. בָּרָא, like that of the Latin *creare* as used of *appointing* magistrates. There is no real discrepancy in what St. Peter here says of the magistracy as a *human* ordination, and what St. Paul says at Rom. xiii. 1, that the Powers which be (or rule) are ordained of God. For, as Bp.

αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν μὲν κακοποιῶν ἔπαινον δὲ ἀγαθοποι-
15 ῶν· (z ὅτι οὕτως ἐστὶ τὸ θέλημα τοῦ Θεοῦ, ἀγαθοποιοῦντας φιμοῦν
16 τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν·) a ὡς ἐλεύθεροι, καὶ μὴ ὡς
ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὡς δοῦλοι Θεοῦ.
17 b Πάντας τιμήσατε, τὴν ἀδελφότητα ἀγαπᾶτε· τὸν Θεὸν φοβεῖσθε, τὸν
βασιλέα τιμᾶτε.
18 c Οἱ οἰκέται, ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις, οὐ μόνον
19 τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν, ἀλλὰ καὶ τοῖς σκολιοῖς. d Τοῦτο γὰρ χά-
ρις, εἰ διὰ συνείδησιν Θεοῦ ὑποφέρει τὶς λύπας, πάσχων ἀδίκως.
20 e Ποῖον γὰρ κλέος, εἰ ἁμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε; ἀλλ'
εἰ ἀγαθοποιοῦντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ Θεῷ.
21 f Εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν, ὑμῖν
ὑπολιμπάνων ὑπογραμμὸν, ἵνα ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ·

z Titus 2. 8.
a John 8. 32. Rom. 6. 18. 1 Cor. 7. 22. Gal. 5. 1, 13. 2 Pet. 2. 19.
b Matt. 22. 21. Rom. 12. 10. Eph. 4. 3. Phil. 2. 3. Heb. 13. 1. supra 1. 22. Infra 5. 5. 2 Pet. 1. 7.
c Eph. 6. 5. Col. 3. 22. 1 Tim. 6. 1. Titus 2. 9.
d Matt. 5. 10. 2 Cor. 7. 10.
e Infra 3. 14. & 4. 14, 15.
f Matt. 16. 24. John 13. 15. 1 Thess. 3. 3. Phil. 2. 5. Infra 3. 17, 18. 1 John 2. 6.

Sanderson observes, in his Serm. ad Magistr. p. 110, "the *substance of the power* of every magistrate is *the ordinance of God;* but *the specification of the circumstances* thereto belonging; as in regard of places, persons, titles, continuance, jurisdiction, subordination, and the rest, is a *human ordinance*, introduced by *custom*, or positive *law*."

15. ἀγνωσία here refers to false accusations, or unfounded objections, as arising from the ignorance or prejudices τῶν ἀφρόνων.

16. ὡς ἐλεύθεροι — ἐλευθερίαν.] On this text see an admirable Discourse of Bp. Sanderson, (Serm. 7 ad Clerum,) where, after observing that "there is not any thing in the world more generally *desired* than liberty, nor scarce any thing more generally *abused*, he shows that such has been the case even in respect of that blessed liberty which the eternal Son of God purchased for his Church. Accordingly, St. Peter and St. Paul, the two chief planters of the Churches, endeavoured to early instruct believers in the true *doctrine*, and direct them in the right *use* of their Christian liberty, especially in the cases of *scandal*, and of *obedience*. St. Paul usually treats of the *former:* St. Peter (having to deal mostly with stiff-necked and insubordinate Jews) generally the *latter;* and nowhere more fully than in this Chapter." The learned Prelate then proceeds to show that the words of the text are to be understood as an anticipation of an objection, which might be made by some new converts of the Jews; q. d. "We have been taught, that the Son of God hath made us *free*, and then we are *free indeed;* and so not bound to subject ourselves to any *masters* and *governors* upon earth, — no, not to *kings;* but much rather bound *not* to do it, that so we may *preserve* that freedom which Christ hath purchased for us, and *reserve* ourselves the more entirely for *God's service*, by refusing to be *the servants of men*. This *objection* the Apostle clearly taketh off in the text. He tells them, that being indeed set *at liberty* by Christ, they are not therefore any more to *enthral* themselves to any living soul or other creature; not to *submit* to any ordinance of man *as slaves*, that is, as if *the ordinance* itself did by any proper, direct, and immediate virtue, bind *the conscience*. But yet, notwithstanding, they might and ought to *submit* thereunto as *the Lord's free-men*, and in a free manner; i. e. by a voluntary and unenforced both *subjection* to their *power*, and *obedience* to their lawful *commands*. They must, therefore, take heed that they use not their *liberty for an occasion to the flesh*, — nor, under so fair a title, palliate *an evil licentiousness*, making that a *cloak* for their irreverent and undutiful carriage towards their *superiors*."

Before deducing the general doctrine to be gathered from the whole of the text, the learned writer just quoted discusses some of the *expressions* contained therein, particularly the words ὡς ἐλεύθεροι. These, he shows, have reference to the exhortation a little before, v. 13, as declaring the *manner* in which the duty there inculcated ought to be performed; yet so that the force of them reaches to the exhortations also contained in the verses next after the text; q. d. "Submit yourselves to public governors, both *supreme* and *subordinate;* be subject to your own particular masters; honour all men with those proper respects due to their stations: but do all this [not as slaves, but] as free; do it without any impeachment of the *liberty* you have in Christ." Finally, the learned Prelate ably discusses the import of the term κακία, which he shows is here to be taken in a larger sense, of sin and iniquity in general, yet with especial reference to that particular *kind* of it before spoken of, insubordination and disobedience to lawfully constituted authority. Accordingly, the injunction of St. Peter here is akin to that of St. Paul at Gal. v. 13. μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκὶ, where the expression σὰρξ has reference to carnality of every kind. And here most true is the remark of Bp. Sanderson elsewhere, "If *flesh and blood* be suffered to make the *gloss*, it is able to corrupt a right good *text*. It easily turneth the *doctrine* of God's grace into a wantonness, and as easily the doctrine of Chistian liberty into licentiousness." Ὡς δοῦλοι Θεοῦ; i. e. "as bound to the observance of the divine laws," and therefore subject to those whom God wills us to serve.

17. πάντας τιμήσατε.] "Honour all," viz. to whom honour is due; as Rom. xiii. 7. A *general* injunction afterwards explained by its *species*. Τὴν ἀδελφότητα ἀγ., "love the Christian fraternity." Τὸν Θεὸν φοβεῖσθε. This term in Scripture unites the kindred ideas of *reverence* (including *worship*) and *obedience*.

18—20.] See a similar admonition at Eph. vi. 5—8.

21—23. The Apostle now suggests a powerful *motive* to this obedience to the will of God, holding out for their imitation the example of CHRIST,

g Isa. 53. 9.
2 Cor. 5. 21.
1 John 3. 5.
h Matt. 27. 39.
John 8. 48, 49.
i Isa. 53. 4, 5.
Matt. 8. 17.
Rom. 6. 2, 11.
& 7. 6.

g ὃς ἁμαρτίαν οὐκ ἐποίησεν, οὐδὲ εὑρέθη δόλος ἐν τῷ 22
στόματι αὐτοῦ· h ὃς λοιδορούμενος οὐκ ἀντελοιδόρει, πάσχων οὐκ 23
ἠπείλει· παρεδίδου δὲ τῷ κρίνοντι δικαίως· i ὃς τὰς ἁμαρτίας ἡμῶν 24
αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα ταῖς ἁμαρτίαις
ἀπογενόμενοι, τῇ δικαιοσύνῃ ζήσωμεν· οὗ τῷ μώλωπι αὐτοῦ
ἰάθητε. k ἦτε γὰρ ὡς πρόβατα πλανώμενα· ἀλλ' ἐπεστράφητε 25

k Isa. 53. 6.
Ezek. 34. 6, 23.
& 37. 24.
Luke 15. 4.
John 10. 11.
Heb. 13. 20.
l Gen. 3. 16.
1 Cor. 7. 16.
& 14. 34.
Eph. 5. 22.
Col. 3. 18.
Tit. 2. 5.
m Isa. 3. 18.
1 Tim. 2. 9.
Titus 2. 3.
n Ps. 45. 14.
Rom. 2. 29.
& 7. 22.
2 Cor. 4. 16.

νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.

III. l Ὁμοίως, αἱ γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, 1
ἵνα καὶ εἴ τινες ἀπειθοῦσι τῷ λόγῳ, διὰ τῆς τῶν γυναικῶν ἀναστροφῆς
ἄνευ λόγου κερδηθήσωνται, ἐποπτεύσαντες τὴν ἐν φόβῳ ἁγνὴν ἀνα- 2
στροφὴν ὑμῶν. m Ὧν ἔστω οὐχ ὁ ἔξωθεν, ἐμπλοκῆς τριχῶν καὶ περι- 3
θέσεως χρυσίων, ἢ ἐνδύσεως ἱματίων, κόσμος· n ἀλλ' ὁ κρυπτὸς τῆς 4
καρδίας ἄνθρωπος, ἐν τῷ ἀφθάρτῳ τοῦ πραέος καὶ ἡσυχίου πνεύματος,
ὅ ἐστιν ἐνώπιον τοῦ Θεοῦ πολυτελές. Οὕτω γὰρ ποτὲ καὶ αἱ ἅγιαι 5
γυναῖκες αἱ ἐλπίζουσαι ἐπὶ τὸν Θεὸν ἐκόσμουν ἑαυτὰς, ὑποτασσόμεναι
τοῖς ἰδίοις ἀνδράσιν· o ὡς Σάῤῥα ὑπήκουσε τῷ Ἀβραὰμ, κύριον αὐτὸν 6

o Gen. 18. 12.

who bore *more* cruel contumelies, and more grievous sufferings with unshaken constancy. See what is said in a Sermon of Bp. Atterbury on this text, entitled "The Christian state a state of suffering."

24. ὃς τὰς ἁμαρτίας — ἰάθητε.] An allusion to Is. liii. 12, and denoting (as the best Expositors are agreed) "who bare the *punishment of our sins* upon the cross;" for that ἀναφέρειν has that sense, has been before abundantly proved. Thus this passage and that of Heb. ix. 28, emphatically attest the doctrine of the vicarious and atoning nature of Christ's sufferings, especially the words οὗ τῷ μώλωπι αὐτοῦ ἰάθ., "by whose stripes and wounds (μώλ. being a singular used *generically*) your spiritual wounds and maladies are healed." So Is. viii. 3. "He hath borne our griefs and carried our sorrows," both which terms indicate spiritual sicknesses, produced by sin. Thus the ancient philosophers regarded vicious passions and affections as *sicknesses* of the mind, ex. gr. Plut. Op. Moral. vi. 24. 4. τῶν τῆς ψυχῆς ἀῤῥωστημάτων καὶ παθῶν ἡ φιλοσοφία μόνη φάρμακόν ἐστι. The words ἵνα ταῖς ἁμαρτίαις — ζήσωμεν note the *purpose* of this vicarious sacrifice, and are intended to hint at the bounden duty of believers; namely, "that we, being freed from the *guilt* of sin, and having renounced the *practice* of it, (see Rom. vi. 2,) should live to the purposes of righteousness." The words at v. 25, ἦτε γὰρ — ὑμῶν are meant to set in a strong light the *preciousness* of the salvation, by contrast with the *opposite;* and present a fine image of unmixed misery and utter destitution. There is here a blending of the image with the thing compared: and ἐπίσκ. is added to explain *how* Christ is our *shepherd*.

III. 1. ὁμοίως, αἱ γυν.] Here are carried forward the duties of obedience,—from that of subjects to sovereigns and servants to masters, to the domestic and family relations of wives to husbands. By the subjection here enjoined is meant such as is agreeable to the customs and laws subsisting in any country. Yet the term never authorizes more than ready and willing, not *slavish*, obedience. In which view Rosenm. cites Joseph. Ant. i. xlix. 8. (of the maidens of Leah and Rachel) δοῦλαι μὲν οὐδαμῶς, ὑποτεταγμέναι δέ. Ἀπειθ. τῷ λόγῳ, "are not believers in the Gospel, have not embraced it." Τῆς ἀναστροφῆς, "the conduct," i. e. such virtuous and prudent conduct as the Apostle here enjoins. Ἄνευ λόγου, i. e. without any formal argument or proof. Such fruits of the Gospel supply a tacit, but powerful proof of its beneficial tendency, and a *popular* argument for its truth. Κερδ., i. e. may be gained over to the Gospel, put into the way of salvation.

2. ἐν φόβῳ] for σὺν φόβῳ, i. e. with respectful deportment. See Eph. v. 33.

3. ὧν ἔστω οὐχ — κόσμος.] This injunction, like a similar admonition at 1 Tim. ii. 9. sq., is to be understood in a *comparative* sense; the οὐ being for *non tam — quam*. Indeed, that passage is the best comment on the present, and to the parallel sentiments from ancient authors there adduced, I would add, from Menander: Γυναικὶ κόσμος ὁ τρόπος, οὐ τὰ χρυσία. On the points of antiquities connected with this passage, see the note on 1 Tim.

4. ὁ κρυπτὸς τῆς κ. ἄνθρ.] i. e. let it extend to the *mind*, τὸν ἔσω ἄνθρωπον, Rom. vii. 22., internal and *mental*, as opposed to *external* ornament; q. d. "Vestments soon fade and wear out, while the internal ornament is ever-during." The Θεοῦ is *emphatical*, involving an opposition to the preference too often given to external over internal excellences.

5, 6. The Apostle now enforces his exhortation to the internal ornament, and the conjugal respect before enjoined, by showing that such had been the practice of the faithful people of God from the remotest antiquity; as, for instance, among the wives of the Patriarchs. The phrase ἐλπίζ. ἐπὶ τὸν Θεὸν is derived from the Sept., denoting a devoted attachment to God. By κύριον καλ., is meant acknowledging her subjection. So the Roman wives called their husbands, as we may infer from Virg. Æn. iv. 214. Connubia nostra Repulit, ac *dominum* Æneam in regna recepit, and iv. 10. Phrygio *servire* marito. This

καλοῦσα· ἧς ἐγενήθητε τέκνα, ἀγαθοποιοῦσαι καὶ μὴ φοβούμεναι
7 μηδεμίαν πτόησιν. [p] Οἱ ἄνδρες ὁμοίως, συνοικοῦντες κατὰ γνῶ-
σιν, ὡς ἀσθενεστέρῳ σκεύει τῷ γυναικείῳ ἀπονέμοντες τιμήν, ὡς καὶ
‡ συγκληρονόμοι χάριτος ζωῆς, εἰς τὸ μὴ * ἐγκόπτεσθαι τὰς προσευχὰς
ὑμῶν.
8 [q] Τὸ δὲ τέλος, πάντες ὁμόφρονες, συμπαθεῖς, φιλάδελφοι, εὔσπλαγ-
9 χνοι, ‡ φιλόφρονες· [r] μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ, ἢ λοιδορίαν
ἀντὶ λοιδορίας· τοὐναντίον δὲ εὐλογοῦντες, εἰδότες ὅτι εἰς τοῦτο ἐκλή-
10 θητε, ἵνα εὐλογίαν κληρονομήσητε. [s] Ὁ γὰρ θέλων ζωὴν ἀγα-
πᾷν, καὶ ἰδεῖν ἡμέρας ἀγαθάς, παυσάτω τὴν γλῶσσαν
αὐτοῦ ἀπὸ κακοῦ, καὶ χείλη αὐτοῦ τοῦ μὴ λαλῆσαι
11 δόλον. [t] Ἐκκλινάτω ἀπὸ κακοῦ, καὶ ποιησάτω ἀγαθόν·
12 ζητησάτω εἰρήνην καὶ διωξάτω αὐτήν. [u] Ὅτι οἱ ὀφθαλ-

p 1 Cor. 7. 3. & 12. 23. Eph. 5. 25, &c. Col. 3. 19.
q Rom. 12. 16. & 15. 5. 1 Cor. 1. 10. Phil. 2. 2. & 3. 16.
r Lev. 19. 18. Prov. 17. 13. & 20. 22. & 24. 29. Matt. 5. 39. & 25. 34. Rom. 12. 17. 1 Cor. 6. 7. 1 Thess. 5. 15. 1 Tim. 4. 8.
s Psal. 34. 13, &c. James 1. 26.
t Psal. 37. 27. Isa. 1. 16.
u John 11.

subjection seems to have been kept up longest in the East, where customs never change; but was early laid aside in the hardy countries of the North; for from the Germania of Tacitus it appears, that the situation there of wives differed little from what it is in civilized countries of Europe at the present day. However, the subjection of Sarah to Abraham was not slavish. So Philo vol. ii. p. 36. 9. says of Abraham: *διὰ τὴν τιμὴν, ἣν ἀπένειμε τῇ γαμέτῃ.* The words *ἀγαθοποιοῦσαι — πτόησιν* are variously interpreted. See Recens. Synop. It should seem best to understand them with Est., Calvin, and partly Rosenm., of not being frightened from persevering in their duty, or in their Christian profession, by giving way to excessive timidity. With the *φοβούμεναι μηδεμίαν πτόησιν* here compare the *τὸν φόβον αὐτῶν μὴ φοβ.* at v. 15.

7. *κατὰ γνῶσιν*] i. e. in a manner suitable to the superior knowledge you enjoy by the Gospel. *Ὡς ἀσθεν. σκεύει τῷ γυναικείῳ.* The exact nature of the metaphor in *σκεύει* is not very clear. It is generally interpreted *tool, utensil,* *ὄργανον,* as Aristotle calls the wife. As, however, *σκεῦος* literally signifies *any thing made,* so it may here very well have the sense *creature.* Some MSS. have here *μέρει, party,* which, though evidently a gloss, well expresses the *sense.* The expression *τιμὴ* is, by the context, determined to denote that kind of respect, attention, and care, which is shown, for valuable, but fragile, articles. So a Rabbin cited by Schoettg. says: "Sicut honor quidam habetur crystallinis, quia solicitè tractantur. So also Eurip. Troad. 735. *ὦ φίλτατ', ὦ περισσὰ τιμηθεὶς τέκνον.* and Orest. 449. *παῖδ' ἀγκαλαῖσι περιφέρων, τιμῶν τε.* *Why* they are entitled to be thus treated, is then subjoined, — namely, that they are fellow heirs with their husbands of the same salvation. A *further* reason, too, is added, namely, *εἰς τὸ μὴ ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν,* i. e. to prevent that greatest evil arising from want of domestic harmony, — that the minds of the parties cannot unite in prayer, and are indeed indisposed for that fervent supplication which can alone be effectual. Here, for *συγκληρονόμοι,* many MSS. and the textus receptus have *συγκληρονόμοις.* But the former is, with reason, preferred by all the most eminent Editors. Moreover, for the common reading *ἐκκόπτεσθαι,* many MSS. and all the early Editions have *ἐγκ.* which is preferred by almost all Critics, was adopted by Wets., and has been edited by Beng., Griesb., Matth., Vater, and Tittm.; and certainly it is more agreeable to the context.

8. Here are subjoined some general directions to Christians at large; exhorting them to mutual love and concord, kind treatment of all men, even enemies, as most likely to soften their animosity, and draw down the favour of God. Τὸ *τέλος* is best rendered by Erasm., Grot., Rosenm., and Pott, "in summâ;" equivalent to the Classical *ἐν κεφαλαίῳ.* *Ὁμόφρ.* is equivalent to the *τὸ αὐτὸ φρονοῦντες* at Rom. xii. 16. xv. 5. and the *τὸ ἓν φρονοῦντες* of Phil. ii. 2. The *verb ὁμοφρονέω* sometimes occurs in the later Greek writers. And so Livy L. x. 22. says, "admonendo, ut *uno animo, unâ mente viverent.*" On the expression *φιλάδελφ.,* see Note at i. 22., and compare Col. iii. 12. sq. For *φιλόφρονες,* several MSS., Versions, and Fathers, have *ταπεινόφρ.,* which was preferred by Calvin and Bengel, and introduced into the text by Griesb., Knapp, Vater, Tittm., and Lachm. I cannot venture to follow their example: for *external* evidence is quite in favour of the common reading: as also, I think, is the *internal.* It is surely less easy to imagine that *φιλόφ.* might have been introduced from the preceding *φιλάδελφοι,* than to suppose that *ταπεινόφ.* arose, as Matthæi supposes, from the Scholiasts or Catenists. Perhaps, however, it is an ancient *alteration* of the homily writers; for, as Matthæi observes, *φιλοφροσύνη* is a word occurring nowhere else in the N. T.; and, like *φιλοξενία* at iv. 9., is more of a *virtus civilis,* and far *inferior* to the rest here mentioned. On the contrary *ταπεινοφροσύνη* is a *Christian* virtue of the highest rank; and the word elsewhere occurs in the N. T.

9. On *ἀποδ. κακὸν ἀντὶ κακοῦ* see Rom. xii. 17. and Note; and on *εὐλογ.* Matt. v. 44. *Εἰς τοῦτο — κληρονομ.* The argument is, "To this end were ye called, that *ye* should *obtain* a blessing [from God], i. e. every sort of felicity; therefore it behoves you to wish and pray for blessings upon others."

10—12. The preceding words *εἰδότες ὅτι — κληρον.* are, in some measure, parenthetical; and on the words *λοιδορίαν ἀντὶ λοιδ.* the Apostle engrafts an exhortation to curb the tongue, in words derived from Ps. xxxiv. 13, 14., though with a slight adaptation. *Ὁ θέλων ζωὴν ἀγαπᾶν* may be rendered, "he who desires to enjoy life and happiness."

— *οἱ ὀφθαλμοι,* &c.] The *ὀφθ.* suggests intent observance and watching over; and the *ὦτα* im-

μοὶ Κυρίου ἐπὶ δικαίους, καὶ ὦτα αὐτοῦ εἰς δέησιν
αὐτῶν· πρόσωπον δὲ Κυρίου ἐπὶ ποιοῦντας κακά.
u Isa. 8. 12, 13. Jer. 1. 8. Matt. 5. 10. & 10. 28. supra 2. 20. & 4. 14. x Psal. 119. 46.
Καὶ τίς ὁ κακώσων ὑμᾶς, ἐὰν τοῦ ἀγαθοῦ μιμηταὶ γένησθε; [u] ἀλλ' 13
εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι· Τὸν δὲ φόβον αὐτῶν 14
μὴ φοβηθῆτε, μηδὲ ταραχθῆτε· [x] Κύριον δὲ τὸν Θεὸν 15
ἁγιάσατε ἐν ταῖς καρδίαις ὑμῶν. Ἕτοιμοι δὲ ἀεὶ πρὸς ἀπολογίαν
παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος μετὰ πραΰτη-
y Titus 2. 8. supra 2. 12, 15, 19. z Rom. 1. 4. & 5. 6. 2 Cor. 13. 4. Heb. 9. 15, 23. a Eph. 2. 17. infra 4. 6. b Gen. 6. 3, 5, 14. & 7. 7. & 8. 18. Matt. 24. 38. Luke 17. 26. Rom. 2. 4. 2 Pet. 2. 5.
τος καὶ φόβου· [y] συνείδησιν ἔχοντες ἀγαθήν, ἵνα ἐν ᾧ καταλαλοῦσιν 16
ὑμῶν ὡς κακοποιῶν, καταισχυνθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν
ἐν Χριστῷ ἀναστροφήν. Κρεῖττον γὰρ ἀγαθοποιοῦντας, εἰ θέλει τὸ 17
θέλημα τοῦ Θεοῦ, πάσχειν, ἢ κακοποιοῦντας· [z] ὅτι καὶ Χριστὸς ἅπαξ 18
περὶ ἁμαρτιῶν ἔπαθε, δίκαιος ὑπὲρ ἀδίκων, ἵνα ἡμᾶς προσαγάγῃ τῷ
Θεῷ· θανατωθεὶς μὲν σαρκὶ, ζωοποιηθεὶς δὲ [τῷ] πνεύματι· [a] ἐν 19
ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασι πορευθεὶς ἐκήρυξεν, [b] ἀπειθήσασι ποτέ, 20

plies readiness to hearken to their petitions. Πρόσωπον — ἐπὶ *graphically* represents the anger of the Lord.

13—15. *καὶ τίς ὁ — γένησθε;*] The interrogation implies a strong negation. The words are, however, to be understood with some *qualification;* for it is plain from the context, that this is not meant as an assurance that they shall never be harmed; but only not so as to be utterly *ruined* by them; though "persecuted, yet not forsaken;" though "cast down," yet "not destroyed," 2 Cor. iv. 9. Thus, as observes Bp. Sanderson, in his second Sermon ad Aulam (on a kindred declaration at Prov. xvi. 7. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him") q. d. "So long as you carry yourselves *graciously* and *wisely*, if the hearts of your enemies will not be so far wrought upon as to love and affect you; yet their *mouths* will be *muzzled*, and their hands *manacled* from breaking out into any outrageous either terms or *actions of open hostility:* so as you shall enjoy *your peace* with them in some measure. Though they mean you *no good*, yet they shall do you *no harm.*" In both these passages we see the "*duty of man* is marked out, as a *præ-requisite to the fulfilment of the promise*, God ordinarily in his Providence working by *second causes.*" "Moreover (as the learned prelate points out) these and all scriptures that regard temporal promises (as here and 2 Pet. ii. 9.) are to be understood, not as universally, but as commonly true, not *absolutely*, but with this reservation, 'unless the Lord in his infinite wisdom sees cause why it should be good for us to have it otherwise.' Thus the *injury* may be understood of what is *real* injury and evil, or what is such in the long run, and ultimately such." In the next words *εἰ καὶ πάσχοιτε διὰ δικ., μακάριοι,* the argument is the same as in Matt. v. 10, 11.

— Κύριον δὲ — ὑμῶν.] This has been variously interpreted; but the best Expositors are in general agreed that it means, "Let the Lord God be made the object of your most heartful reverence, so as to be deeply impressed with a sense of his holiness and all-perfect attributes." "This fear of God (says Abp. Leighton) turns other fears out of doors; there is no room for them where this great fear is; and being greater than they all, yet it disturbs not as they do, yea, it brings as great quiet as they brought trouble."

— πρὸς ἀπολογίαν] for λόγον δίδοναι. See Acts xxii. 1. Μετὰ πραΰτητος καὶ φ., "mildly and respectfully."

16. ἵνα ἐν ᾧ καταλαλοῦσιν — ἀναστροφήν.] Render, "so that in that whereof they speak against you, as evil doers, they who thus slander your virtuous and Christian conversation may be ashamed," i. e. put to the shame of being convicted of falsehood. On ἐπηρ. see Note at Matt. v. 44.

17, 18. The Apostle here (by anticipation) comforts the Christians under the injuries of the profane, by an argument derived from the will of God, and the example of Christ; q. d. "He who suffers for *crimes* can expect no recompense; but he who suffers for God may confidently look forward to a 'sure reward.'" Again, at ὅτι καὶ Χριστὸς — ἀδίκων the argument is, "If Christ suffered for us who were then evil, how much more should we be prepared to die, or suffer tribulation, for the glory of Christ, and the edification of Christians." Προσαγάγῃ, i. e. bring us unto a state of reconciliation.

— θανατωθεὶς — πνεύματι.] There is an antithesis between σαρκὶ and πνεύματι; the former denoting Christ's human nature, wherein he suffered in the body; the latter, his Divine and spiritual nature.

19. ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασι, &c.] Ἐν ᾧ, "by which Spirit," namely, his pre-existent and Divine nature. Much obscurity, however, hangs over this passage, of which the interpretations are very various. Many (as Beza, Elsn., and Mackn.) take the meaning to be, not that the spirits were in prison at the time when Christ preached to them through Noah; but that he preached by his Spirit, or Divine nature, to the antediluvians, who *are now* (viz. in the age of the Apostle) in prison, detained, like the fallen angels, unto the day of judgment, Jude 6. And Beza and Benson think that the Apostle proposes this example to their brethren, to deter them from being corrupted by those around them. The latter explains, "the state of the dead." So Dr. Burton interprets, "in which character he also went and preached to those persons who are now confined spirits, but who then were disobedient,"

ὅτε * ἀπεξεδέχετο ἡ τοῦ Θεοῦ μακροθυμία, ἐν ἡμέραις Νῶε, κατα-
σκευαζομένης κιβωτοῦ, εἰς ἣν ὀλίγαι (τουτέστιν ὀκτὼ) ψυχαὶ διεσώθη-
21 σαν δι᾽ ὕδατος· [c] ᾧ καὶ ἡμᾶς ἀντίτυπον νῦν σώζει βάπτισμα, (οὐ [c] Eph. 5. 26.
σαρκὸς ἀπόθεσις ῥύπου, ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεὸν,)

&c. This view, however, is liable to numerous objections: and, upon the whole, I know of no mode of interpretation so natural, or involving so little difficulty as the *common* one, (supported by the ancient and many of the ablest modern Expositors) by which this is understood to denote (according to the plain tenour of the words) that Christ went down and preached (i. e. proclaimed his Gospel) to the Antediluvians in Hades. And it is shown by Bp. Horsley (in an able Sermon on this text) and Mr. Slade, that this plain and obvious sense is not to be rejected because it contains what may seem strange and unaccountable; otherwise scarcely any thing might be believed. "The interpretation of this whole passage (says Bp. Horsley) turns upon the expression 'spirits in prison.' Now it is hardly necessary to mention that *spirits* here can signify no other spirits than the souls of men; for we read not of any preaching of Christ to any other race of beings than mankind. The Apostle's assertion therefore is this, that Christ went and preached to souls of men in prison. The invisible mansion of departed spirits, though certainly not a place of penal confinement to the good, is nevertheless in some respects a prison. It is a place of seclusion from the external world, a place of unfinished happiness, consisting in rest, security, and hope, more than enjoyment. It is a place which the souls of men never would have entered, had not sin introduced death, and from which there is no exit by any natural means for those who have once entered. The deliverance of the saints from it is to be effected by our Lord's power. As a place of confinement, therefore, though not of punishment, it may well be called a prison. The original word, however, in this text imports not of necessity so much as this, but merely a place of safe keeping; for so this passage might be rendered with great exactness: *He went and preached to the spirits in safe keeping.* And the invisible mansion of departed spirits is to the righteous a place of safe keeping, where they are preserved under the shadow of God's right hand, as their condition sometimes is described in Scripture, till the season shall arrive for their advancement to future glory; as the souls of the wicked, on the other hand, are reserved, in the other division of the same place, unto the judgment of the great day. Now, if Christ went and preached to souls of men thus in prison, or in safe keeping, surely he went to the prison of those souls, or to the place of their custody; and what place that should be but the hell of the Apostle's creed, to which our Lord descended, I have not met with the Critic that could explain. The souls in custody, or in prison, to whom our Saviour went in his disembodied soul, and preached, were those which *formerly were disobedient.* The expression *formerly* were, or *one* while had been disobedient, implies, that they were recovered, however, from that disobedience, and, before their death, had been brought to repentance and faith in the Redeemer to come. To such souls he went and preached. But what did he preach to departed souls, and what could be the end of his preaching? Certainly he preached neither repentance nor faith; for the preaching of either comes too late to the departed soul. These souls had believed and repented, or they had not been in that part of the nether regions, which the soul of the Redeemer visited. Nor was the end of his preaching any liberation of them from we know not what purgatorial pains, of which the Scriptures give not the slightest intimation. But if he went to proclaim to them the glad tidings, that he had actually offered the sacrifice of their redemption, and was about to appear before the Father as their intercessor, in the merit of his own blood, this was a preaching fit to be addressed to departed souls, and would give new animation and assurance to their hope of the consummation in due season of their bliss; and this, it may be presumed, was the end of his preaching." See more in Bp. Pearson on the Creed, p. 288. 1st Edit.

For the common reading ἅπαξ ἐξεδέχετο almost all the MSS. and early Editions, except the Erasmian and Stephanic ones, have ἀπεξεδέχετο, which is preferred by almost all the Critics, and edited by Beng., Wetstein, Matth., Griesb., Knapp, Tittm., and Vater. Rightly; for not only is *external* evidence decidedly in favour of that reading, but internal; since, considering the rarity of the word ἀπεκδέχομαι, it is likely that the scribes should fall into error, and mistake ἀπεξ. for ἅπαξ. And then those who revised the MSS. would perceive that ἐδέχετο was not right, and would, by reference to other MSS., alter it to ἐξεδέχετο, omitting to cancel the ἅπαξ. The force of ἀπο in this compound may be illustrated from the expression ἀποκαραδοκία at Rom. viii. 19. Phil. i. 20. The term denotes, "long and anxiously waited," namely, during the 120 years given the persons in question to repent on hearing the preaching of Noah.

20. εἰς ἣν ὀλίγαι — ψυχαὶ διεσώθ. δι᾽ ὕδατος.] The best mode of treating these words is to regard διεσώθ. as a verbum prægnans, including the sense of another verb, one of *motion*, and corresponding to εἰς ἣν, thus: "into which a few (namely, eight) persons embarked, and were saved through the water," which last expression is to be understood like διὰ πυρὸς at 1 Cor. iii. 15.

21, 22. The sense may be thus expressed,—"The antitype to which thing (namely, what corresponds to, and was figured by the preservation of Noah and his family in the ark) doth now save us, through the resurrection of Christ, as the ark did *them*; [I mean] baptism, which is not merely the putting away the filth of the flesh, [by material water] but the answer of a good conscience towards God." By σώζει is meant, "places us in a state of salvation."

— συνειδ. ἀγαθῆς ἐπερ. εἰς Θεὸν] i. e. (as explains Mr. Holden) "by that which enables us to return such an answer, as springs from a good conscience towards God, which can be no other than the inward change and renovation wrought by the Spirit." I would compare Herodian vi. 3—9. τῆς ἀγαθῆς συνειδήσεως τὸ θαρσάλεον, the confidence arising from a good conscience. The meaning, therefore, is, that baptism, in order to save us, must not be the mere outward act, but must be

d Psal. 110. 1. Rom. 8. 38. Eph. 1. 20. Col. 3. 1.
δι᾽ ἀναστάσεως Ἰησοῦ Χριστοῦ· [d] *ὅς ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ, πορευ-* 22
θεὶς εἰς οὐρανὸν, ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνά-
μεων.

e Rom. 6. 8.
IV. [e] *Χριστοῦ οὖν παθόντος ὑπὲρ ἡμῶν σαρκὶ, καὶ ὑμεῖς τὴν αὐ-* 1
τὴν ἔννοιαν ὁπλίσασθε, (ὅτι ὁ παθὼν ἐν σαρκὶ πέπαυται ἁμαρτίας)

f Rom. 14. 7. 2 Cor. 5. 15. Eph. 4. 24. Gal. 2. 20. 1 Thess. 5. 10. Heb. 9. 14. g Eph. 4. 17.
[f] *εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις, ἀλλὰ θελήματι Θεοῦ τὸν ἐπί-* 2
λοιπον ἐν σαρκὶ βιῶσαι χρόνον. [g] *Ἀρκετὸς γὰρ ἡμῖν ὁ παρεληλυθὼς* 3
χρόνος τοῦ βίου τὸ θέλημα τῶν ἐθνῶν κατεργάσασθαι, πεπορευμένους
ἐν ἀσελγείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κώμοις, πότοις, καὶ ἀθεμίτοις
εἰδωλολατρείαις· ἐν ᾧ ξενίζονται μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν 4

h Acts 10. 42. 1 Cor. 15. 51, 52.
τῆς ἀσωτίας ἀνάχυσιν, βλασφημοῦντες· [h] *οἳ ἀποδώσουσι λόγον τῷ* 5

i John 5. 25. supra 3. 19.
ἑτοίμως ἔχοντι κρῖναι ζῶντας καὶ νεκρούς. [i] *εἰς τοῦτο γὰρ καὶ νεκροῖς* 6
εὐηγγελίσθη, ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκὶ, ζῶσι δὲ κατὰ
Θεὸν πνεύματι.

also accompanied with the inward grace; in other words, it must be that baptism which our Lord described as the being born again of water and of *the Spirit*. See John iii. 5.

22. See Notes on Rom. viii. 34. seqq. 1 Cor. xv. 24. Eph. i. 21.

IV. The Apostle here returns to the subject he had been treating at iii. 17., and again proposes the example of Christ, whom he enjoins them to imitate in his *holiness* as well as his sufferings, whatever opposition they might encounter; and, for their comfort, he reminds them of a righteous judgment to come, when *they* should be rewarded, and their enemies punished.

1, 2. *Χριστοῦ οὖν — ὁπλίσασθε.*] The sense though disputed, seems to be: 'Since Christ suffered for us in the flesh, arm yourselves with the same temper of mind which animated him,' namely (to use the words of Scott), "a resigned and self-denying, meek, steadfast, and intrepid frame of spirit, resulting from confidence in God, love to him, and zeal for his glory." Of this use of ὁπλ. (in which there is a *military* metaphor) examples are adduced by Schleus., from Joseph. *καθοπλ. τὴν τοῦ Θείου λογισμοῦ ἐγκράτειαν.* Liban. *ὁπλ. τῇ σοφροσύνῃ.* Soph. El. 99. *θράσους ὁπλίζεσθαι.* The *result* of this spirit is expressed in the words *εἰς τὸ μηκέτι — χρόνον. Thus* they would no longer live the time that might be allowed them on earth, conformably to the lust of men (i. e. the carnal), but to the will of God. Moreover, as the term ὁπλίζ. naturally suggests the idea of endurance, self-denial, and suffering, — so, for their consolation, the Apostle adds the reflection, *ὁ παθὼν — ἁμαρτίας*, namely, he that suffers is [usually or naturally] freed from the dominion of sin, the temptations of prosperity being withdrawn. For adversity, to use the words of a celebrated Poet, "leaves us leisure to be good."

3. *ἀρκετὸς γὰρ,* &c.] "Now let it suffice for the time *past* of our life to have practised the things to which the heathens are prone." I would compare Joseph. p. 844. Huds. *ὁ παρεληλυθὼς χρόνος ὀνειδίζει τὸ ἐπιμέλλον ἡμῶν ἐπὶ τοῖς οὕτω βουλευθεῖσι μετὰ ἀρετῆς.* Many ancient MSS., and most of the earlier Versions, have not the *τοῦ βίου*; and some are without *ἡμῖν*; which words are marked as probably to be omitted, by Griesb., Knapp, and Vater, and are cancelled by Lachmann. But without any sufficient reason. The emendation might, indeed, be supported from a very similar passage of Isocr. Panegyr. p. 105. *Ἱκανὸς γὰρ ὁ παρεληλυθὼς χρόνος ἐν ᾧ τι τῶν δεινῶν οὐ γέγονε.* But that will only serve to show the difference of the Classical from the Hellenistic style. We may, too, observe more of Scriptural simplicity and circumstantiality in the common reading. Certainly the *κοίνωσις* here is quite in the manner of the sacred writers. The words *πεπορευμένους ἐν ἀσελγείαις* are exegetical of the foregoing; and *πεπορ.* depends upon *ἡμᾶς* to be supplied at *κατεργ.* It signifies "habitually living." The terms *ἀσελγ.* and the succeeding one seem meant to *exemplify* the vices they had been attached to. By *ἀσελγ.* and *ἐπιθ.* are denoted fornication, adultery, and such like: by *οἰνοφλ., κώμοις,* and *πότοις,* intemperance in drinking, and the debauchery and revels attendant on it. See Rom. xiii. 13. Πότοις is for *συμποσίοις,* "drinking-parties." With respect to the term *εἰδωλ.,* as the Jews do not appear to have been guilty of idolatry properly so called, the Commentators suppose either that this has reference only to the Gentile converts; or that by "idolatries" are meant vices as bad as idolatry, or rather practices which savoured of idolatry, and the falling into idolatrous and heathen manners, customs, and opinions. That such was the case we have indubitable evidence in the writings of Philo and Josephus.

4. *ἐν ᾧ ξενίζ.*] This may, with Pott, be resolved into *ἐν τούτῳ δὲ ξεν. ὅτι,* &c., "they are amazed at this, namely, that," &c. This sense of *ξεν.,* "to think strange," is found only in Polyb., Plutarch, Josephus, and other later writers. Τῆς *ἀσ. ἀνάχ.,* literally, *sink* of profligacy and abominable dissoluteness.

5. *τῷ ἑτοίμως ἔχοντι*] "to him who is ready [at his own appointed season] to judge." Here we have simply a designation of the office of the great Judge; and therefore Wets., Benson, and Mackn. are wrong in seeking refinements.

6. *εἰς τοῦτο — πνεύματι.*] The sense is here obscure, and consequently the *context* is the more carefully to be attended to; according to which the interpretations of those who (as Whitby, Doddr., and others) take *νεκ.* in a figurative sense (namely, spiritually dead, i. e. in trespasses and

7 [k] Πάντων δὲ τὸ τέλος ἤγγικε· σωφρονήσατε οὖν, καὶ νήψατε εἰς τὰς
8 προσευχάς. [l] Πρὸ πάντων δὲ τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῆ ἔχοντες,
9 ὅτι ἡ ἀγάπη καλύψει πλῆθος ἁμαρτιῶν· [m] φιλόξενοι εἰς
10 ἀλλήλους, ἄνευ γογγυσμῶν. [n] Ἕκαστος καθὼς ἔλαβε χάρισμα, εἰς ἑαυ-
τοὺς αὐτὸ διακονοῦντες, ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος Θεοῦ.
11 [o] Εἴ τις λαλεῖ, ὡς λόγια Θεοῦ· εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς χορη-
γεῖ ὁ Θεός· ἵνα ἐν πᾶσι δοξάζηται ὁ Θεὸς διὰ Ἰησοῦ Χριστοῦ, ᾧ
ἐστιν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

k Matt. 26. 41. Luke 21. 34, &c. Rom. 13. 12. Phil. 4. 5. Col. 4. 1. infra 5. 8. 2 Pet. 3. 9, 11. 1 John 2. 18. l Prov. 10. 12. m Rom. 12. 13. Phil. 2. 14. Heb. 13. 2. n Prov. 3. 28. Matt. 25. 14. Luke 12. 42. Rom. 12. 6. 1 Cor. 4. 1, 2. & 12. 4. Eph. 4. 11. o Rom. 12. 6–8.

sins, meaning the Gentiles) cannot, I think, be admitted. Yet understanding it in a *physical* sense (conformably to the interpretation of the word adopted in the preceding verse), the perplexing question is, how the Gospel can be said to be preached to the dead? A thing nowhere asserted in Scripture, and contradictory to what is there said. To obviate this, some, as Slade, comparing the passage with iii. 19, understand the assertion to be, "that the Gospel had been proclaimed *even* to the dead (καὶ νεκροῖς); that they will be judged by the law of nature for the things done in the body, and be rewarded, in proportion to their deserts, by a spiritual life, according to the will and power of God." Since, however, νεκροῖς must, it should seem, be interpreted as in the preceding verse, it involves the *least* difficulty to suppose (with the above Commentators, and Wets., Rosenm., and Iaspis), that it is meant of those who, being Christians, have died for the profession of the faith. The same view of the sense is adopted by Dr. Burton, who expresses the sense as follows: "It was on this principle of a general judgment, that the Christians who are already dead had the Gospel preached to them, so that according to the common law of our nature they suffer the penalty of death, but by the mercy of God they will be restored to life again by the operation of the Spirit."

7. πάντων δὲ τὸ τέλος ἤγγικε.] This is usually interpreted of the end of the Jewish state at the destruction of Jerusalem. But the sense thus arising is little satisfactory. It is better to take the expression according to its natural import, as denoting the end of the world, and the final consummation of all things; as in Phil. iv. 5. James v. 8, 9. Or the Apostle may also have intended to *include* that individual and *personal* consummation of all things, which takes place at the hour of death. See Bp. Horsley cited in Slade. Σωφρονήσατε — τὰς προσευχάς. See 1 Thess. v. 6, 8. and Note. I would compare Plutarch adv. Stoic. § 19. νήφων πρὸς ἀρετὴν ὅδε ἐστί.

8. ἐκτενῆ] i. e., as Œcumen. explains, διαρκῆ, ἐπὶ πολὺ διατείνουσαν. Comp. 1 Cor. xiii. 4. Εἰς ἑαυτοὺς, "one to another."

— ὅτι ἡ ἀγ. καλύψει πλῆθος ἁμ.] Render, "for charity will cover a multitude of sins," i. e., as is required by the context and the sense of the passage of Prov. x. 12. (from which this is derived), and as the best Expositors are now agreed, "this charitable disposition will lead us to throw a cloak over, and forgive a multitude of sins." So Plutarch, cited by Weston ap. Bowyer, says of Pompey, τὰ πλεῖστα περὶ αὐτὸν ἁμαρτήματα φιλῶν ἀπέκρυπτε. I add Procop. p. 129. 12. ἐνθυμεῖσθε ὡς φιλία μὲν αἰτίας πολλὰς καλύπτειν πέφυκεν, ἐχθρὰ δὲ οὐδὲ τῶν σμικροτάτων. See Note supra Jas. v. 19. Let it, however, be remembered that (in the words of Bp. Warburton), "though Charity, or benevolence, hides the faults of *others* from the severity of our censure, yet *Charity*, or *Almsgiving*, is totally unable to conceal *our own* from the observance of our all-righteous Judge. Indeed, the only cover for these, or, to speak more properly, the discharge of all their stains, is FAITH, — is the BLOOD of Christ, working with *repentance* towards God. When Faith, when the blood of Christ, hath thus done its perfect work, and brought forth *repentance*, then we shall not be mistaken in concluding that one of the noblest fruits of *repentance* is CHARITY."

9. See Rom. xii. 13. Hebr. xiii. 2.

10, 11. Most Commentators, ancient and modern, regard these verses as having reference to the Spiritual gifts, or, as some explain, endowments of mind, which fitted persons to discharge various offices and duties in the Church, whether as ministers or deacons. But to this sense the expression καλοὶ οἰκονόμοι is not very suitable; and if there be any connection with the words preceding, such *cannot* be exclusively the sense. It should seem best, with Mr. Scott, to take the term χάρισμα in a general sense, as denoting any of those gifts, whether of fortune, *or* of abilities and spiritual endowments, for which men are alike stewards, and bound to employ them for the good of their brethren. The duty is first stated *generally*, and then considered *specially*, as applied, 1. to the gifts of *fortune*; 2. to those of the *mind*, or the *Holy Spirit*; in adverting to which *Ministers* are especially, though not *exclusively*, meant; for, indeed, at this early period, the distinction between Clergy and Laity was not fully established. The expressions, too, have relation to the distinct duties of *preachers of the word*, and of *deacons*. The *former* are to speak as delivering the oracles of God, and consequently what was the truth of the Gospel, and not mere human notions. In pointing out the duties of the *latter*, the phraseology seems to advert to the duties as being *laborious*, which the Diaconal duties must have been. These are to be discharged with the full strength which God supplies for that very purpose. That this doctrine, of men being only stewards of the good gifts he bestowed, is confirmed by the evidence of *human reason*, in addition to the authority of an inspired writer, might be proved from several passages. The following, out of several I have myself noted, may suffice: Eurip. Phœn. 565. Οὗτοι τὰ χρήματ' ἴδια κέκτηνται βροτοὶ, Τὰ τῶν Θεῶν δ' ἔχοντες ἐπιμελούμεθα· Ὅταν δὲ χρήζωσ', αὖτ' ἀφαιροῦνται πάλιν.

On λαλεῖ, see Note at 1 Cor. xiv. 27. At ἐν πᾶσι supply πράγμασι. The doxology following is, it should seem, to be referred to the *Father*.

p Isa. 48. 10. 1 Cor. 3. 13. supra i. 7.
q 2 Cor. 4. 10. Phil. 3. 10. Col. 1. 24. 2 Tim. 2. 10.
r Matt. 5. 10, 11. supra 2. 20. & 3. 14.

12 [p] Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν
γινομένῃ, ὡς ξένου ὑμῖν συμβαίνοντος· 13 [q] ἀλλά, καθὸ κοινωνεῖτε τοῖς
τοῦ Χριστοῦ παθήμασι, χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης
αὐτοῦ χαρῆτε ἀγαλλιώμενοι. 14 [r] Εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ, μα-
κάριοι! ὅτι τὸ τῆς δόξης καὶ τὸ τοῦ Θεοῦ Πνεῦμα ἐφ' ὑμᾶς ἀνα-
παύεται· κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται.

Supra 2. 20.

15 [s] Μὴ γάρ τις ὑμῶν πασχέτω ὡς φονεύς, ἢ κλέπτης, ἢ κακοποιός, ἢ ὡς
ἀλλοτριοεπίσκοπος· 16 εἰ δὲ ὡς Χριστιανός, μὴ αἰσχυνέσθω, δοξαζέτω δὲ
τὸν Θεὸν ἐν τῷ μέρει τούτῳ. 17 [t] ὅτι ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρίμα
ἀπὸ τοῦ οἴκου τοῦ Θεοῦ. Εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν
ἀπειθούντων τῷ τοῦ Θεοῦ εὐαγγελίῳ; 18 [u] καὶ εἰ ὁ δίκαιος μόλις
σώζεται, ὁ ἀσεβὴς καὶ ἁμαρτωλὸς ποῦ φανεῖται; 19 [x] ὥστε
καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ Θεοῦ ὡς πιστῷ κτιστῇ παρατι-
θέσθωσαν τὰς ψυχὰς ἑαυτῶν ἐν ἀγαθοποιΐᾳ.

s Isa. 10. 12. Jer. 25. 29. & 49. 12. Luke 23. 31. & 10. 12.
u Prov. 11. 31.
x Psal. 31. 6. Luke 23. 46.

12—19. Here the Apostle exhorts them to patiently endure afflictions in the cause of Christ, using two arguments: 1. That the heavier the trials are, which we have borne *on earth*, after the example of Christ, the greater will be our reward *in heaven*, v. 13. 2. That afflictions suffered for conscience sake are no longer to be accounted such, v. 14. fin. since it was not, the Apostle hints, a strange or unusual thing for the people of God to be persecuted. 3. That though they suffered here, as Christ did, they should hereafter be glorified together with him. 4. That, besides the prospect of that future glory, they had, at present, *the Spirit of God* for their comfort and support. 5. That it was an honour for any one of them to suffer, not as a malefactor, but as a Christian. 6. That though afflictions *began* with the faithful, yet the *weight* of the storm would fall on the unbelievers.

— *μὴ ξενίζεσθε — συμβαίν.*] The sense is: "Be not surprised [and therefore troubled] by, or through, the fire for trial (i. e. the severe persecution permitted, for your trial) which ye now suffer." The words *ὡς ξένου — συμβ.* are exegetical of *ξενίζ.* In the expression *πύρωσις πρὸς πειρασμὸν* there is an allusion to the *quæstio*, or torment by fire. See Note on 1 Cor. iii. 13.

13. *ἀλλὰ καθὸ — ἀγαλλ.*] In this participation in the sufferings of Christ it is *implied* that the cause is the same, that of true religion.

14. *εἰ ὀνειδ.*] See Note supra iii. 13.

— *τὸ τῆς δόξης — ἀναπαύεται*] "The glorious Spirit of God rests on you [for your support and consolation]." The next words *contrast* the different views in which these spiritual endowments would appear, — in order to display the power of the Spirit; who, though *blasphemed* and *denied* by their persecutors, was *glorified* in *them*.

15. *μὴ γάρ — φονεύς.*] The full sense is: "[I speak not of suffering in a bad cause,] for let none of you so act as to suffer," &c. The expression *ἀλλοτριοεπίσκοπος* is variously explained. See Rec. Syn. Yet, after all, no interpretation is so little objectionable as the common one, "a busy-body," one who intermeddles in business which does not belong to him. Now as it can be proved that there were laws against *λογοποιοί*, or those who invented or circulated false political reports, so it is not improbable that *ἀλλοτρ.* here may mean such; or that there were laws inflicting some actual punishment on those convicted of busily prying into other people's affairs, and (as is almost always the case), exaggerating what might be true, and fabricating falsities. The interpretation in question is, moreover, much confirmed by 1 Tim. v. 13, where the Apostle seems to have had in view this hateful vice of slander and backbiting, in the words *περίεργοι, λαλοῦσαι τὰ μὴ δέοντα*. Thus it seems clear that the terms *περίεργος* and *ἀλλοτριοεπίσκοπος* are, as nearly as may be, of the same sense; the first meaning a busy-body, and the latter a busy-body in others' affairs; which affinity is well exemplified by the following passage of Philostr. Epist. Apoll. 59. *εἰ μὴ περίεργος ἦς, οὐκ ἦς ἐν τοῖς ἀλλοτρίοις πράγμασι δίκαιος*, "if you had not been a busy-body, you would not have been a judge in other men's affairs."

16. *Χριστιανός.*] See Note at Acts xi. 26. *Ἐν τῷ μέρει τ.*, "on this account," as 2 Cor. iii. 10.

17, 18. The best Commentators generally agree that these verses contain an obscure intimation of the fiery trials which were coming upon that part of the world, where the persons whom the Apostle is addressing resided. That the expression *οἶκος τοῦ Θεοῦ* means *Christians*, is plain from the next verse. They are also assured, that though this judgment or affliction would, according to God's custom of old, begin with the faithful, it would be far from *ending* with them; which is expressed by a popular phrase, *τί τὸ τέλος τῶν ἀπειθούντων*, "what will be the end or lot of the wicked?" implying a bad one, *utter perdition*.

The words of the next verse, no doubt, admit of the same application as the preceding, and are so applied by the above Commentators, *σώζεται* being explained of temporal persecution, i. e. "is to be saved." It should rather seem, however, that what might be applied to the temporal judgments in question, was chiefly meant of the great day of judgment; the sense being nearly that laid down by Mr. Scott.

19. *ὥστε καὶ — ἀγαθοποιΐᾳ.*] The sense seems to be: "Wherefore let those who suffer according to the will and permission of God, commit their lives and souls unto Him, as unto a faithful and benevolent Creator, at the same time continuing in well-doing."

1 V. [y] ΠΡΕΣΒΥΤΕΡΟΥΣ τοὺς ἐν ὑμῖν παρακαλῶ, ὁ συμπρεσβύτερος
καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀπο-
2 καλύπτεσθαι δόξης κοινωνός· [z] ποιμάνατε τὸ ἐν ὑμῖν ποίμνιον τοῦ
Θεοῦ, ἐπισκοποῦντες μὴ ἀναγκαστῶς, ἀλλ᾽ ἑκουσίως· μηδὲ αἰσχροκερ-
3 δῶς, ἀλλὰ προθύμως· [a] μηδ᾽ ὡς κατακυριεύοντες τῶν κλήρων, ἀλλὰ
4 τύποι γινόμενοι τοῦ ποιμνίου· [b] καὶ, φανερωθέντος τοῦ ἀρχιποίμενος,
κομιεῖσθε τὸν ἀμαράντινον τῆς δόξης στέφανον.
5 [c] Ὁμοίως, νεώτεροι ὑποτάγητε πρεσβυτέροις· πάντες δὲ ἀλλήλοις
ὑποτασσόμενοι, τὴν ταπεινοφροσύνην ἐγκομβώσασθε· ὅτι ὁ Θεὸς
ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν.
6 [d] Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ Θεοῦ, ἵνα ὑμᾶς ὑψώσῃ
7 ἐν καιρῷ· [e] πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρρίψαντες ἐπ᾽ αὐτὸν, ὅτι
αὐτῷ μέλει περὶ ὑμῶν.
8 [f] Νήψατε, γρηγορήσατε, ὅτι ὁ ἀντίδικος ὑμῶν, διάβολος, ὡς λέων
9 ὠρυόμενος περιπατεῖ ζητῶν τίνα καταπίῃ. [g] ᾧ ἀντίστητε στερεοὶ τῇ

y Luke 21. 16. Rom. 8. 17, 18. z Acts 20. 28. 1 Tim. 3. 3. Titus 1. 7. a 1 Cor. 3. 5. 2 Cor. 1. 24. Phil. 3. 17. 2 Thess. 3. 9. 1 Tim. 4. 12. Titus 2. 7. b Isa. 40. 11. Ezek. 34. 23. John 10. 11. 1 Cor. 9. 25. 2 Tim. 4. 8. Heb. 13. 20. James 1. 12. supra 1. 4. & 2. 25. c Prov. 3. 34. Rom. 12. 10, 16. Eph. 5. 21. Phil. 2. 3. James 4. 6. d Job 22. 29. Prov. 29. 23. Matt. 23. 12. Luke 1. 52. & 14. 11. & 18. 14. James 4. 10. e Psal. 37. 5. & 55. 23. Matt. 6. 25, 26. Luke 12. 22. Phil. 4. 6. 1 Tim. 6. 8. Heb. 13. 5. f Job 1. 7. Luke 21. 16. & 22. 31. 1 Thess. 5. 6. supra 1. 13. & 4. 7. g Eph. 4. 27. & 6. 11, 13. James 4. 7.

V. The Apostle now gives particular injunctions to the presbyters, i. e. the Bishops and Pastors of the Church, and also to preachers, the former to feed the flock of Christ committed to their charge; the latter to obey their admonitions.

1. ὁ συμπρ.] Though one of the chief *Apostles*, St. Peter modestly styles himself a co-presbyter. Ὁ καὶ τῆς μελλούσης — κοιν., "and who am also a partaker of the glory which shall be revealed;" viz. at the resurrection. (See Phil. iii. 21.) "Not meaning, however, (as Mr. Holden observes,) that he was *then* a *partaker*, but that he had then a *right* to it; that he was then in a justified state, which, if persevered in, would end in his participation in the glory which we shall enjoy at the resurrection, Rom. viii. 17, 18. 2 Tim. iv. 7, 8."

2. ποίμνιον — Θεοῦ.] A pastoral metaphor common in Scripture, and found also in the Classical writers. The sense is: "Nourish with sound doctrine, and take care of the morals of those committed to your care." Μηδὲ ἀναγκαστῶς seems to be said with reference to some who served, indeed, the office without stipend, but with indifference and want of zeal. Μηδὲ αἰσχροκ., ἀλλὰ προθύμως; i. e. not discharging the office for the sake of lucre, (which would be base) but with good will, *toto corde*, (as the Syr. Translator renders) and only accepting the lucre to *enable* you to discharge the office.

3. κατακυρ. τῶν κλήρων.] Though Θεοῦ be here not *expressed*, it is to be *understood*, as at ποιμνίου just after. The κλήρων is variously explained; by some, of the *possessions of the Church*. For which *signification* there is, indeed, sufficient authority; but little probability in the *thing itself;* though Mr. Slade thinks that, "as there were *contributions*, there might be a *fund*." Considering, however, the poverty of the primitive Christians, and other circumstances, that is unlikely. Now κατακυριεύοντες κλήρων, in the simple diction of the sacred writer, can only apply to *persons*. And the best Commentators are with reason agreed that it means the *Churches* or *congregations;* called God's heritages, in allusion to the division of Canaan by κλῆροι, lots, which formed separate heritages.

4. See i. 3—5; ii. 25; and 1 Cor. ix. 25. 2 Tim. iv. 8, and Notes.

5. νεώτεροι.] This, being opposed to the πρεσβ., which term is admitted to be one of *office*, must denote other persons *inferior* to them (as being under their superintendence) and bound to pay deference to them. Πάντες δὲ ἀλλ. ὑποτ., i. e. each according to your different ranks and stations.

— τὴν ταπειν. ἐγκομβώσασθε.] The verb ἐγκομβοῦσθαι is derived from κόμβος, which signifies 1. a *knot*, or *top-knot;* 2. a *button* or *ornamental* fastening, by which vestments were drawn about the body; 3. (or rather ἐγκόμβωμα) a sort of moveable garment, or cape, put over the other vestments, and fastened by knots and bands to the collar. Hence ἐγκομβοῦσθαι came to mean, in a general way, *to be ornamentally clothed:* and as all sorts of clothing are, in the ancient languages, applied to denote *moral habits*, especially of virtue; so here the Apostle means, that they should *put on* humility as an ornament, and wear it as a *habit*. With which I would compare Æl. V. H. p. 10. ἠμπείχετο δὲ σωφροσύνῃ. and Hom. Il. A. 149. ἀναιδείην ἐπιειμένε. where Heyne remarks: "Dicitur aliquis indutus; i. e. instructus, esse iis quæ ipsi propria sunt et solemnia."

6, 7. The Apostle here exhorts them to a patient submission to the chastisement of God's powerful hand; trusting to Him alone for deliverance and glory, and reposing with calm affiance on his all gracious Providence. In ἐπιῤῥίψαντες there is a significatio prægnans, i. e. *casting off* all anxious cares, and *reposing* them *on*, &c. The expression is taken from Ps. lv. 22.

8, 9. The Apostle here repeats his exhortations to sobriety and vigilance; reminding them, that the great spiritual adversary of mankind is permitted to try the virtuous with afflictions and temptations; q. d. (in the words of Bp. Sanderson) *He* watcheth for your destruction; watch *ye*, therefore, for your preservation. Many recent Commentators, indeed, because διάβολος has not the Article, render it "a malicious accuser."

πίστει, εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι.

h 2 Cor. 4. 17. Heb. 10. 37. & 13. 21. supra 1. 6.

h Ὁ δὲ Θεὸς πάσης χάριτος, ὁ καλέσας ἡμᾶς εἰς τὴν αἰώνιον αὐτοῦ 10
δόξαν ἐν Χριστῷ Ἰησοῦ, ὀλίγον παθόντας, αὐτὸς καταρτίσαι ὑμᾶς, στη-
ρίξαι, σθενώσαι, θεμελιώσαι· αὐτῷ ἡ δόξα, καὶ τὸ κράτος εἰς τοὺς 11
αἰῶνας τῶν αἰώνων! ἀμήν.

i Heb. 13. 22.

i Διὰ Σιλουανοῦ ὑμῖν, τοῦ πιστοῦ ἀδελφοῦ, ὡς λογίζομαι, δι᾽ ὀλίγων 12
ἔγραψα, παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ

k Acts 12. 12, 25.

Θεοῦ εἰς ἣν ἑστήκατε. k Ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτὴ, 13

But, closely connected as it is with ἀντίδικος, it cannot but mean (as Bp. Middl. explains) "your opposing evil Spirit," or, the Evil Spirit who is your opposer; for the Article at ἀντίδ. properly belongs to Διάβολος. Here there is supposed to be an allusion to Job i. 7. This passage, I have in Rec. Syn. shown at large, must have reference not merely to what the Devil effects by his *agents*, but *by himself*, proving his personality and evil agency over men. It is plain that *temptation* is here chiefly affirmed, and *affliction* only as a *medium* of temptation. The temptations would, for the most part, be to *apostatize*.

In εἰδότες — ἐπιτελεῖσθαι the argument is, "Your case is not singular; the same persecutions are carried on in your Christian brethren throughout the whole world." Ἐπιτελ. is for ἐνεργεῖσθαι. And τὰ αὐτὰ τῶν παθ. for τὰ αὐτὰ τὰ παθήματα.

10, 11. The Apostle did not pray that they might be *exempt* from trials; but he besought the God of all grace (the inexhaustible source of every kind of grace), who had called them to the hope and sure earnest of eternal glory, by Christ — that, after they had suffered awhile [for the increase of their faith] he would make them mature and complete in holiness; establish them in the peace and hope of the Gospel, strengthen them to resist all temptations, endure all sufferings, and perform all duties; settling them immoveably, as a compact building on a sure foundation; which would redound to his praise to whom glory and dominion ought to be ascribed for ever. (Scott.) Καταρτίσαι, "may he perfect you more and more in the knowledge and practice of religion." Στηρίξαι, "confirm you in the practice of what you know." Σθενώσαι, "strengthen you to the performance." Θεμελ., "settle and immoveably ground you."

12. ὡς λογίζομαι.] This, like many similar expressions both in the ancient and modern languages, implies, not *doubt*, but *firm persuasion;* as Rom. viii. 18. So that there is no reason, with Grot., to resort to the sense "si bene memini," which is founded, as Rosenm. shows, on a baseless hypothesis.

— ταύτην εἶναι ἀληθῆ χάριν τοῦ Θεοῦ, εἰς ἣν ἑστ.] The sense is, "that the religion in which you are (I trust) firmly fixed, is the true one, [and not Judaism, your former faith]."

13. συνεκλ.] Supply, with the best Commentators ancient and modern, ἐκκλησία.

— ἐν Βαβυλῶνι.] On the city here intended, no little diversity of opinion exists. Some, as Mill, Bertram, Pearson, Vitringa, Wolf, Wall, and Fabric., suppose Babylon *in Egypt*. This, however, is extremely improbable, and has been refuted by Lardner; who, with the ancient and many eminent modern Commentators, as Grot., Mill, Hamm., Whitby, Est., Valckn., and most of the *Romanists*, suppose that by Babylon is figuratively meant *Rome*. But though the voice of antiquity has ever a claim to respect; yet where antiquity as here can decide no better than ourselves, it carries with it but little weight. Indeed, for the tradition (that the Apostle meant Rome) we have no earlier authority than that of *Papias*, a weak and credulous person. Moreover, no tolerable reason has ever been alleged *why* the Apostle should here call Rome by the name Babylon, and withhold its *true* name. That the Apostle afterwards suffered martrydom at *Rome*, is nothing to the purpose. There can be little doubt but that the notion first originated in mere error, and was afterwards caught up by the Romanists, for the purpose of supporting their assertion, that Peter was the first Bishop of Rome. Hence I entirely coincide in the opinion of many eminent modern Commentators, (as Erasm., Calv., Beza, Lightf., Scaliger, Salmas., Le Clerc, Beausobre, Wets., Bp. Conybeare, Benson, Rosenm., and A. Clarke) that it means Babylon *in Assyria*. Those Commentators, however, are not agreed whether we are to understand *Seleucia*, i. e. *New* Babylon; or *Old* Babylon, which, it is certain from Strabo, was not yet deserted. The *latter* supposition seems preferable; for there is no satisfactory proof that Seleucia (though it gradually stepped into the place of Old Babylon, and was, indeed, chiefly built from its ruins) ever received the *name* of Babylon: certainly not so early as the time of St. Peter, whatever might be the case afterwards. Though fallen from its ancient grandeur, it had probably still a tolerably large population, though by no means in proportion to its size. The *walls*, however, remained even to the time of Jerome. (See L. v. of his Commentary on Isaiah.) Plutarch, too, in his life of Crassus, C. 17., and in his comparison of Crassus and Nicias, testifies to the existence of Babylon as a city, and says Βαβυλῶνος καὶ Σελευκίας, thus *distinguishing* them. Indeed, it were improbable that Babylon should have come to utter desertion so *soon* after the founding of Seleucia; especially since, as we learn from Pausanias, Seleucus took no *decided* steps to people his new city at the expense of the old one. On this subject I have much more to say, which I must reserve for a *Memoir* on Ancient Babylon, that I have for very many years had in gradual preparation, and intend to take some opportunity of laying before the public. Meanwhile it may suffice to add, that I am entirely of the opinion of Dr. Benson, that Babylon was the metropolis of the Eastern Dispersion of the Jews, where a great number of them had

14 καὶ Μάρκος ὁ υἱός μου. [1] ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης. 1 Rom. 16. 16. 1 Cor. 16. 20. 2 Cor. 13. 12. 1 Thess. 5. 26.
εἰρήνη ὑμῖν πᾶσι τοῖς ἐν Χριστῷ Ἰησοῦ. ἀμήν.

gone to settle, in addition to those who were the posterity that remained in Babylon and did not return. It is well remarked by Calvin and Benson, that, as St. Peter was especially the Apostle of the Circumcision, it was likely that he should go where so many Jews resided, who had probably been driven away by the troubles that had begun to prevail in Judæa.

ΠΕΤΡΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΔΕΥΤΕΡΑ.

I. ΣΥΜΕΩΝ Πέτρος, δοῦλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ, τοῖς 1
ἰσότιμον ἡμῖν λαχοῦσι πίστιν ἐν δικαιοσύνῃ τοῦ Θεοῦ ἡμῶν καὶ Σωτῆρος

Of this second Epistle the authenticity was at first called in question: yet it is quoted, or alluded to, by some very early Fathers, and in the second century was received into the canon. Upon the whole, the external or historical evidence for its authenticity is strong; and the *internal* yet more so; for if *not* written by St. Peter, it would indeed be a most daring fabrication. And yet if a *fabrication*, it would be one of the most artfully contrived: for there is not a single particular that betrays imposture, though it has been a subject of examination for above seventeen centuries. Moreover, it would be most difficult to conceive what *motive* could have induced any one to fabricate such a composition: for here we see no attempt to support any peculiar doctrine or practice, for which the pious fraud might be supposed to have been committed. Indeed, such an air of unfeigned and deep piety breathes through the whole, that it is difficult to imagine how a person possessed of such a spirit could deliberately indite an imposture of that kind. As to the argument against the authenticity, derived from the dissimilarity in character of the second Chapter from the first Epistle, it is very inconclusive; for though it be different from *that* Epistle, it is also different from the other two Chapters of *this* Epistle. In fact, there the *subjects* are different: and, as we find in the case of St. Paul's Epistle to the Hebrews, different subjects call for different styles. In the case of the *first* Epistle, and the first and third Chapters of the second, the whole is simply *didactic:* whereas in the *second* Chapter of the present Epistle, more of energy would be requisite, and a higher degree of inspiration would be vouchsafed, even like that granted to the Prophets of the Old Testament. Besides, even waiving that principle, and supposing St. Peter's style elsewhere to be as *plain* as they please, — yet the Critics in question will hardly deny, that the style of a writer is much influenced by the feelings with which he is affected. Thus, in the present instance, we may suppose that the Apostle's strong indignation at the heresies of the Gnostics quickened his feelings, and somewhat altered the character of his style.

The above may suffice to show that internal arguments *against* the authenticity of this Epistle are unfounded. To briefly advert to the internal evidence *for* the authenticity; now, to pass over several arguments which are fully stated by Mackn. and Horne, 1. There is the *same character* (namely, of *gravity, dignity, energy,* and *authority,* united with *simplicity)* observable in this second Epistle, as that which distinguishes the first. 2. There are several incidental allusions to circumstances, which answer to no other Apostle but St. Peter. See Mackn. and Horne. 3. A truly Apostolical spirit breathes through the whole. 4. The style is (with the exception of the second Chapter), the same as the former Epistle. There are repetitions of the same words, and allusions to the same events. See more in Michaelis, Mackn., and Horne.

This Epistle is supposed to have been written soon after the first Epistle, and not long before the death of the Apostle; also to have been indited from the same place, and addressed to the same persons as the former one. The latter may probably be true; but the former is exceedingly doubtful. There is no good reason for supposing it to have been written from the *same place.* Nay, especially when we consider the *great* reason there is to think that that place was Babylon; and yet in conjunction with that circumstance, the high probability that this Epistle was written but a *short time* before the Apostle's death, which we have every reason to think took place at *Rome* — we seem authorized to conjecture that *this* Epistle at least was written from *Rome,* whither it is probable St. Peter had been called, in like manner as St. Paul had been not long before, — namely, to defend himself from the accusations of those who sought to implicate him as encouraging the rebellious spirit against the Roman government, which then pervaded the whole of Judæa, and the neighbouring countries.

The *design* of this Epistle is (with the exception of ch. ii.) very similar to that of the former. With respect to its *nature* and character, it is *confirmatory, cautionary,* and *hortatory.* 1. The Apostle *establishes* them in the truth and profession of the Gospel. 2. He *cautions* them against *false teachers* (whose tenets and practices he graphically describes), and warns them of the mockers and scoffers, who should soon start up, and deride their expectation of Christ's coming. And, after confuting their false assertions, he tells

2 Ἰησοῦ Χριστοῦ· [m] χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη ἐν ἐπιγνώσει τοῦ
Θεοῦ, καὶ Ἰησοῦ τοῦ Κυρίου ἡμῶν.
3 [n] Ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ
εὐσέβειαν δεδωρημένης, διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς διὰ
4 δόξης καὶ ἀρετῆς· (° δι' ὧν τὰ μέγιστα ἡμῖν καὶ τίμια ἐπαγγέλματα
δεδώρηται, ἵνα διὰ τούτων γένησθε θείας κοινωνοὶ φύσεως, ἀποφυγόν-
5 τες τῆς ἐν κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς·) καὶ αὐτὸ τοῦτο δὲ, σπουδὴν
πᾶσαν παρεισενέγκαντες, ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν,

m John 17. Rom. 1. 7. 1 Pet. 1. 2. Jude 2.

o Isa. 56. 5. John 1. 12. Rom. 8. 15. 2 Cor. 3. 18. Eph. 4. 24. Heb. 12. 10. 1 John 3. 2.

them *why* the great Day of the Lord was deferred; and, having described its circumstances and consequences (in which there is a strong coincidence with the account given by St. *Paul*), he subjoins suitable exhortations to *prepare* for that momentous period. After which he concludes with a truly Apostolical commendation of them to the grace of God.

C. I. 1—4. These verses contain the *Introduction* to the Epistle, in which, after asserting his Apostolic character, and addressing the Epistle to the Gentile converts, St. Peter salutes them, and reminds them that their Christian privileges were owing to the favour of God in Christ, and in consequence of the miraculous effusion of the Holy Spirit. (Benson.)

1. *τοῖς ἰσότιμον — Χριστοῦ.*] Prof. Scholefield well renders: "To them that have obtained like precious faith with us in the righteousness of our God and Saviour Jesus Christ." By "faith in the righteousness" he understands, "as the object of faith," so Rom. iii. 25. *διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι.* The construction *τοῦ Θεοῦ ἡμῶν καὶ Σωτ.* is the same as at v. 11. *τοῦ Κυρίου ἡμῶν καὶ Σωτ. Ἰ. Χρ.* See Eph. v. 5. Tit. ii. 13., and also the masterly note in justification of the rendering "our God and Saviour," by Bp. Middl., who proves that "the passage is plainly and unequivocally to be understood as an assumption that Jesus Christ is our God and Saviour." The word *ἰσότιμος* is formed similarly to *ἰσόμοιρος.* The term *λαχ.* has reference to salvation being considered as an *inheritance.* See 1 Pet. v. 3. *Δικ.* denotes mode of justification, or becoming righteous, appointed by our God and Saviour.

3. *ὡς πάντα ἡμῖν — ἀρετῆς.*] The construction (which is tortuous) is thus cleared by Pott: *ὡς τῆς θείας δυνάμεως αὐτοῦ πάντα τὰ πρὸς ζωὴν καὶ εὐσέβειαν ἡμῖν δεδωρημένης, διὰ — ἀρετῆς (δι' ὧν — φθορᾶς) καὶ αὐτὸ τοῦτο,* &c. The sense is, "forasmuch as God, by his Almighty power, hath bestowed on us all things pertaining to life and godliness," eternal happiness, and the holiness which is to fit us for it. The best Commentators are agreed, that *δεδωρ.* here and not after, is to be taken in an active sense; an idiom found in verbs which want the Perfect Middle, instead of which the Passive is used. Examples are adduced by Loesn. from Philo. *Διὰ τῆς ἐπιγνώσεως* should perhaps be rendered, "by the bringing us to the knowledge or acknowledgment of." *Διὰ δόξης καὶ ἀρετῆς* is, by hendiadys, for "by his glorious benignity," or, as some explain, power; rather, *excellence.* See 1 Pet. ii. 9.

4. *δι' ὧν.*] The *ὧν* is by some referred to *δόξης καὶ ἀρετῆς*; by others, to *πάντα. Both* references may be meant, i. e. "by all which things." By *ἐπαγγ.* are meant the Gospel promises of pardon, and salvation through Christ.

— *διὰ τούτων — φύσεως.*] The sense seems to be, "in order that, being excited by these promises, you might strive to become partakers [by imitation] of a divine nature;" namely, by that purity and holiness, which is so called, as bearing a certain similarity to the Divine attributes, and being produced by Divine influence. See the long and able Note in proof of this sense by Benson, and also Bp. Bull's Harm. Ap. p. 45. With a reference to this passage it is finely observed by Cudworth, Serm. on John i.: "The Gospel is nothing else but God descending into the world in our form, and conversing with us in our likeness; that He might allure and draw us up to God, and make us partakers of his divine form. God was therefore incarnated and made man, that he might deify us, that he might make us 'partakers of the divine nature.'" (2 Pet. i. 4.)

In the words following are pointed out the *means* whereby this is to be attained — namely, by escaping the pollutions of this wicked world, arising from carnal appetites.

5—7. The Apostle here calls on his Christian brethren not to *rest* in their apparent conversion, or the reformation connected with it, or even in the beginning of a renewal to a "divine nature:" but, depending on the promises of the Gospel, and pursuing the end for which they were given, to "cleanse themselves from all" remaining "filthiness of flesh and spirit," perfecting holiness "in the fear of God." (Scott.) To the *latter* he adverts, as the condition on which depends the former. For, as Bp. Sanderson, in his second Serm. ad Populum, shows, "the promises of God are *true*, yet they are conditional, and such as must be ever understood with a clause of reservation or exception, i. e. of *obedience*, as in the case of his threatenings, of *repentance.* Wouldst thou then know how thou art to entertain God's promises, and with what assurance to expect them, — I answer, with a *confident* and an *obedient* heart. Confident, because He is true, that hath promised; *obedient*, because that is the *condition* under which he hath promised."

— *καὶ αὐτὸ τοῦτο.*] Supply *κατὰ*, "for this very reason;" q. d. "Since God has granted all the means of holiness (vv. 3, 4.) do *your* part." This view of the construction and sense is, I find, supported by Prof. Scholef., who aptly compares Eurip. Orest. 657—8. *ἐρεῖς, ἀδύνατον; αὐτὸ τοῦτο, τοὺς φίλους Ἐν τοῖς κακοῖς χρὴ τοῖς φίλοισιν ὠφελεῖν. Σπουδὴν πᾶσαν παρεισ.* is not well taken, with Rosenm. and others, for *σπουδάζοντες*; since the expression suggests the contributing of our own strenuous exertions, in coöperation with the grace of God. See Phil. ii. 12 & 13.

— *ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετήν.*] In order to rightly understand the sense of this expression *ἐπιχορ.*, (which has been variously, but, in general, not correctly explained), it is

ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν, ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν, ἐν δὲ τῇ 6
ἐγκρατείᾳ τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν, ἐν δὲ τῇ 7

proper to ascertain the *nature of the metaphor.* This has been thought by Doddr. to be derived from the *leader of a dance;* q. d. "leading up, as in a dance, the virtues one after another." But that is supposing an allusion little suitable to the style of the sacred writer, and the character of the present passage, with which such an image would ill comport. It should rather seem that the metaphor is derived from *the person who furnished the expenses* of the players, singers, and dancers at the public festivals. See Potter's Antiquities and Salmasius de Usuris, C. iii. p. 58. Such, indeed, was the primitive sense of χορηγὸς which word afterwards came to mean generally *sumptus suppeditator.* So Plutarch in Pericl. says of Pericles: δαψιλὴς ἦν χορηγὸς ταῖς γυναιξί. And so χορηγέω often signifies simply to *supply* or *furnish.* See Steph. Thes. 10670. And, accordingly, ἐπιχ. must signify *insuper suppeditate,* exhibete, præstate. The force and propriety of the ἐπι will appear further on.

Let us now consider the general *scope* and design of this important passage, previously to treating of it in detail. The scope seems to have been, to illustrate what they are to do in return for God's mercy in calling them to salvation, and in coöperation with His grace to enable them both to will and to do. They are faithfully to discharge all their duties, both of *faith* and of *practice;* and the latter are digested in *regular order,* and with a beautiful *gradation,* (as in Rom. v. 3. seq.; viii. 29, seq.; x. 13. seq. Jas. i. 3. seq.), wherein the principal Christian virtues are represented by a beautiful *chain,* of which the various parts are linked together; FAITH being as it were the main and primary principle from which the various links of virtue are suspended; and CHARITY as being that completive link in which all the others terminate. The virtues, too, are *specified,* by way of *example;* nor are we here (with some) to fancy a kind of *system* of Christian virtues: nor perhaps to refine too much on the *order* in which they are placed, *between* FAITH and LOVE. Nay, perhaps, after all, the idea in the Apostle's mind was not that of "a *chain* suspended on a peg," but, according to the opinion of Bp. Warburton, (in a most masterly Sermon on this text,) "that of an *edifice* consisting of *three courses,* from which the Apostle means to instruct them in the nature of that Christian edification they were to raise on the foundation of Faith." This view is, I think, much confirmed by Jude 20, 21. τῇ ἁγιωτάτῃ ὑμῶν πίστει ἐποικοδομοῦντες ἑαυτοὺς — ἑαυτοὺς ἐν ἀγάπῃ Θεοῦ τηρήσατε. For there the present passage was evidently in the mind of St. Jude, as indeed was the whole Epistle, when he wrote his own. But though we are not to imagine here any formal *system* of Christian virtues; yet those which *are* specified appear to be placed in regular *order* and with a deliberate and artful disposition; though the exact *nature* of the arrangement has been ill understood by Commentators and Expositors, and alone properly perceived by the capacious and penetrating mind of the illustrious Prelate above mentioned. "Of this building (says he) the Apostle has marked out the foundation, fixed the basis, proportioned the members, adorned the superstructure, and crowned the whole with the richest of materials. And all this with such justice of science and sublimity of thought, that every foregoing virtue gives stability to the following; and every following imparts perfection to that which went before: where the three orders of this heavenly architecture, the HUMAN, the DIVINE, and SOCIAL virtues, are so masterly disposed, that the *human* and *social* have their proper strengths and graces heightened and supported by the common connection of the *divine.* To proceed to an examination of the particulars, St. Peter, as a *wise master-builder,* (1 Cor. iii. 10.) chooses for his foundation that ROCK on which our Lord promised him to build the Church, as directed by the same Divine Spirit with St. Paul, who says, 'other foundation can (or ought) no man to lay, than that is laid, which is JESUS CHRIST.' But, in order to counteract the error (then too prevalent) which regarded faith as alone sufficient to make man acceptable to his Maker, and without good works, entitled him to the rewards of the Gospel covenant, the Apostle first enjoins us to add or build Virtue upon Faith." Here, it is true, most of the principal Commentators (as Grot., Hamm., Menoch., Zeger, Smith, Whitby, Benson, Doddr., Wells, and A. Clarke), take ἀρετὴ to signify "*courage* and constancy [in professing the faith];" a signification of the word frequent in the Classical writers, from Homer downwards. The reasons assigned for the above interpretation are thus expressed by Grotius: 1. That there is in this passage a beautiful *gradation.* And 2dly, "sequuntur multa virtutum nomina," and therefore ἀρετὴ cannot be here taken in the usual sense, but must be interpreted *fortitude.* It is, however, ably proved by Bp. Warburton, that the very beauty and correctness of the gradation depend on ἀρετὴ being taken in the *general* sense, as in Phil. iv. 8, and elsewhere in Scripture. Not to mention that ἀρετὴ never has the sense *courage* in the N. T. or the Sept. The consummate aptness of ἀρετὴ in the usual sense, is well pointed out by Bp. Warburton as follows: "From henceforth *Faith,* while it was single and solitary, remained *dead,* as the sacred writer expresses it, being thus *clothed upon* by virtue, becomes alive and vigorous, and productive of all the fruits of grace and immortality. And *Virtue,* thus erected, receives a reciprocal advantage from *Faith.* The weakness of unguided reason, and the violence of ill-balanced passions, had reduced MORAL VIRTUE, both in principle and practice, to so shadowy and precarious an existence, that the wisest in the Pagan world could not forbear lamenting its helpless condition, and owning that nothing but a revelation from heaven could realize and support it. They mistook the true foundation of Morality: some placing it in the native excellence of virtue, others in the exterior benefits, of which it is productive. They were left destitute, and exposed to the free rage of ungoverned passions, without aid, and with uncertain prospect of reward. But it was the *Dispensation of Faith,* which taught us that the true foundation of Morality was compliance to the will of our Creator and sovereign Lord. It was *Faith* which enabled us to surmount all the opposition of the appetites, by holding out to us an infinite reward; and which the assistance of the Holy Spirit hath placed within our reach. But though *Virtue* be

8 εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην. [p] Ταῦτα [p Tit. 3. 14.]
γὰρ ὑμῖν ὑπάρχοντα καὶ πλεονάζοντα οὐκ ἀργοὺς οὐδὲ ἀκάρπους καθί-

enjoined here and elsewhere in Scripture, yet if we expect to find there any regular or methodical body of morality, we shall be much mistaken. With respect to this, the New Testament, all along, refers us to *another* guide. For God, having before revealed the whole doctrine of morality, by the *religion of nature*, and none of God's dispensations contradicting another, it was enough for the first teachers of Christianity, when they preached up *Virtue*, to refer their followers for particulars to what natural religion taught concerning it. This being so, and that the great Pandect of the Law of Nature is to be searched and studied, in order to attain a perfect knowledge of moral duty, there is need of much pains and exercise of mind, to learn that *Virtue* which we are here enjoined to build upon *Faith*."

The foregoing view adopted by the learned Prelate is, I would observe, confirmed by what St. *Paul* says, Phil. iv. 8. (which passage seems to have been had in view by St. Peter): τὸ λοιπὸν, ἀδελφοὶ, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνὰ, ὅσα δίκαια, ὅσα ἁγνὰ, ὅσα προσφιλῆ, ὅσα εὔφημα· εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε. where mark the expression ἀρετή. Of course, it was left to *Natural* Religion to determine *what* were these σεμνὰ, δίκαια, εὔφημα, &c. Accordingly the "*knowledge*" next enjoined is to be understood as respecting the *virtue* before mentioned, denoting that "*wisdom* which is the result of the study of the Law of Nature in the pursuit of truth." "To understand this matter truly (says Bp. Warburton) we must consider, that Virtue consists in acting agreeably to those relations, in which we stand to our common humanity, our fellow-creatures, and our Creator. For as *Religion*, in the largest sense of the word, includes the duty we owe ourself and neighbour; so *morality*, in its larger sense of the word, includes the observance of that relation we stand in towards God. And when the practice respects *man*, it is called *virtue;* when it respects God, it is *piety*. These relations are commonly distinguished into the *human*, the *social*, and the *divine* virtues: the end and design of all which is to perfect man's nature; 1. By restraining, regulating, and directing, the private and selfish appetites, *according to the dictates of reason*. 2. By cultivating, improving, and enlarging, the social passions and affections, and employing them in the service of our species, *according to the dictates of charity*. 3. By exercising our understandings in the contemplation of the first Cause, and by owning our relation to him in suitable acts of rational worship, in order to unite us to our supreme Good, *according to the dictates of grace*."

The learned Prelate then proceeds to show the *reciprocal* service which *Virtue* does to *Knowledge*. Knowledge (says he) is the perception and attainment of TRUTH; and *useful knowledge* the perception and attainment of those truths, which tend to the perfecting of our nature. But the carnal passions operating adversely to such truths, cloud and darken the understanding, so as to mislead us, even in those of the most easy discovery and of the highest importance. Again, to acquire a competent share of *knowledge*, we must *give all diligence* in the pursuit of truth, so as to trace her throughout her hidden recesses: but it is only a *love* for the object, which can heartily engage us in the pursuit: and this can arise from nothing but the *beauty* of it. Now while *Vice* usurps the heart, *Truth*, her mortal enemy, will be a neglected guest. But when *Virtue* has assumed her seat, the passion for Truth will revive. For *Truth* and *Virtue* are twin-born sisters; and, with only a *name* of distinction, participate of one common *nature;* Truth being speculative *Virtue*, and *Virtue* only practical *Truth*. And now the understanding makes a free progress in knowledge, as having no headstrong appetites to mislead it, nor earthly passions to damp its affections. From henceforth, the only danger is from the *opposite* quarter: lest the mind's ardent love of truth should engage it in *abstractions*, and carry it beyond the limits of those truths, which are given us for our contemplation here. Now this folly so mischievous, and proceeding from a want of due consciousness of the narrow limits of the human understanding, St. Peter, in his *next* precept, restrains. "*Add* (says he) to knowledge *temperance*," i. e. sobriety, moderation, continence in the pursuit of truth. For as *Virtue*, without *knowledge*, falls into all kind of *fanaticism* in *practice;* so *Knowledge*, without *Temperance*, leads to all kind of *Heresy* in *opinion*. St. Paul observed, even in his time, the seeds of *intemperate* knowledge begin to spring up and spread amongst his converts; and, therefore, cautions them against *vain philosophy, and a knowledge that puffeth up*. Ἐγκράτεια signifies a temperate use of things in *general*. To denote the *species*, the ancients said ἐγκρατὴς ἀφροδισίων — γαστρὸς ἐγκρατὴς — ἐγκρατὴς ὕπνου, θυμοῦ, οἴνου. When the species is not thus designated, we have no way of determining the sense of so generical a word, but the context. Now Cicero de Fin. i. 1. uses *temperantia* in the sense ἐγκράτεια as here explained.

To render our Temperance complete, we are enjoined to add *Patience;* i. e. long-suffering and bearing with the contradiction of others. For having experienced in our *own* case, how insensibly errors insinuate themselves into the mind; how plausibly they assume the air of truth, when called to account; how obstinately they maintain their ground, when now become suspected; and what labour is required to dispossess them, even after they are detected and exposed; having experienced, I say, all this, we shall be well inclined to bear with *patience* the contradiction of our erring brother.

To *Patience* we are enjoined to add *Godliness;* and then, as St. James counsels us, we "let patience have her perfect work." For then by this means godliness cannot degenerate either into fanaticism or bigotry, but will remain sober and rational. And yet there is another danger to which it is obnoxious; for by long and intense exercise in holy offices, the joy and transport that elevates the mind, thus filled with its true and proper object, God, naturally disposes us to contemn all inferior things; and from despising the *things*, but too often, to despise the *persons* who delight in them: and by making odious comparisons, like the Pharisee to the Publican, to forget our relation, our near relation, both by nature and grace, to the meanest of our species. Hence arises *spiritual pride*, the last and most fatal enemy to true *godliness*. Now for this, too, the Apostle provides a remedy. "Add (says he) to

q Isa. 59. 10. So h. 1. 17. 1 John 2. 9, 11.
r 1 John 3. 19.

στησιν εἰς τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν. [q] ᾧ γὰρ 9
μὴ πάρεστι ταῦτα, τυφλός ἐστι, μυωπάζων, λήθην λαβὼν τοῦ καθα-
ρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτιῶν. [r] Διὸ μᾶλλον, ἀδελφοὶ, σπουδά- 10
σατε βεβαίαν ὑμῶν τὴν κλῆσιν καὶ ἐκλογὴν ποιεῖσθαι· ταῦτα γὰρ
ποιοῦντες οὐ μὴ πταίσητέ ποτε. οὕτω γὰρ πλουσίως ἐπιχορηγηθήσεται 11
ὑμῖν ἡ εἴσοδος εἰς τὴν αἰώνιον βασιλείαν τοῦ Κυρίου ἡμῶν καὶ Σω-
τῆρος Ἰησοῦ Χριστοῦ.

Διὸ οὐκ ἀμελήσω ἀεὶ ὑμᾶς ὑπομιμνήσκειν περὶ τούτων, καίπερ εἰδό- 12

godliness *brotherly kindness*," with which commences the third and last order of this Christian building. Thus godliness placed between and supported, on each hand, by the *human* and the *social* virtues, becomes stable and permanent. And while it receives this united aid from *both*, it returns it back again to both. We have, then, shown the benefits *temperance* and *patience* receive from *godliness:* we are now to speak of that which *brotherly kindness* receives from it. The most beauteous and elevated branch of *brotherly kindness* is *friendship*. But friendship may be a confederacy in vice as well as a community of virtue. Hence it requires to be placed on *godliness*, whereby alone it stands secure from abuse, and brings forth all its genuine fruits of public beneficence. *Brotherly kindness* is now only liable to *one* disorder, that being enjoined to be built on *godliness*, or religion, men are too apt (like the Pharisees of old) to confine *brotherly kindness* to their own *sect* or *pale*. But this narrow and partial benevolence the Apostle removes by enjoining them to add to brotherly kindness CHARITY, i. e. the universal love of all mankind. This regulates and perfects all the other virtues; and is, itself, in no want of a reformer. All the other virtues, as we have observed, degenerate both by *defect* and by *excess:* this is incapable of either. Its nature and essence secure it from defect; and its fruits and products from excess. This, then, is the *crown*, the *keystone* of this heavenly edifice, this triumphant arch of immortality; or, as the holy Apostle more emphatically calls it, *the bond of perfectness*. Without *this* the rest of the building has neither ornament nor use. The very foundation is precarious and unstable. "Though I have all *faith* (says he) so that I could remove mountains, and have not *charity*, I am nothing." Virtue, likewise, without it, is equally unprofitable. "Though I give my body to be burned, and have not *charity*, it profiteth me nothing." *Knowledge*, likewise, without it, is vain and brutal. "Though I speak with the tongues of men and of angels, and have all *knowledge*, and have not *charity*, I am become as sounding brass, or a tinkling cymbal." Even *godliness* is unacceptable without it. "Though I have the gift of prophecy and understand all mysteries, and have not *charity*, I am nothing." Lastly, *brotherly kindness*, when separated from it, goes unrewarded: "Though I bestow all my goods to feed the poor, and have not charity, it profiteth me nothing." In short, *in this*, as the same Apostle tells us, are comprised all the efficacies of the foregoing graces. Thus, beginning with *faith*, and finishing with *charity;* or, as the same Apostle expresses it, "faith working by charity," we come by just degrees to erect, after the divine model here given us, that heavenly edifice of Christian perfection, "Jesus Christ himself being the chief corner-stone, in whom all the building, fitly framed together, groweth unto an holy temple in the Lord." (Ephes. ii. 20, 21.)

8. *ταῦτα γὰρ — ἐπίγνωσιν.*] The sense is, "For if those virtues reside in, abound, and be on the increase in you, they will prove you to be those whose knowledge of the religion of Christ is not barren and unfruitful in good works, [such as religious *knowledge* should produce]." On the full import of *πλεον.* see Bp. Taylor's Works, vi. 486.

9. *ᾧ γὰρ μὴ πάρεστι — ἁμαρτιῶν.*] The sense is, "He who is destitute of these moral virtues, and yet expects salvation by the Gospel, which imperatively enjoins them, is blind, or sees very little into the true nature of it, and forgets that he was cleansed from his former sins [only on condition of renouncing sin in future]," i. e. (to use the words of Mr. Holden) "forgets that his baptism, by which his former sins were cleansed, laid upon him the obligation of dying to sin, and of being fruitful in good works."

10, 11. It is plain that *κλ.* and *ἐκλ.* are here synonymous, and denote admission into the Christian covenant. "And this being conditional, there was (as Mr. Slade observes) no impropriety in the converts being enjoined to make their calling sure and effectual. They were, at that time, in a state of election; but it was a state from which they might fall; they were elect only so long as they were careful to maintain faith and good works." Οὐ *μὴ πταίσητέ ποτε,* "ye shall by no means ever fall or be frustrated in attaining salvation." The next words fully evolve the sense, and simply mean, "by so doing you will, through the rich mercy and grace of God, be admitted into heaven;" for *τὴν αἰών. βασ.*, at which some Commentators stumble, can have no other sense, denoting the kingdom which Christ, as GOD, will forever have, after having delivered up his *mediatorial* kingdom. See 1 Cor. xv. 24. Dan. vii. 27. iv. 34. vi. 26. vii. 14. Ps. cxlv. 13. Rev. xiv. 6.

12. From hence to iii. 13. the Apostle warns them against false teachers; premising a brief mention of the *reasons* for which he thought proper to again and again urge them to hold fast that part of pure doctrine, which was by the false teachers not only corrupted, but even derided. Καίπερ *εἰδότες,* "even though ye may know them." So Appian, Punic. 53. *εἰδότας ὑμᾶς ἀναμνήσω.* For *ὑμᾶς ἀεὶ, ἀεὶ ὑμᾶς* is edited by Griesb. and Tittm., from many MSS. and the Ed. Princ.

Οὐκ *ἀμελήσω* is said to be, per litoten, for *σπουδάσω.* But it is rather meant to intimate that he will not be wanting in *his* duty of *reminding*, however they might be in theirs of *attending* to admonition. And certainly he was justified in doing what he did; since, as Grot. says, "utile est etiam memores monere." Yet because this might seem

13 τας, καὶ ἐστηριγμένους ἐν τῇ παρούσῃ ἀληθείᾳ. [s] Δίκαιον δὲ ἡγοῦμαι, ἐφ᾽ ὅσον εἰμὶ ἐν τούτῳ τῷ σκηνώματι, διεγείρειν ὑμᾶς ἐν ὑπομνήσει·
14 [t] εἰδὼς ὅτι ταχινή ἐστιν ἡ ἀπόθεσις τοῦ σκηνώματός μου, καθὼς καὶ
15 ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδήλωσέ μοι. Σπουδάσω δὲ καὶ ἑκάστοτε ἔχειν ὑμᾶς μετὰ τὴν ἐμὴν ἔξοδον τὴν τούτων μνήμην ποιεῖσθαι.
16 [u] Οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ᾽
17 ἐπόπται γενηθέντες τῆς ἐκείνου μεγαλειότητος, [x] Λαβὼν γὰρ παρὰ Θεοῦ Πατρὸς τιμὴν καὶ δόξαν, φωνῆς ἐνεχθείσης αὐτῷ τοιᾶσδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης· "Οὗτός ἐστιν ὁ Υἱός μου ὁ ἀγα-
18 πητός, εἰς ὃν ἐγὼ εὐδόκησα!" καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκού-σαμεν ἐξ οὐρανοῦ ἐνεχθεῖσαν, σὺν αὐτῷ ὄντες ἐν τῷ ὄρει τῷ ἁγίῳ.
19 [y] Καὶ ἔχομεν βεβαιότερον, τὸν προφητικὸν, λόγον· ᾧ καλῶς ποιεῖτε

s Luke 3. 1.
t John 21. 18, 19. 2 Tim. 4. 6.
u Matt. 17. 1. John 1. 14. 1 Cor. 1. 17. & 2. 1, 4. 13. & 4. 20. 1 John 1. 1. & 4. 14.
x Matt. 3. 17. & 17. 5. Mark 1. 11. & 9. 7. Luke 3. 22. & 9. 35. Col. 1. 13.
y Ps. 119. 105. John 5. 35. 2 Cor. 4. 6. Rev. 22. 16.

to imply distrust, the Apostle modestly excuses himself, similarly to St. Paul at Rom. xv. 14.; q. d. (in the words of Calvin) "you do indeed hold the truth of the Gospel with all sincerity and constancy, and I say not this as though I thought you wavering; but in so momentous a matter warnings are never superfluous; and therefore they ought not to be unwelcome." By τῇ παρούσῃ ἀληθείᾳ almost all Expositors understand, "the truth he was then inculcating." See Est. and Mackn. But if I mistake not, it should be taken, *per hypallagen*, for, "and are at present established in the truth." And so Calvin seems to have understood it, since he paraphrases, "in cujus veritatis possessionem certa fide jam ingressi estis." By "the truth" is meant the truth of the Gospel, the true religion of God.

13, 14. Hic clarius exprimit, quam utilis adeoque necessarius sit monitionum usus, quia fideles incitare convenit; alioqui enim obrepit a carne torpor. (Calvin.)

— σκηνώματος.] See Note on 2 Cor. v. 1. Of this word, as denoting the human body, an example occurs in Eurip. Heracl. 690. σμικρὸν τὸ σὸν σκήνωμα.

— εἰδὼς ὅτι, &c.] The full sense is, "[I am the more earnest herein], as knowing," &c. In καθὼς καὶ ὁ Κύριος — μοι the Apostle alludes to the words of Christ, John xxi. 18. sq. But whether καθὼς will admit of the sense assigned to it by Benson, "in the manner which," I doubt. It is plain that Christ foretold to Peter his *martyrdom*, as he also did to Paul. (See 2 Tim. iv. 6.) But the question is, whether these words of the Apostle were founded on any *fresh* revelation, as to the *speedy* approach of that event? This the ancients say *was the case*. It seems highly *probable* that he *had* another revelation: but it is very *possible* that he had *not*; and the words, it is evident, may be explained upon another supposition.

15. σπουδάσω δέ.] "I will, I say, endeavour;" namely, by committing his admonitions (such as those which follow) to writing.

16. οὐ γὰρ σεσοφισμένοις, &c.] Render, with Newc. and Scholefield, "For we did not follow cunningly devised fables, when we made known unto you," &c. The connexion here with the preceding is not very obvious, and accordingly disputed. That traced by Benson is too far-fetched: and that by Schliting, though acutely conceived, proceeds upon too limited a view. The connexion seems to be chiefly with v. 14.; but partly with v. 15. As to the former, it is not merely his *death* that he alludes to, but his *martyrdom*, according to the prophecy in John xxi. 19. "signifying by what death he should *glorify* God;" namely, by bearing attestation to the truth of his Gospel. The Apostle therefore meant to advert to the *reason* why he is so ready to encounter death, and so anxious to establish others in the faith;—namely, from his thorough confidence in the truth and certainty of that which he preached; intending thus to hint that *they* may feel the same confidence, as reposed on *undoubted truth*. With the expression σεσοφισμένοις μύθοις ἐξακολουθήσαντες, Benson compares something very similar in Joseph. Antiq. Præf. §4. οἱ μὲν γὰρ ἄλλοι νομοθέται τοῖς μύθοις ἐξακολουθήσαντες τῶν ἀνθρωπίνων ἁμαρτημάτων εἰς τοὺς Θεοὺς τὴν αἰσχύνην μετέθηκαν. The expression σεσοφ. is equivalent to the πεπλασμένοι in Diod. Sic. vol. ii. 134. μύθους ἡγοῦνται πεπλασμένους τὰς περὶ τῶν Ἀμαζονίδων ἀρχαιολογίας.

Δύναμιν καὶ παρουσίαν is for δυνατὴν παρουσίαν, with reference to the second advent of our Lord to *judgment*. Ἐπόπται γενηθέντες — μεγαλ. is said with reference to the *Transfiguration*. The expression ἐπόπται is here synonymous with αὐτόπται; the former signifying *spectators*, the latter *eye-witnesses*.

17. λαβὼν γὰρ] scil. ἦν. Φωνῆς ἐνεχθείσης δόξης. Render, "such a voice from the exalted glory being pronounced over them, saying," &c. See Note at Matt. xvii. 5. seqq.

19. ἔχομεν βεβαιότερον, τὸν προφ., λόγον.] Few passages are there in the N. T. of which the interpretation has been more disputed, even amongst the most eminent Expositors, than the present. The difficulty here chiefly turns on the expression βεβαιότερον, concerning which it has been doubted whether the comparative has here a comparative *force*, or whether it denotes only a *high degree* of the positive. Such an opinion, however (arising from too confined a view of the context, or taken up in order to remove a certain difficulty which clings to an interpretation) is quite unjustifiable. Yet the *comparative force* being *retained*, the question is, whether there be a comparison intended between the sure evidence afforded by prophecy, and that supplied by the Transfiguration; or whether we are to suppose that the Apostle speaks of the evidence of prophecy being *confirmed* by the miraculous event in

προσέχοντες, ὡς λύχνῳ φαίνοντι ἐν αὐχμηρῷ τόπῳ, ἕως οὗ ἡμέρα διαυ-
1 Rom. 12. 6. γάσῃ, καὶ φωσφόρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν. [2] τοῦτο πρῶτον 20
γινώσκοντες, ὅτι πᾶσα προφητεία γραφῆς, ἰδίας ἐπιλύσεως οὐ γίνεται.

question. Some ancient Commentators (as Œcumen., and the best modern ones, as Grot., Wolf, Benson, Doddr., Wetstein, Abp. Newc., Bp. Middl., Mack., A. Clarke, and others) adopt the *former* opinion; according to which the sense may be thus, familiarly, expressed, with Mr. Holden: "We have the prophecies of the Old Testament concerning the Messiah more confirmed by the event of his transfiguration; for if Jesus had not been the Messiah predicted in them, such a miracle would not have been wrought to verify his pretensions." Certainly the above sense is *permitted* by the *words* (though not, as will be shown further on, *required* by them), and is not at variance with the *context*. Yet (after a more mature examination of the passage than I was enabled to bestow in the first Edition of this work) I am inclined to think, with Calvin, that there is something forced and jejune in that sense; and I am induced rather to acquiesce in the view *first* mentioned, which is adopted by the generality of Expositors (including the Latin Fathers in general), and, amongst the rest, Est., Menoch., Calvin, Beza, Grot., Salmas., Whitby, Scott, and (instar omnium) Bishops Warburton, Sherlock, and Horsley. From their masterly discussions it is clear that the sense in question is more agreeable to the scope of the whole Epistle, especially this Chapter. The object of the context is, Bp. Warburton thinks, not the *personal* character of *Jesus*, but the truth of the Gospel in general. Rather, however, I should say, it is *both*. See an able examination of the general subject of the Epistle by Bp. Warburton, Div. Leg. vi. 346. seq., and an admirable *paraphrase* of the sense of vv. 16—19. Yet the learned Prelate certainly *presses* too much on the meaning of *βεβαιότερον*, as doubtless anxious to obtain so powerful a support to his favourite doctrine of the great superiority of *Prophecy* over *Miracles*, which, however true in itself (and Prophecy is a *growing* argument), can hardly be found *here*. And surely nothing could be more harsh than to understand the *προφ. λόγ.*, as he does, of the prophecies of the *New Testament* only, namely, the predictions of St. Paul and St. John concerning *Antichrist*. A far more correct view of the sense is taken by Bp. Sherlock (on Prophecy, Disc. 1,) as follows: "We have a far more sure word of prophecy, namely, in evidence of the future coming of Christ in power, which was the doctrine that the Apostle was desirous of proving. To prove this, he had just told them that he had been himself an eye-witness of Christ's majesty or glory. To this it might be objected, that although his testimony showed that Christ himself had been glorified, it was no proof that he would ever again return in glory and power. The Apostle may be supposed to reply, "It is true that all future events can be learned only from God. All other arguments can amount to no more than probabilities and presumptions; and a great presumption it is that Christ shall come in glory, forasmuch as we have already seen him glorified; and it is a further evidence of his power to deliver his servants, since God has openly declared him to be his well-beloved Son. But to assure us that he will indeed so come, and so use his power, 'we have a more sure word of prophecy;' that is, we have the very word of God, speaking by his Prophets, to assure us of the certainty of this future event. No comparison is here intended between miracles and prophecy, as arguments for the truth of the Gospel; for St. Peter speaks only of the coming of Christ in power. And by the 'more sure word of prophecy' are to be understood, not merely the prophecies of the Old Testament, but probably also of the New." The above is confirmed by the profound researches of Bp. Horsley, in four masterly Sermons on vv. 20, 21. He understands "the Prophetic word" of the entire volume of the prophetic writings, whether of the Old or New Test., then extant, or hereafter to be promulged, i. e. the prophecies of the Christian Church, together with the prophetical writings of the O. T.

I must not omit to observe, that, though Bp. Middl. here finds fault with our common Version, as if our venerable Translators mistook the construction; yet, *admitting that*, it will not follow that the one he himself proposes is necessarily the *true* one. The construction is, I apprehend, as follows: *καὶ ἔχομεν βεβαιότερον λόγον, τὸν προφ.* [*λόγον.*] Thus the *τὸν προφ. λόγον* is in apposition with, and exegetical of, the former. I have pointed accordingly; by which, I apprehend, all difficulty is removed; and, after all, there will be no breach of the Canons of the Greek Article, as laid down by Bp. Middl. The above view I find supported by the opinion of the learned Prof. Pott, in his Edition of this Epistle.

To this *λόγος προφητικὸς* they are enjoined to take heed, *ὡς λύχνῳ φαίνοντι ἐν αὐχμηρῷ τόπῳ, ἕως*, &c., words somewhat obscure from the boldness of the metaphorical imagery employed. The most probable sense is that assigned by Bp. Horsley, — namely, "a discovery from Heaven of the schemes of Providence, which, however imperfect, is yet sufficient for the comfort and support of good men, under all the discouragements of the present life; as it furnishes a demonstration — not of equal evidence, indeed, with that which the final catastrophe will afford, but a certain demonstration — a demonstration drawn from fact and experience, rising in evidence as the ages of the world roll on; and, in every stage of it, sufficient for the passing generation of mankind, 'that the Most High ruleth in the kingdoms of the earth,' — that his providence directeth all events for the final happiness of the virtuous, — that there is a reward for the righteous, — that there is a God who will judge the earth."

The words *ἕως οὗ ἡμέρα διαυγάσῃ — ὑμῶν* are ably explained by Bp. Warburton to mean, "till a long series of events [yet in the womb of time] shall arise, to give testimony by degrees, till the whole evidence concludes in one unclouded blaze of conviction."

20. *πᾶσα προφ. γρ. ἰδίας ἐπιλύσεως οὐ γίνεται.*] Of this verse the sense has been nearly as much disputed as that of the preceding. Yet there *need* not have been any such doubt; since, although the words would *admit* of the sense assigned by many, — namely (in the words of Bp. Van Mildert), "that the sense of no prophecy is to be determined by an abstract consideration of the

21 [a] οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη ποτὲ προφητεία, ἀλλ' ὑπὸ Πνεύ-
ματος ἁγίου φερόμενοι ἐλάλησαν [οἱ] ἅγιοι Θεοῦ ἄνθρωποι.
1 II. [b] Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ, ὡς καὶ ἐν

[a] 2 Tim. 3. 16. 1 Pet. 1. 11.
[b] Deut. 13. 1. Matt. 24. 11 Acts 20. 29. 1 Cor. 11. 19. 1 Tim. 4. 1. 2 Tim. 3. 1, 5. Jude 4. 18.

passage itself; but by taking it in conjunction with other portions of Scripture relating to the subject;" yet, though this be perfectly true in itself, and a rule applicable to the Prophetical writings beyond all other parts of Scripture; that is a sense not allowed by the context; which will not, I think, permit us to assign any other than that so ably developed in four most admirable Sermons by Bp. Horsley. "The maxim (he shows) is propounded by the Apostle as a *leading principle* (for that is the import of τοῦτο πρῶτον γινώσκοντες) never to be lost sight of." And the words are well rendered by the learned Prelate thus: "Not any prophecy of Scripture is of self-interpretation, i. e. is its own interpreter, because the Scripture prophecies are not detached predictions of separate independent events, but are united in *system*, all terminating in one great object — the promulgation of the Gospel, and the complete establishment of the Messiah's kingdom." And the *reason* is evident from the next verse, which (as Bp. Horsley shows) means, "that the predictions of the prophets did not, like their own private thoughts and sentiments, originate in their own minds. The prophets, in the exercise of their office, were necessary agents, acting under the irresistible impulse of the omniscient Spirit, who made the faculties and the organs of those holy men his own instruments for conveying to mankind some portion of the treasures of his own knowledge. Futurity seems to have been delineated in some sort of emblematical picture, presented by the Spirit of God to the prophet's mind, which, preternaturally filled and heated with this scenery, in describing the images obtruded on the fantasy, gave pathetic utterance to wisdom not its own." The *distinction* between the discoveries of general revelation and of prophecy, the learned Prelate shows to be this. "The *former* is an explicit declaration of the final general event of things, and of whatever else may be the immediate effect of the will and power of the First Cause, or the purport of any original degree of God. *Prophecy* is a disguised detail of those intermediate and subordinate events which are brought about by the regular operation of second causes, and are in part dependent upon man's free agency." Accordingly, ἐπίλυσις here must mean interpretation, not, in the general sense, but in that peculiar to prophecy; which consists in ascertaining the events to which predictions allude, and in showing the agreement between the images of the prediction and the particulars of the history. In short, the term is here the *specific name* of that sort of exposition, which renders the mystic sense of parables, dreams, and prophecies. Of prophecies, in the strict acceptation of the word, that is, of disguised predictions of those events which are brought about by the intervention of second causes, and do in great part depend upon the free agency of man — of such predictions, the Apostle affirms, that the mystic interpretation — that interpretation which consists in ascertaining the events with which the predictions correspond — is never to be drawn from the prophecy itself. It is not to be struck out by any process of criticism applied to the words in which a prediction is conceived; — it is not to be so struck out, because, without a knowledge of the *event* foretold, as well as a right understanding of the terms of the prediction, the agreement of them cannot be perceived." The learned Prelate then proceeds to prove that the *origin* of prophecy, namely, its coming from God, is a *reason why* it should not be capable of self-interpretation. Thus the Apostle asserts that all Scripture prophecies are purposely so conceived, as not to be of self-interpretation; and he intimates that it was a part of the scheme of Providence, that prophecy should be so delivered, as to have to fetch its interpretation from the consistence of the prophetic system, and from the events of the world.

The above view of the sense of v. 21 is supported by the opinion of Knapp, Script. Var. Arg. comm. I. and C. F. Fritzch de Revel. not. Biblica, p. 68.

21. οὐ γὰρ θελήματι ἀνθ.] This is, according to the *second* of the above stated interpretations, explanatory of the preceding. Render, "for prophecy was not uttered," &c. The term φέρεσθαι was often used of inspiration. Hence prophets were said to be θεοφόρητοι.

II. From the mention of *true* and divinely inspired prophets, the Apostle takes occasion to advert to *false* prophets; and intimating that there had been such among the Jews, forewarns them that there will be at least false *teachers* among Christians: men of corrupt lives, promulgating false doctrines to support evil living, and ingratiating themselves with the people, in order to make a greater gain of preaching the Gospel. He contrasts the *end* of those men with that of the pious and virtuous; and shows that, as in the case of the wicked Antediluvians, *destruction* would as surely befall the one, as *preservation* be extended to the other. And, finally, to more effectually forewarn them of the persons in question, he enters into a beautifully graphic *description* of the false teachers; and thus points out the hopeless condition of those who should be deluded by them.

1. ἐγένοντο δὲ — ἀπώλειαν.] The sense is, "There were, however, also *false* prophets among the [Israelitish] people; thus also will there be among you false teachers, who shall introduce pernicious heresies, even denying the Lord that purchased them [with his own blood]; bringing thereby on themselves speedy destruction." On the persons here meant by these false teachers, much difference of opinion exists. Some suppose them to have been the *Gnostics*, or *Nicolaitans;* others, *Judaizers*, holding opinions similar to those of the *Montanists* of the second and third centuries. The question is of no easy determination, but of little importance.

By παρεισάξ. is denoted the *surreptitious craft* with which the doctrines in question were introduced. The words αἱρέσεις ἀπωλείας designate that they were at once heretical and highly pernicious. A more *definite* charge is couched in the next words, καὶ τὸν ἀγοράσαντα, the sense of which depends upon the reference in δεσπότην, whether to *God* (as many eminent modern Expositors suppose), or to *Christ*, according to the

ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν αἱρέσεις ἀπωλείας,
καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι, ἐπάγοντες ἑαυτοῖς
τ[c] ταχινὴν ἀπώλειαν· (καὶ πολλοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς * ἀσελ- 2
γείαις, δι' οὓς ἡ ὁδὸς τῆς ἀληθείας βλασφημηθήσεται·) [c] καὶ ἐν 3
πλεονεξίᾳ πλαστοῖς λόγοις ὑμᾶς ἐμπορεύσονται· οἷς τὸ κρῖμα ἔκπαλαι
οὐκ ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει. [d] Εἰ γὰρ ὁ Θεὸς ἀγ- 4
γέλων ἁμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ σειραῖς ζόφου, ταρταρώσας,
παρέδωκεν εἰς κρίσιν * τηρουμένους· [e] καὶ ἀρχαίου κόσμου οὐκ ἐφεί- 5
σατο, ἀλλ' ὄγδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξε, κατακλυσμὸν κόσμῳ
ἀσεβῶν ἐπάξας· [f] καὶ πόλεις Σοδόμων καὶ Γομόῤῥας τεφρώσας κατα- 6
στροφῇ κατέκρινεν, ὑπόδειγμα μελλόντων ἀσεβεῖν τεθεικώς· [g] καὶ δίκαιον 7
Λὼτ, καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς,
ἐῤῥύσατο — [h] βλέμματι γὰρ καὶ ἀκοῇ ὁ δίκαιος, ἐγκατοικῶν ἐν αὐτοῖς, 8

c Deut. 32. 35. 1 Tim. 6. 5. Tit. 1. 11. Jude 4.
d Job 4. 18. Luke 8. 31. John 8. 44. 1 John 3. 8. Jude 6. Rev. 20. 2.
e Gen. 7. 21. 1 Pet. 3. 19, 20.
f Gen. 19. 24. Num. 26. 10. Deut. 29. 23. Isa. 13. 19. Jer. 50. 40. Ezek. 16. 49. Hos. 11. 8. Amos 4. 11. Jude 7.
g Gen. 19. 7, 8, 15.
h Psal. 119. 158. Ezek. 9. 4.

ancients and *most* moderns. The latter seems the more correct view; for, as to the passages of the O. T. cited in proof of the former interpretation, they are not quite to the point; and the latter is almost demanded by ἀγοράσαντα. Thus δεσπ. will, as often, be for Κύριον. We are not, however, to understand that they denied Jesus to be the *Messiah;* for otherwise they could not be teachers of Christianity at all. Perhaps the sense (expressed with a popular brevity) may be, "denying him who purchased them (i. e. their Redeemer) to be their Lord." It should seem that, from a misinterpretation of the words of the Apostles, they stumbled at the descriptions of the *majesty* of Jesus Christ, and the ineffable glory of his second advent; and regarded the account of the Apostles on that subject, as a fable devised to hold the disciples in subjection. If so, they must have denied the proper Deity of Jesus Christ, and consequently the Atonement, and other fundamental doctrines; and probably held opinions not very different from those which afterwards paved the way for Arianism and Pelagianism.

2. ἀσελγείαις.] This (for the common reading ἀπωλείαις) is found in almost all the MSS., Versions, and early Editions, except the Erasmian and Stephanic ones, has been preferred by almost all Critics, and was adopted by Wets., and edited by Beng., Griesb., Matth., Knapp, Tittm., and Vat. And rightly; for both external and internal evidence are in favour of it. Ἀσελγ. may be rendered "dissolute doctrines and practices." By ἡ ὁδὸς τῆς ἀληθείας is meant the Gospel, or Christian religion. See Note on Acts ix. 2. Βλασφ., "will be calumniated and regarded as false." I would compare Joseph., p. 1078. ἀπιστίαν τῆς ἀληθείας κατέχεεν.

3. καὶ ἐν πλεον. &c.] "And through covetousness, they will make a mere gain of you (viz. of teaching you by feigned words), and hawk about their doctrines as merchandize." Wets. cites two examples of πλάττειν λόγους, to which I add Isæus p. 70. λόγοις πεπλασμένοις ἀξιώσει πιστεύειν ἡμᾶς. The doctrines in question were *fictitious*, devised *ad captandum*, and to flatter the corruptions of human nature. At οἷς τὸ κρῖμα — νυστάζει the relative is to be resolved into ἀλλ' ἐκείνοις scil. ἐκείνων; and at ἔκπαλαι (which is for ἐκ παλαιοῦ χρόνου) supply προγεγραμμένον or such like, as appears from the parallel passage of Jude 4. ἄνθρωποι οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρῖμα. Νυστάζει is for χρονίζεται; as Eurip. Hec. 662. οὔποτ' εὕδει λυπρά σου κηρύγματα, and Æschyl. Theb. 54. καὶ τῶνδε πίστις οὐκ ὀκνῳ χρονίζεται. The sense is: "But their long denounced sentence lingereth not, nor doth their destruction slumber;" meaning that such persons are sure to be punished.

4—9. These verses are illustrative, by example, of the method of God's judgment in such cases; and meant to verify what was before said, κρῖμα ἔκπαλαι οὐκ ἀργεῖ, that God visits vice with punishment, and virtue with rewards. With respect to the *construction* here, it is irregular, there being no clause to correspond to the εἰ γὰρ — οὐκ ἐφείσατο: but after ἐῤῥύσατο may be supplied from the context some such words as οὐδ' ἐκείνων φείσεται. In ἁμαρτ. there is reference to the rebellion of the fallen angels. Σειραῖς ζόφου ταρταρώσας is an expression truly Æschylean, in which ταρτ. is derived from the *Heathen*, and σειραῖς ζόφου from the *Jewish* mythology; the Tartarus being a part of *Hades*, in which criminals were supposed to be confined till the day of judgment. Now they are not represented as being in actual torments, but only *adjudged* to them, and in the mean time committed to the security of chains of darkness; i. e. to places where utter darkness holds them as it were enchained. So Wisd. xvii. 18. ἁλύσει σκότους ἐδέθησαν. In exemplifying and illustrating the expression, the Commentators might have adduced a very similar one in Herodot. v. 77, where, in an Athenian inscription in the Acropolis, it is said of captives held in fetters, Δεσμῷ ἐν ἀχλυόεντι σιδηρέῳ ἔσβεσαν ὕβριν. The image, however, seems to have been derived from the Jewish Rabbins. Thus Sohar Genes. fol. 45. col. 178. "Postquam (filii Dei) filios genuerunt, sumpsit eos Deus, et ad montem tenebrarum perduxit, ligavitque eos catenis ferreis, quæ usque ad medium abyssi magni pertingunt."

For τηρημένους, τηρουμένους is found in almost all the best MSS. and early Editions, and is edited by nearly every Critic from Wets. to Vater. Ὄγδοον Νῶε. must, by a common idiom found in the best writers, mean "Noah with seven others." Κήρυκα δικ., "a herald to proclaim to the world tidings of the righteousness which is by faith," and of which St. Paul says, Heb. xi. 7, he was himself an heir. Καταστροφῇ κατέκρινεν, i. e. executed punishment upon them by utter destruc-

9 ἡμέραν ἐξ ἡμέρας ψυχὴν δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν. [i] Οἶδε [i] 1 Cor. 10. 13.
Κύριος εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως
10 κολαζομένους τηρεῖν· [k] μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ [k] Jude 4. 7, 8, 10, 16.
μιασμοῦ πορευομένους, καὶ κυριότητος καταφρονοῦντας· (τολμηταὶ,
11 αὐθάδεις, δόξας οὐ τρέμουσι βλασφημοῦντες!) [l] ὅπου ἄγγελοι, ἰσχύϊ [l] Jude 9.
καὶ δυνάμει μείζονες ὄντες, οὐ φέρουσι κατ᾽ αὐτῶν παρὰ Κυρίῳ βλά-
12 σφημον κρίσιν. [m] Οὗτοι δὲ, (ὡς ἄλογα ζῶα, φυσικὰ, γεγενημένα εἰς [m] Jer. 12. 3. Jude 10.
ἅλωσιν καὶ φθορὰν,) ἐν οἷς ἀγνοοῦσι βλασφημοῦντες, ἐν τῇ φθορᾷ
13 αὐτῶν καταφθαρήσονται, [n] κομιούμενοι μισθὸν ἀδικίας· ἡδονὴν ἡγού- [n] Jude 12.
μενοι τὴν ἐν ἡμέρᾳ τρυφὴν, (σπῖλοι καὶ μῶμοι!) ἐντρυφῶντες ἐν ταῖς

tion. See Note on Rom. viii. 3. Ὑπόδειγμα — τεθεικώς, "having made them a type and example of the future punishment of the wicked." Καταπονούμενον — ἀναστρ., "wearied out (i. e. grievously harassed) by the profligate behaviour of men who trampled on all laws." On καταπ. compare Ps. xcv. 10. cxix. 53. Βλέμματι γὰρ — ἐβασάνιζεν. This is explanatory of the preceding καταπον., and the construction is, ὁ γὰρ δίκαιος, ἐγκατοικῶν ἐν αὐτοῖς (while he dwelt among them) ἐβασάνιζε βλέμματι καὶ ἀκοῇ, ἡμέραν ἐξ ἡμέρας, ψυχὴν δικαίαν, ἀνόμοις ἔργοις. The βλέμματι καὶ ἀκοῇ denote the *mode* in which he was daily tormented with their wicked conduct.

9. οἶδε Κύριος — τηρεῖν.] This is intended as an *inference*, q. d. "If God in those instances punished the guilty and preserved the innocent, we may be sure that 'He knows how always to save,'" &c. The οἶδε imports both knowledge of the means, and power and disposition to use them. So Dr. South, in a Sermon on this text, shows the signal mercy of God to the righteous, in delivering them from temptations calculated to corrupt them. "The ways of deliverance from temptation (he observes) are *three;* 1. being *kept from it;* 2. of being supported under it; 3. of being brought out of it, when it has prevailed." Κολαζομένους, for κολασθησομένους, "then to be punished." So the Pesch. Syr. *cruciandos*. See James i. 2.

— ἀδίκους — τηρεῖν.] This suggests the *other* part of the inference, — that the vengeance of God, though it may slumber, will at length visit those corrupt teachers with the same condign punishment, as that which befell the disobedient angels, and ungodly Sodomites.

10. Here what was before said is more directly applied to the persons in question, who are *characterized* in this and the following verses up to the end of the Chapter. Τοὺς ὀπίσω, &c. may be rendered, "who live conformably to the flesh, in the lust of pollution," i. e. in lustful and polluting practices. Then is represented their insubordination, and rebellion against any authority that might check their vicious practices; and while proceeding to set forth the greatness of their guilt, the Apostle breaks out into a parenthetical exclamation at their wickedness, which may be rendered, "daring and insolent are they! they scruple not to speak evil even of rulers in high stations."

— αὐθάδεις] *self-willed* (for αὐτοαδεῖς), to whom nothing approves itself but their own conceits, and who wish to have their own way, i. e. as the Schol. on Aristot. Eth. vii. explains, τὸ ἑαυτοῖς ἀρέσκον μεταδιώκοντες. Of which character see a spirited sketch by Theophrastus, Ch. xv. To the present purpose it is finely observed by Cudworth (in his noble Discourse on 1 John ii. 3, 4.) "There is nothing contrary to God in the whole world, nothing that fights against him, but *self-will*. This is the strong castle that we all keep garrisoned against heaven, in every one of our hearts, which God continually layeth siege unto; and it must be conquered and demolished before we can conquer heaven."

11. ἰσχύϊ — ὄντες] "though far superior in strength and power." On the reference in κατ᾽ αὐτῶν the Commentators are not agreed. Some suppose it to be to the δόξας just before; others, to the τολμηταὶ, αὐθάδεις. Neither interpretation, however, is tenable. It is best referred, with Benson, Newc., and others, to the ἀγγέλων ἁμαρτ. at v. 4. unless we read καθ᾽ αὐτῶν, (from some MSS. and the Vulgate Version), meaning those of their own body, i. e. the bad angels. This is placed beyond doubt by the parallel passage of Jude 9. The argument is, that the persons in question calumniate those of high reputation and dignity, their *brethren*, while the *angels*, exalted as they are above them in power, do not speak calumniously, or with *vituperation*, of their fellow angels, even though the very reverse of ἔνδοξοι. See more in Dr. A. Clarke. The same Jewish tradition is supposed to have been had in view by both St. Peter and St. Jude. But though the former *may* have had in mind the same tradition as that referred to by the latter, yet he must *also* have had in view some other similar one, more correspondent to οὐ φέρουσι — κρίσιν, "do not prefer a calumnious accusation to the Lord."

12 — 16. Here the charge is further brought home, and the heretics in question described, under various characters; 1. as like the *animals*, devoid of reason, and guided solely by sense and instinct (so as to be seemingly created only to be taken and destroyed), and thereby speaking evil of things which they do not understand, viz. the laws and measures of their rulers. These, it is added, shall utterly and justly perish by their own corrupt practices. (See Jude 10.)

13, 14. Here are introduced more particular charges, those of gross sensuality, nay, profligacy, and insatiable avarice and rapacity. And it should seem that σπῖλοι καὶ μῶμοι are a parenthetical exclamation, like the τολμηταὶ, &c., at v. 10. See Jude 12. Eph. v. 27. They are further described as revelling in sensual luxury, indulging in it even in the day time; which was by the ancients ever regarded as a mark of confirmed sottishness. See 1 Thess. v. 7. and Note.

— ἐντρυφῶντες — ὑμῖν.] The phraseology is harsh and anomalous, and the sense much disputed. The most probable interpretation is that

‡ ἀπάταις αὐτῶν, συνευωχούμενοι ὑμῖν· ὀφθαλμοὺς ἔχοντες μεστοὺς 14
μοιχαλίδος καὶ ἀκαταπαύστους ἁμαρτίας· δελεάζοντες ψυχὰς ἀστηρί-
κτους, καρδίαν γεγυμνασμένην ‡ πλεονεξίαις ἔχοντες, κατάρας τέκνα!
c Num. 22. 7, 21. Jude 11. [c] Καταλιπόντες [τὴν] εὐθεῖαν ὁδὸν, ἐπλανήθησαν, ἐξακολουθήσαντες τῇ 15
ὁδῷ τοῦ Βαλαὰμ τοῦ Βοσὸρ, ὃς μισθὸν ἀδικίας ἠγάπησεν, ἔλεγξιν δὲ 16
ἔσχεν ἰδίας παρανομίας· ὑποζύγιον ἄφωνον ἐν ἀνθρώπου φωνῇ φθεγ-
p Jude 12. ξάμενον ἐκώλυσε τὴν τοῦ προφήτου παραφρονίαν. [p] Οὗτοί εἰσι πηγαὶ 17
ἄνυδροι, νεφέλαι ὑπὸ λαίλαπος ἐλαυνόμεναι, οἷς ὁ ζόφος τοῦ σκότους
q Acts 2. 40. Jude 16. εἰς αἰῶνα τετήρηται. [q] Ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι δελεά- 18
ζουσιν ἐν ἐπιθυμίαις σαρκὸς ἀσελγείαις τοὺς ὄντως ἀποφυγόντας τοὺς

of Pott, "oblectantes se in fraudibus suis et dolis, quibus utuntur ad alios decipiendos et pecuniâ emungendos." Yet this seems not the whole that is meant. The words appear to be intended to further unfold the idea at ἡδονὴν — τρυφὴν preceding, and the full sense may be as follows: "who contrive to live luxuriously by their deceits and impostures; constant attendants at your feasts." This mode of taking the passage yields an excellent sense, and involves no harshness; for the ἐν may very well be taken for *by*, and ἐντρυφῶντες for ἐν τρυφῇ διάγοντες; since of ἐντρυφᾶν in the sense *luxuriari*, examples may be seen in Steph. Thes., to which I would add a passage that may have been had in mind by the Apostle, Is. lv. 2. φάγεσθε ἀγαθὰ, καὶ ἐντρυφήσει ἐν ἀγαθοῖς ἡ ψυχὴ ὑμῶν. See Wakef. on Soph. Trach. 281.

14. ὀφθ. μεστ. μοιχ.] i. e. 'by their looks they show the lasciviousness of their hearts.' Ἀκαταπ. ἁμαρτίας, "and that cannot cease from impure imaginations or lascivious practices."

— δελεάζοντες, &c.] Here we have another trait, — namely, their craft in beguiling unstable persons, and consummate art in making the utmost advantage that was possible by their trickery, as if they could never be satisfied. The plural in πλεον. denotes the *various* arts, by which they extracted gain from their deluded votaries; and the γεγυμν. the deliberate and habitual mode of doing the thing. So Joseph. p. 1246. 11. γυμνάζοντες τὴν ἀπόνοιαν. For πλεονεξίαις, some MSS. have πλεονεξίας, which is edited by Matth., Griesb., Tittm., and Vater. But though this be more agreeable to *Classical* usage (as will appear from Steph. Thes. in v. γυμνάζω), yet we may suspect the reading to be a mere correction of the ancient Critics.

The Apostle then exclaims, with reference to their whole character (perhaps having in view Is. lvii. 3. τέκνα ἀπωλείας) κατάρας τέκνα! which is usually regarded as put for τέκνα κατάρατα. Prof. Scholefield, however, observes, that "this is not one of those common Hebraisms which abound in the writings of the Apostles, in which a quality of the subject is expressed by a Genitive following it, instead of an adjective in concord with it."

15. καταλιπόντες — ἐπλανήθησαν.] The Apostle, resuming his description, represents them as having utterly forsaken "the right way" of scriptural truth and holy obedience, and quite gone astray; not merely from an erroneous judgment, but from the sensuality, ambition, and avarice of their hearts. (Scott.) The force of the comparison rests in this, that *as* Balaam counselled the Moabites to entice the Israelites to illicit connection with their women, and thus lead them into idolatry, and draw on them the heavy punishment of God; so these false teachers, by giving Christians a license to commit immorality (namely, for the purpose of gratifying their own avarice and sensuality), in like manner called forth the vengeance of God. Μισθὸν ἀδικίας ἠγ. Of the *morals* of Balaam we know nothing; but it is plainly *implied* in the O. T. history, and confirmed by Philo, Josephus, and all the Jewish Interpreters, that *covetousness* tempted him to commit so base a violation of his duty as a Prophet; — just as in the case of these false teachers, avarice and sensuality tempted them to falsify the Gospel, that they might make it the more productive of gain to expend on their own lusts. There is great force in ἠγάπησαν. So Creon in Soph. Antig. 1048. says of Tiresias, τἀδικεῖν φιλῶν.

Τὴν before εὐθεῖαν is in several MSS. and early Edd. not found; and is cancelled by Beng., Griesb., Matth., and others.

17. οὗτοί εἰσι — ἐλαυν.] A most lively comparison, to designate the persons in question as δώσοντες, *promising much*, but constantly disappointing expectation; specious but deceiving, as wells destitute of water, and clouds which bring no rain; than which no disappointment can, in Eastern countries, be greater; and of which the *former* sometimes not merely *disappoint*, but lure travellers to *destruction*. I would compare Eurip. Suppl. 96. πλαγκτὰ δ' ὡσεί τις νεφέλα Πνευμάτων ὑπὸ δυσχείμων ἀίσσω. The strong metaphor ὁ ζόφος τοῦ σκότους, for ὁ ζόφος ὁ σκοτώδης designates a place and state of woe the most dismal, formed on the image of Tartarus, adverted to supra v. 4. Compare Matt. viii. 12. xxii. 13. xxv. 30.

18. ὑπέρογκα — φθεγγ. &c.] We have here the same sentiment as at v. 17; the meaning being, that these persons were not only wicked *themselves*, but the *cause* of wickedness (together with its fatal consequences) in others. The words may be thus paraphrased with Benson: "They, in high-sounding words, lofty and unmeaning phrases, make vain, boasting, and arrogant pretences to a more thorough and sublime knowledge of religion, than the true Apostles and Prophets; but by preaching such doctrines as give indulgence to the lusts of the flesh, that is, to lasciviousness, they lay a bait for those who, by embracing Christianity, were thoroughly reformed, and had escaped from such as still continue to live in the error of idolatry and vice." At ὑπέρογκα supply ῥήματα. So Aristoph. Ran. 971. speaks of certain diction as οἰδοῦσαν ὑπὸ κομπασμάτων καὶ ῥημάτων ἐπαχθῶν. Thus in ματαιότ. there is an allusion to that folly, (κατ' ἐξοχὴν,) *boasting*. See 2 Cor. xii. 11. Τοὺς ὄντως ἀποφ., &c., "those

19 ἐν πλάνῃ ἀναστρεφομένους· [r] ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς· ᾧ γάρ τις ἥττηται, τούτῳ καὶ δεδού-
20 λωται. [s] Εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ Κυρίου καὶ Σωτῆρος Ἰησοῦ Χριστοῦ, τούτοις δὲ πάλιν ἐμπλακέντες
21 ἡττῶνται, γέγονεν αὐτοῖς τὰ ἔσχατα χείρονα τῶν πρώτων. [t] Κρεῖττον γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης, ἢ ἐπιγνοῦσιν
22 ἐπιστρέψαι ἐκ τῆς παραδοθείσης αὐτοῖς ἁγίας ἐντολῆς. [u] Συμβέβηκε δὲ αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας· 'Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα· καί· Ὗς λουσαμένη, εἰς κύλισμα βορβόρου.'

1 III. [x] ΤΑΥΤΗΝ ἤδη, ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολήν,
2 ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῆ διάνοιαν· μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν, καὶ τῆς τῶν
3 ἀποστόλων ἡμῶν ἐντολῆς, τοῦ Κυρίου καὶ Σωτῆρος· [y] τοῦτο πρῶτον γινώσκοντες, ὅτι ἐλεύσονται ἐπ' ἐσχάτου τῶν ἡμερῶν ἐμπαῖκται, κατὰ

r John 8. 34. Rom. 6. 16. Gal. 5. 13. 1 Pet. 2. 16.
s Jude 4. Matt. 12. 43, &c. Heb. 6. 4. & 10. 26.
t Luke 12. 47, 48.
u Prov. 26. 11.
x Supra 1. 13.
y 1 Tim. 4. 1. 2 Tim. 3. 1. Jude 18.

who had [once] really disengaged themselves from," &c. This sense of ἀποφ. is not rare; and the construction itself is frequent.

19. ἐλευθερίαν] i. e. liberty both *religious* (as releasing them from what was thought unnecessary strictness of life), and, probably, *political*. This they offered, but most inconsistently, themselves being slaves of corruption and vice. The best comment here is John viii. 34. and Rom. vi. 16—20. The next words ᾧ γάρ τις ἥττ. &c. have the air of a proverb, and were, we may suppose, of popular application.

20. This gives *another* reason (as one had been before given, vv. 18, 19.) why black darkness is reserved for such offenders. (Newc.) q. d. "If professed Christians, having escaped the outward pollutions of the world, by the knowledge of Christ," were again, by the artful seduction of false teachers, entangled in those polluting practices, as if consistent with the service of Christ, and so "overcome," as habitually to indulge in their corrupt inclinations, their "latter end," after they had learned thus to pervert the Gospel, would be far worse than the beginning, when they had sinned in ignorance; as they must have done violence to far clearer light and fuller conviction. (Scott.) So Thucyd. i. 86. διπλασίας ζημίας ἄξιοί εἰσιν, ὅτι ἀντ' ἀγαθῶν κακοὶ γεγένηνται.

21. This is illustrative of the last clause of the preceding verse,—showing that apostasy, or living unworthy of their Christian profession, is worse than a state of heathenism, since *ignorance* would then have been some excuse; whereas, by sinning against knowledge, they were at once condemned and more hardened. Such, too, I would observe, was the opinion of the Philosophers, with respect to those who apostatized from the precepts of *philosophy*. So Max. Tyr. Diss. 12. φιλοσοφία δέ, καὶ ἐπιστήμη, καὶ ἀρετὴ τοῖς ἅπαξ φεύγουσιν ἄβατος μένει καὶ ἀδιάλλακτος.

22. The baseness of the conduct of such persons is further illustrated by an apt comparison, formed on two proverbs; one derived from Prov. xxvi. 11, and the other probably current in the East; both representing in the strongest light the folly of those, who returned to vices which they had before abandoned. Ἐξέραμα, from ἐξεράω, which is derived from the Etym. Mag. from ἐξ and ἔρα, the *earth*. That, however, involves no little absurdity. Ἐράω is, I suspect, from the Hebr. ערה, to *empty out*. And the term signified not only to vomit, but to spit.

III. The Apostle here declares, that he wrote this and the former Epistle, to put them in mind of Christ's final advent to judgment, and to excite them to prepare for it. But withal he informs them, that they must expect to hear the notion ridiculed by foolish and wicked men. To show how ill founded is this ridicule, he intimates that the first constitution of the earth was such as to occasion the Flood, and that the present frame tends to a dissolution by fire, which will take place at its appointed time; and that the reason why it is delayed is, to give men an opportunity for previous preparation. That when the purposes of God are accomplished, the day of the Lord will come suddenly, and the world be destroyed by an universal conflagration; after which there will be new heavens and a new earth for the righteous. Finally, that it highly behoved them to prepare for that awful consummation by holiness and steadfastness in the faith. (Benson.)

1. ταύτην — γράφω ἐπιστολήν.] The sense seems to be that assigned by Wakef., "This is the second Epistle, beloved, that I am writing to you." Ἐν αἷς, "in both of which," for ἐν ᾗ, ὡς καὶ ἐν τῇ πρώτῃ. Τὴν εἰλ. διάνοιαν, "your pure and well-disposed minds." The Commentators cite from Plato the phrase εἰλικρινεῖ τῇ διανοίᾳ χρώμενος.

2. προειρ. ῥ.] See i. 12, 13. ii. 21. The construction is as if there were written καὶ τῆς ἐντολῆς ἡμῶν τῶν ἀποστόλων τοῦ Κυρίου καὶ Σωτῆρος.

3. ἐλεύσονται — ἐμπαῖκται.] After τῶν ἡμερῶν many MSS. and almost all the Versions add ἐν ἐμπαιγμονῇ, which is approved by most Critics, and introduced into the text by Bengel, Griesb., Tittm., and Vater. Whether taken with ἐμπ. for σὺν ἐμπ., or with ἐλεύσονται, the addition certainly strengthens the sense: but external evidence is quite against it, and internal not in its favour. By πρῶτον is not so much to be understood what was to happen first, as (with Benson) a *premise*, from whence they might conclude they ought to remember the predictions of the Prophets, and the injunctions of the Apostles. See the Note

z Isa. 5. 19. Jer. 17. 15. Ezek. 12. 22.
a Gen. 1. 6, 9. Psal. 24. 2. & 33. 6. & 136. 6.
b Gen. 7. 10, 21.
c Psal. 102. 27. Isa. 51. 6. Heb. 1. 11.
2 Thess. 1. 8. infra ver. 10.
d Psal. 90. 4.
e Isa. 30. 18. Ezek. 18. 23, 33. & 33. 11. Hab. 2. 3. Rom. 2. 4. 1 Tim. 2. 4. infra ver. 15. Heb. 10. 37.
1 Pet. 3. 20. & infra 15.

τὰς ἰδίας αὐτῶν ἐπιθυμίας πορευόμενοι, [z] καὶ λέγοντες· "Ποῦ ἐστιν 4
ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ' ἧς γὰρ οἱ πατέρες ἐκοιμήθη-
σαν, πάντα οὕτω διαμένει ἀπ' ἀρχῆς κτίσεως." [a] Λανθάνει γὰρ αὐτοὺς 5
τοῦτο θέλοντας, ὅτι οὐρανοὶ ἦσαν ἔκπαλαι, καὶ γῆ ἐξ ὕδατος καὶ δι'
ὕδατος συνεστῶσα, τῷ τοῦ Θεοῦ λόγῳ, [b] δι' ὧν ὁ τότε κόσμος ὕδατι 6
κατακλυσθεὶς ἀπώλετο. [c] Οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῷ αὐτοῦ λόγῳ 7
τεθησαυρισμένοι εἰσὶ, πυρὶ τηρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας
τῶν ἀσεβῶν ἀνθρώπων. [d] Ἓν δὲ τοῦτο μὴ λανθανέτω ὑμᾶς, ἀγαπητοὶ, 8
ὅτι μία ἡμέρα παρὰ Κυρίῳ ὡς χίλια ἔτη, καὶ χίλια ἔτη ὡς ἡμέρα μία.
[e] Οὐ βραδύνει ὁ Κύριος τῆς ἐπαγγελίας, ὡς τινὲς βραδυτῆτα ἡγοῦνται· 9
ἀλλὰ μακροθυμεῖ εἰς ἡμᾶς, μὴ βουλόμενος τινὰς ἀπολέσθαι, ἀλλὰ πάν-

on i. 20. Ἐπ' ἐσχάτου τ. ἡμ. Supply μέρους, *hereafter;* the expression not denoting any precise time, but either a remote or soon approaching one, as best suits the context. See Mackn., Pott, and Rosenm.

4. λέγοντες· Ποῦ ἐστιν, &c. By αὐτοῦ is plainly meant *Christ*. From the character of the persons, this cannot import any inquiry into the promises of Christ's coming in Scripture; nor is it to be thought (with some) that they expected his second coming, and thought it long. It is merely to be regarded as a popular form of expression (not dissimilar to some in our own language,) in which was implied a disbelief that he would come *at all*, and an insinuation that there was no hope of an event so long delayed. By his *coming* is meant his coming to judgment, as appears from the answer to those scoffers, vv. 5—13.

—ἀφ' ἧς γὰρ—κτίσεως.] q. d. (as Rosenm. paraphrases) "Our fathers have successively died, nor has any one come to life. And as from the creation of the world all things are carried on by an alternate course of living and dying, so does the order of nature remain the same. Thus they will fancy, that what has been so long deferred will never come to pass."

5—7. To the objection of the scoffers, that all things remained the same from the beginning of the creation, and therefore would continue so, St. Peter answers, that this is not the fact; for the world had been once destroyed by water, and would be again by fire. (Rosenm.)

—λανθάνει αὐτοὺς τ. θέλ.] This is generally thought to import a wilful ignorance of what they knew, or might have known, but *cared not* to know. But it is better (with Heins., Mede, Hamm., Rosenm., Pott, Wahl, and most recent Commentators) to take it to mean, "it escapes the notice of those who think, or give it as their opinion, that," &c. By the οὐρ. are meant, not the ethereal, but the aerial heaven. The words καὶ γῆ—συνεστῶσα are obscure and variously interpreted. The most probable interpretation seems to be that of Capell., Kypke, Elsn., Rosenmüller, Pott, and most recent Commentators, who suppose the sense to be, "the earth with its atmosphere (i. e. the aerial heaven) being formed out of water, and consisting by means of water;" συνεστ. being for σύστασιν ἔχουσα. So Thales said that πάντα ἐξ ὕδατος συνιστάναι; as also did other philosophers. The Apostle thus means to confute those deriders, by proving that things had *not* continued as they were from the creation; and that such an assertion supposes utter ignorance on their part of what they might have known, both from the book of Revelation, and, indeed, the book of Nature;—ignorance of the natural constitution of the earth; which, he proceeds to say, is physically ordained to bring on its own destruction by *fire* at some future period, as it did formerly by *water*. Συνεστῶσα is, by a sort of zeugma, to be referred to the οὐρανοὶ καὶ γῆ ἦσαν ἔκπαλαι, &c.

6. δι' ὧν.] Some supply ὑδάτων; others, τῶν οὐρανῶν καὶ τῆς γῆς. I should prefer (with Markl.) πραγμάτων, i. e. by which constitution of things.

7. οἱ δὲ νῦν οὐρανοὶ—ἀνθρώπων.] "From the circumstantial manner (says Mr. Slade) in which the final conflagration of the heavens and the earth is contrasted with the destruction of the old world, it appears that the Apostle has given, not a figurative, but a real representation of what will hereafter take place."

8 & 9. The Apostle here proceeds to show *why* the Lord defers the last judgment,—namely, out of his long-suffering, and that the sinner may come to repentance: and this he prefaces with a saying found in Ps. xc. 4, and frequent in the Rabbinical writings, importing that God does not measure his duration as we do ours, who are apt to measure the Divine mind by our own weak conceptions. (Rosenm. and Valpy.)

9. οὐ βραδύνει—ἡγοῦνται.] The sense, obscure from brevity, seems to be, "The Lord does not procrastinate as to his promise, as some think [attributing to him], a slowness of performance." The scoffers had probably said, that either God had really made no such engagement to judge the world, and deal with all men according to their works; or that, if He had, he had forgotten or had not leisure to fulfil it. At ἐπαγγ. supply ἕνεκα, *quod attinet ad*. And by *promise* is to be understood *fulfilment of promise*, (by a common metonymy,) namely, that he would return to judgment. The general sense of the verses is,—that the *delay* of the catastrophe in question does not proceed from slowness in making his assurance good (by coming to judgment and putting a final end to the mundane system,) especially if we consider that the measure of time, with the Deity and with men, is quite different (*time* being as nothing) to Him in whose sight *all* is eternity. (See Plutarch cited by Wets.); but that He delays from *long-suffering*, in order that all may have the opportunity of repentance. See Bp. Conybeare's Sermon on this text, vol. ii. 347, in which are considered the *reasons* why God delays the punishment of the wicked.

10 τιας εἰς μετάνοιαν χωρῆσαι. [f] Ἥξει δὲ ἡ ἡμέρα Κυρίου, ὡς κλέπτης
[ἐν νυκτί]· ἐν ᾗ οἱ οὐρανοὶ ῥοιζηδὸν παρελεύσονται, στοιχεῖα δὲ καυ-
11 σούμενα λυθήσονται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαήσεται. Τού-
12 των οὖν πάντων λυομένων, ποταποὺς δεῖ ὑπάρχειν ὑμᾶς ἐν ἁγίαις
ἀναστροφαῖς καὶ εὐσεβείαις, [g] προσδοκῶντας καὶ σπεύδοντας τὴν παρ-
ουσίαν τῆς τοῦ Θεοῦ ἡμέρας, δι᾽ ἣν οὐρανοὶ πυρούμενοι λυθήσονται,
13 καὶ στοιχεῖα καυσούμενα τήκεται. [h] Καινοὺς δὲ οὐρανοὺς καὶ γῆν
καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατ-
14 οικεῖ. [i] Διό, ἀγαπητοί, ταῦτα προσδοκῶντες, σπουδάσατε ἄσπιλοι καὶ
15 ἀμώμητοι αὐτῷ εὑρεθῆναι ἐν εἰρήνῃ· [k] καὶ τὴν τοῦ Κυρίου ἡμῶν
μακροθυμίαν σωτηρίαν ἡγεῖσθε. καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελ-
16 φὸς Παῦλος κατὰ τὴν αὐτῷ δοθεῖσαν σοφίαν ἔγραψεν ὑμῖν, [l] ὡς καὶ
ἐν πάσαις ταῖς ἐπιστολαῖς, λαλῶν ἐν αὐταῖς περὶ τούτων. Ἐν οἷς ἐστι

f Psal. 102. 27. Isa. 51. 6. Matt. 24. 35, 43. 44. 1 Thess. 5. 2. Rev. 3. 3. & 16. 15. & 20. 11. & 21. 1.
g Psal. 50. 3. 2 Thess. 1. 8.
h Isa. 65. 17. & 66. 2. Rev. 21. 1.
i 1 Cor. 1. 8. Phil. 1. 10. 1 Thess. 3. 13. & 5. 23.
k Rom. 2. 4. supra ver. 9.
l Rom. 8. 19. 1 Cor. 15. 24. 1 Thess. 4. 15.

10. ἥξει — ἐν νυκτί.] The words ἐν νυκτὶ are in several MSS. and Versions, and some Fathers, not found; and are cancelled by most recent Editors. They are probably an interpolation from 1 Thess. v. 2. Ῥοιζηδόν, "with a mighty crash," ἠχητικόν, as Hesych. explains. The term properly denotes "with a whiz," such as is made by the noise of a body impelled through the air with great force. It should seem that the world will pass away only as to the purpose it had served; for, as Bens. observes, "it is not necessary to suppose, with some, that the world will be annihilated, or removed with its atmosphere, from its present orbit. It may be said to *pass-away*, if the form and constitution be altered; as the old word is at v. 6 said to have been destroyed by water."

— στοιχεῖα δὲ καυσ. — κατακ.] Many think that στοιχ. cannot denote the *elements* properly so called, but the *heavenly bodies*. But the usual signification of the word may be retained. See Bens. The sense is well expressed by Mr. Scott as follows: "Then all 'the elements,' of which the earth and its atmosphere, and all the luminaries connected with it, are composed, shall melt, 'with intense heat;' and not only one vast city, or one whole nation, but the earth, with all its cities, forests, mountains, yea, the contents of its bowels to the very centre, as well as all the works of men, however admired or magnificent, which cover the surface of it, shall constitute one vast conflagration, and be reduced to as confused a Chaos, as that from which it was first created." By the ἔργα ἐν αὐτῇ are meant the various works of human art and industry. Thus (to use the words of our *English* Æschylus) "The cloud-capt towers, the gorgeous palaces, The solemn temples, the great globe itself, And all that it inherits, shall dissolve, And, like the baseless fabric of a dream, Leave not a wreck behind!"

11. ποταποὺς δεῖ ὑπάρχειν, &c.] In this sentence we should have expected first an *interrogation*, and then an answer to it. Here, however, the question and answer are intermingled, *populariter*. The interrogation, indeed, here, as often, partakes of *exclamation*. Εὐσεβ. is exegetical of ἁγ. ἀναστ.; and in both, the *plural* refers to the *number*.

12. σπεύδ. τὴν παρ.] Σπεύδ is well rendered by Prof. Scholefield "hastening on," as Thucyd. vi. 39. κακὰ σπεύδοντες. Yet, though a good literal version, this seems not the *full* sense of the word, which is, I think, well explained by Kypke and Rosenm., "avidè desiderantes," and by Newc. "earnestly desiring;" which is supported by the authority of the Pesch. Syr. This sense, too, is communicated to the preceding term; and the full meaning of both is, "earnestly expecting, and ardently wishing and *anticipating*." Δι᾽ ἣν, scil. ἡμέραν or παρουσίαν. On the next words, see Note at vv. 7 & 10, and Benson and Mackn.

15, 16. The sense is, "Wherefore, seeing that ye expect such things [are sometime to happen], strive, by being unspotted and blameless, to be found of him in peace. And reckon [as you justly may] that this long extended waiting, and forbearance of the Lord, is meant to be our salvation;" i. e. to promote it by giving us an opportunity for *working it out*. Ἐν εἰρήνῃ may be rendered (with Carpz. and others) *cum bona conscientia*; i. e. in peace with their consciences; but the context rather requires the common interpretation, "in peace with *their great Judge*."

— καθὼς καὶ, &c.] Here St. Peter refers to some particular Epistle, or Epistles, but to *which* is not agreed; for there is none immediately addressed to any one of the provinces mentioned 1 Pet. i. 1. It is, therefore, most probable, that St. Peter refers generally to those Epistles of St. Paul which were written to the Asiatic Churches; for though addressed to particular Churches, or persons, they were intended for general circulation; and in all of them he hath written of the things mentioned vv. 14, 15; as, for instance, Eph. ii. 3—5. Col. i. 21. 1 Tim. ii. 4. He also speaks of these things in his other Epistles.—(Benson and Holden.)

16. ἐν οἷς ἐστι δυσνόητά — ἀπώλειαν.] Here some difference of opinion exists as to the sense, which mainly depends upon the *reading*. Instead of the vulg. οἷς, several Versions and some Fathers have αἷς, "the Epistles;" which is preferred by Beza, Mill, Benson, and Dr. Maltby, in a Sermon on this text, who thinks that "it agrees far better with the context; though (for reasons which will readily occur to the minds of Critics) the other might, at an early period, usurp its place." Yet the weight of authority is decidedly in favour of οἷς, which is retained by all the Editors, and preferred by most of the Commentators. So also Prof. Scholef., who renders, "in which things are some matters." By *things* are meant *subjects*;

δυσνόητά τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν, ὡς καὶ τὰς
m Mark 13. 23. λοιπὰς γραφὰς, πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν. m Ὑμεῖς οὖν, ἀγαπη- 17
τοὶ, προγινώσκοντες φυλάσσεσθε, ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ συν-
απαχθέντες, ἐκπέσητε τοῦ ἰδίου στηριγμοῦ. αὐξάνετε δὲ ἐν χάριτι καὶ 18
γνώσει τοῦ Κυρίου ἡμῶν καὶ Σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ ἡ δόξα
καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος! ἀμήν.

though it is probable the Apostle had also in view the difficulty of St. Paul's *manner of writing* on those subjects, as well as the subjects themselves. See a Sermon on this text by Bp. Atterbury, entitled "The difficult Passages of Scripture vindicated from such objections as are usually made to them; and proper directions given how to use them." Also a Sermon of Bp. Maltby on this text, and Bp. Conybeare's admirable Discourse (or Dissertation) on the present passage, entitled "Scripture Difficulties considered."

By the ἀμαθεῖς are meant, not *unlearned*, but such as were not well acquainted with the *subjects* discussed, and the *style* of writing. Ἀστήρ. designates those who have no fixed principles of Christian doctrine to guide them. By the τὰς λοιπὰς γραφὰς are meant all the Scriptures of the N. T. then extant, as well as those of the Old Testament. The general sense of the passage may be thus expressed, with Bp. Atterbury: "Some men, not being firmly rooted and grounded in the true faith of Christ, and being, by consequence, of an uncertain and wavering judgment in matters of religion, were apt to make an ill use of the difficult places of Scripture, and to turn them to such a sense as destroyed Christianity; and such, therefore, as could not but end in the destruction of those who asserted and maintained it."

17. τῶν ἀθέσμων πλάνῃ συναπ.] "hurried away (see Note on Gal. ii. 13.) by the error and deceit of those lawless [scoffers]" mentioned supra ii. 7. In συναπ. there is a metaphor taken, as Benson says, from a torrent. The ἐκπέσητε τοῦ ἰδίου στηριγμοῦ is well opposed to the ἀστήρικτοι at v. 16. Στηριγ. denotes *constancy* in the faith as well as in the purity of doctrine. On the force of ἐκπίπτειν see Note on Gal. v. 4.

18. αὐξάνετε.] Here there is an idiom (elsewhere found) by which with the sense of the verb is conjoined a notion of *endeavour;* i. e. strive to grow. On this passage it is well remarked by Bp. Bull, Exam., p. 82, that the present injunction has no bounds short of the high perfection attainable by the grace of Christ. So that we are held bound always to increase in virtue, εἰς μέτρον ἡλικίας τελείας, as Clem. Alexandrinus says. Whence it is clear that works of supererogation are utterly excluded. On the subject of "growing in grace" see the Notes of Calvin and Dr. A. Clarke.

ΙΩΑΝΝΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΠΡΩΤΗ.

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1 I. [n] Ὃ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἑωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα, καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν, περὶ τοῦ

n Luke 24. 39. John 1. 1, 14. & 20. 27. 2 Pet. 1. 16.

This Epistle has ever been admitted to be from St. John, though the writer's name is neither prefixed nor subjoined; external and internal testimony alike abundantly attesting its authenticity. But the date and the place whence it was indited are very uncertain. Indeed, the *latter* of these points it is impossible to settle, especially as it is by no means easy to determine the *former*. Thus considerable difference of opinion exists as to the date; some assigning as early a year as A. D. 63; others, as late as the end of the first century. The arguments for an *early* date (which see in Mr. Horne's Introd.) seem to me to preponderate; and such is the opinion of the most eminent Critics. Yet I cannot agree with the generality of them in assigning *so* early a date as even 68, or at least before the destruction of Jerusalem. I am induced to acquiesce in the opinion of those who (as Lampe and others) think it was written *at least after* the destruction of Jerusalem, and before the writer's exile to Patmos. Beyond *that* period, I conceive, we are forbidden to carry it, for the strong reasons which are stated by Mr. Horne from Benson, Hales, and others. In addition to which, it may be observed that the same reasons of probability, which exist for an *early*, rather than a late date to St. John's *Gospel*, have an especial force to establish an early date for this *Epistle*. Though to suppose, with Michaelis and Dr. Hales, that it was even written *before* the *Gospel*, is grounded on no proof or probability; for as to the argument urged by Michaelis, it has little or no force; and that of Dr. Hales rests on no solid basis, being merely founded on an error of his own in Philology; when he assigns to μεμαρτύρηκε (John xix. 35.) the sense, "he had delivered the testimony before;" whereas it is plainly to be taken according to that idiom frequent in Scripture (and especially in St. John's writings), by which the Preterite is used for the Present tense, or rather has the sense of past *and* present. See Glass, Phil. Sacr. p. 301. and Alt's Gr. Gr. of the N. T. § 55. p. 127. Thus the sense is, "he hath [hereby] testified and doth testify." And to suppose, with Michaelis, that if St. John had already given a confutation of the heresies he meant to check when he wrote his Gospel, he would have thought it unnecessary to have again declared their falsehood; that surely makes nothing to the argument. For what is more certain than that heresies and errors of all kinds require to be refuted *over and over again?* Nay, I should think it not improbable that Dr. Lardner might be right in assigning 80 as the date, but that the Epistle seems to be a kind of *supplement* to the Gospel; in short is (as Dr. A. Clarke observes) to the Gospel what a *pointed* and forced *application* is to a Sermon. It was written probably after the death of all the other Apostles; and as to the debated question concerning the *persons* to whom it was addressed, I entirely coincide in the opinion of those who think that it was intended as a circular letter, or *general* address to all the Christian churches, it being known to come from the only surviving Apostle. Hence the authoritative, yet affectionate manner in which he addresses *his* "*dear children*." Though, indeed, that mode of address may have been adopted, because the Epistle was written chiefly for the instruction of the Christians of Asia Minor, who were more especially under St. John's charge.

As the composition has none of the characteristics of an *Epistle* (being without inscription, salutation, &c.), it has been thought more proper to denominate it a *treatise*. We may, however, best steer a middle course, regarding it as a *didactic address* (such as it is in certain parts) to Christians in general. The *design* of the Epistle was to guard Christians against certain erroneous doctrines and false *principles*, which naturally led to irregularity of *practice;* and thus to preserve them in that faith, as evinced in good works,—and especially in universal love and charity,—without which all profession would be unavailable.

The *style* of this Epistle nearly resembles that of the *Gospel* of the same writer, simple and unadorned; and in which the sense is more to be traced from the context, than deduced from the words themselves, of which the brevity here and there occasions no little obscurity—where, in short, the words in themselves are plain, but the sentences difficult; or where the sentences, considered separately, are plain, but the connection between them by no means clear. The chief characteristics which distinguish this composition are artless simplicity, and unaffected mildness and

o John 1. 1, 2. Rom. 16. 26. Col. 1. 26. 2 Tim. 1. 10. Tit. 1. 2. p John 17. 21. 1 Cor. 1. 9. q 2 John 12. r John 1. 9. & 8. 12. & 9. 5. & 12. 35, 36.

Λόγου τῆς ζωῆς· (° *καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἑωράκαμεν, καὶ μαρ-* 2
τυροῦμεν, καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον, ἥτις ἦν πρὸς
τὸν Πατέρα, καὶ ἐφανερώθη ἡμῖν·) p *ὃ ἑωράκαμεν καὶ ἀκηκόαμεν,* 3
ἀπαγγέλλομεν ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν· καὶ ἡ
κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ Πατρὸς καὶ μετὰ τοῦ Υἱοῦ αὐτοῦ
Ἰησοῦ Χριστοῦ. q *καὶ ταῦτα γράφομεν ὑμῖν, ἵνα ἡ χαρὰ ὑμῶν ᾖ* 4
πεπληρωμένη. r *Καὶ αὕτη ἐστὶν ἡ * ἀγγελία, ἣν ἀκηκόαμεν ἀπ' αὐτοῦ* 5
καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ Θεὸς φῶς ἐστι, καὶ σκοτία ἐν αὐτῷ οὐκ

benevolence, united with a dignified and paternal authority, which altogether imparts a character exceedingly impressive—such, in short, as we may emphatically style, "speaking the truth in love." "Whether (says Bp. Horsley) we consider the sublimity of its opening with the fundamental topics of God's perfections, man's depravity, and Christ's propitiation, the perspicuity with which it propounds the deepest mysteries of our holy faith, and the evidence of the proof which it brings to confirm them; whether we consider the sanctity of its precepts, and the energy of arguments with which they are persuaded and enforced, the dignified simplicity of language in which both doctrine and precept are delivered; whether we regard the importance of the matter, the propriety of the style, or the general spirit of ardent piety and warm benevolence, united with a fervent zeal, which breathes throughout the whole composition, we shall find it in every respect worthy of the holy author to whom the constant tradition of the Church ascribes it, *the disciple whom Jesus loved.*"

I. 1—3. The Apostle here, as in his Gospel, commences without preface, adopting the same *declaratory* style, and entering at once upon the great subject of his present discourse; namely, that uncreate and self-existent Excellency (the *Λόγος τῆς ζωῆς*) which had been from the beginning, as co-equal and co-eternal with the Father, and had at length become incarnate for the salvation of men.

The construction is much cleared by the punctuation I have adopted. Some eminent Commentators take the *ὅ* as neuter for masc. *ὅς*, thus: *ὃς ἦν ἀπ' ἀρχῆς, ὃν ἀκηκ., ὃν ἑωρ.* &c. But though the neuter is often used for the masc., yet it is only under certain circumstances; and the principle cannot be introduced here without great violence to the construction. The subject is plainly the *Λόγος τῆς ζωῆς·* which expression, however, cannot mean, as some suppose, the *Gospel;* for the Apostle is evidently speaking of a *person*, as the terms used and the context show. *Ἀπ' ἀρχῆς* is by some explained "from all eternity." Since, however, it is connected, not with *Λόγου τῆς ζωῆς*, but with *ὅ ἦν* ("what took place") such an interpretation is inadmissible; and the sense must be that expressed by almost all the best Interpreters, "from the beginning of the [preaching of] the Gospel," as John xv. 27. 1 John ii. 7, 24. iii. 11. 2 John 5. The expressions *ἀκηκ., ἑωράκ., ἐθεασ.,* and *ἐψηλ.* (in which there is a climax), are a *form* of denoting information and knowledge of the most complete and exact kind. And in *αἱ χεῖρες ἡμῶν ἐψηλ.* we have a highly figurative mode of expressing any thing being *ascertained* to be true by the most minute examination. So Acts xvii. 27. *εἰ ἄραγε ψηλαφήσειαν αὐτὸν καὶ εὕροιεν.* Though, from the *χεῖρες* being here expressed, there may be an allusion to what is related (the same term being employed) in Luke xxiv. 39. and John xx. 27; probably to indirectly refute the notion of some heretics, that Jesus had not a substantial body. *Λόγου τῆς ζωῆς* is usually taken for *Λόγου τοῦ ζῶντος.* But it is rather for *ζωοποιοῦντος*, agreeably to what is said at John i. 4. *ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.*

2. The best Commentators are justly agreed that *ἡ ζωὴ* is for *ὁ Λόγος τῆς ζωῆς* before. The sense is, "This life (i. e. author of life, and giver of light, the Word) was manifested [among us], and we Apostles have seen it, and do witness and declare unto you [the message of] that eternal Life or Word, which was with the Father (see John i. 1, 2.) and was (I say) manifested unto us [in the flesh]." See iii. 5. John i. 14. 1 Tim. iii. 16.

3. *ὃ ἑωράκαμεν καὶ ἀκηκ.*] "that [I say] which we have seen and heard;" for there is a resumption of what was said at v. 1. The next words show the *purpose* of the annunciation, namely, "that ye also may participate with us [in the benefits of this life or salvation]." The Apostle then adverts to the *nature*, in order to show the *dignity* of that communion,—viz. a participation in the privileges and benefits bestowed by God the Father on men, through his Son Jesus Christ. The *δὲ* may be rendered *now.*

4. *καὶ ταῦτα—πεπληρ.*] "And [accordingly] these things we write unto you, that your spiritual joy [and the blessings you enjoy by that communion] may be consummate." This is meant to more fully develope the sense conveyed at v. 3. *Ἀπαγγέλλομεν ὑμῖν, ἵνα,* &c. These benefits, it is shown further on, would alone be obtained by *faith*, and by a *life* agreeable to the precepts of the Gospel.

5. *καὶ αὕτη ἐστὶν,* &c.] Here, and in the verses following, St. John more fully opens the nature of that message, which the Apostles had heard from Jesus Christ, and were to deliver to the world.

For *ἐπαγγελία, ἀγγελία* is edited, from many MSS., Versions, Fathers, and early Editions, by Wets., Griesb., Matth., Knapp, Tittm., and Vater; and rightly; for *ἐπαγγ.* is doubtless a gloss. The sense here seems to include the notions of *message* and *declaration.* To show the *true nature* of the doctrine contained in this *ἀγγελία*, the Apostle lays down a fundamental and unquestionable position, representing (by a figure common in the writings of St. John) the purity and perfection of God, and of which the sense may be thus expressed, with Dr. Shuttleworth: "God is the great Fountain of light and purity, unsullied by any shadow of darkness or pollution whatever."

6 ἐστιν οὐδεμία. Ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ᾽ αὐτοῦ, καὶ ἐν
τῷ σκότει περιπατῶμεν, ψευδόμεθα, καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν·
7 [s] ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν, ὡς αὐτός ἐστιν ἐν τῷ φωτὶ, κοινω-
νίαν ἔχομεν μετ᾽ ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ Χριστοῦ τοῦ Υἱοῦ αὐτοῦ
8 καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας. [t] Ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ
9 ἔχομεν, ἑαυτοὺς πλανῶμεν, καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. [u] Ἐὰν
ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστι καὶ δίκαιος, ἵνα ἀφῇ
10 ἡμῖν τὰς ἁμαρτίας, καὶ καθαρίσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας. ἐὰν εἴπω-
μεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτὸν, καὶ ὁ λόγος αὐτοῦ
οὐκ ἔστιν ἐν ἡμῖν.

1 II. [x] ΤΕΚΝΙΑ μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ ἁμάρτητε· καὶ
ἐάν τις ἁμάρτῃ, παράκλητον ἔχομεν πρὸς τὸν Πατέρα, Ἰησοῦν Χριστὸν,

s Heb. 9. 14. 1 Pet. 1. 19. Rev. 1. 5.
t 1 Kings 8. 46. 2 Chron. 6. 36. Job. 9. 2. Prov. 20. 9. Eccl. 7. 20. James 3. 2.
u Psal. 32. 5. Prov. 28. 13.
x Rom. 8. 34. 1 Tim. 2. 5. Heb. 7. 24, 25. & 9. 24.

6, 7. The Apostle here means to argue that as this is the nature of God, the doctrines and precepts which come from him must be of the same kind; true religion may be distinguished from counterfeit by this criterion; and especially his spiritual worshippers, who really have communion with him, may be known by their conformity to him. (Scott.) Καὶ ἐν τῷ σκότει περιπ., "and yet live in the habitual commission of impurity and vice." See Eph. v. 8. Οὐ ποιοῦμεν τὴν ἀλ., "we do not act agreeably to the doctrine of truth in the Gospel." This phrase ποιεῖν ἀλήθ. is frequent in St. John. V. 7. presents a strong contrast, in the blessed effects of the *opposite* conduct. "If we imitate the perfections of the Deity, by practising holiness, we have κοινωνίαν μετ᾽ ἀλλήλων, which the Commentators are agreed must, from the context (see v. 6.) denote holding mutual communion with God, as He also with us, implying the attaining that 'communion of the saints' elsewhere spoken of." The next words point out the blessed *effects* of that communion. "And [then] the blood of Jesus Christ his Son cleanseth us from all sin," i. e., as Abp. Newc. explains, ratifies the covenant of pardon to the sincerely penitent. Thus hinting at the former being the indispensable *condition* of the latter. See ii. 2. and Bp. Bull's Harm. pp. 9, 56.

8 — 10. While the Apostle strenuously insists on the necessity of an habitual holy walk, as the effect and evidence of the knowledge of God in Christ Jesus, and of communion with him; he guards with as much care against self-righteous pride, as against an antinomian perversion of the Gospel. (Scott.) There is supposed to be a reference to the *Gnostics* or Nicolaitans. "Those (remarks Rosenm.) are said to deny that they have sinned, who deny that they have *incurred blame* by sin, and so either excuse or palliate what they have done, and dissemble the fault." "Those who so speak or think (it is added) only deceive themselves, and speak what is manifestly false; or, truth and religion have no place in their hearts." At v. 10 there is a repetition of the assertion at v. 8, in order to introduce another remark, — namely, that thus we make God a liar, since he hath declared that all have sinned and come short of the glory of God (see Rom. iii. 20, 23); and because, as Abp. Newc. observes, he has acted towards us as such by sending his Son. In that case (it is added) ὁ λόγος αὐτοῦ — ἡμῖν, his word (i. e. his revelation in the Gospel) has no place in our hearts (where it ought to be *engrafted*, see James i. 21.), either for belief or for obedience, has no *effect* on our hearts. Verse 9 contrasts the happy condition of those who are convinced of sin, humbly casting themselves on the mercy of God for repented and forsaken sin. To these, it is said, God is so faithful to his promises, and just to his covenant engagements [to Christ their surety], as to forgive them their sins, and gradually purify them from all unrighteousness.

II. The same argument is here continued: and to promote that holiness, which it is the great business of the Apostle to recommend in this Epistle, he urges the propitiation and intercession of Christ, and the necessity of showing our love to God, by Christian love and charity, and by overcoming the immoderate love of the world.

1 — 11. He *first* warns them not to sin, — yet points to Christ as an Advocate with the Father, and the Propitiation for their sins, and the sins of the world, vv. 1, 2. *Next*, he shows that the knowledge of Christ, and union with him, must be evidenced by obeying and imitating him, and by love of the brethren; that thus "the love of God may be perfected" in them; and that those are deceived, blind, and hypocritical, who live in hatred and malice, 3 — 11.

1. τεκνία μου.] See Note at John xiii. 33. His great purpose in writing is (he says) to warn them against sin, that they may not fall into it. "If, however, any (through frailty, or precipitancy) *do* sin, he need not utterly *despair*; for in that case we have a παράκλητον πρὸς τὸν Πατέρα, an Intercessor with the Father. On the term παράκλητος see Note at John xiv. 10. Compare also Heb. ix. 24.

— Ἰ. Χρ. Δίκαιον] for τὸν δίκαιον, Bishop Middl., indeed, thinks the absence of the *Article* will not permit it to be so taken: and while, on the one hand, he is not for the disjunction of δίκ. from the proper name, and uniting it (as is done by Benson, Wakef., and most recent Commentators) with παράκλ., he, on the other hand, thinks the version "Jesus Christ the righteous," beyond the original. He would therefore render, "Jesus Christ, a righteous person." But had any one of the heterodox party (G. Wakefield, for instance, of whom the Bishop takes frequent occasion to express the most unqualified censure) so rendered, the learned Prelate's taste would have rejected, and his zeal have induced him to stigmatize so poor and frigid a sense. Why, then, must it be assigned at all? For no better reason than this — lest the Canons of the Greek Article

y John 4. 42. Rom. 3. 25. 2 Cor. 5. 18. Col. 1. 20. infra 4. 10, 14.

Δίκαιον, [y] *καὶ αὐτὸς ἱλασμός ἐστι περὶ τῶν ἁμαρτιῶν ἡμῶν· οὐ περὶ* 2
τῶν ἡμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου. Καὶ ἐν τού- 3
τῳ γινώσκομεν, ὅτι ἐγνώκαμεν αὐτόν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν.

z Supra 1. 6. infra 4. 20.

[z] *ὁ λέγων· "Ἔγνωκα αὐτόν," καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύ-* 4

a John 13. 35. & 14. 21. 23. infra 4. 12, 13.

στης ἐστὶ, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν. [a] *ὃς δ' ἂν τηρῇ αὐτοῦ* 5
τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ Θεοῦ τετελείωται. Ἐν τούτῳ

b John 15. 4, 5. 1 Pet. 2. 21.

γινώσκομεν, ὅτι ἐν αὐτῷ ἐσμέν. [b] *Ὁ λέγων ἐν αὐτῷ μένειν, ὀφείλει,* 6

should be broken. Yet what is this but defending the Apostle's *Greek* at the expense of something of far more consequence? And surely the omission of the Article where strict propriety would require it, is of little consequence in a style so unstudied as that of the Apostle. Not to say, that such may have been *written*, and afterwards (as Markland thought) absorbed by the τὸν preceding. In fact, the sense of Δίκ. for which I contend, is demanded by the context, which evidently requires that δίκ. should be referred not to παράκ. which precedes, but to ἱλασμὸς which follows. So Calvin admirably annotates: "Cæterum duo tituli, quibus postea Christum insignit, propriè ad circumstantiam hujus loci spectat. Vocat *Justum* et *Propitiationem*. Utroque præditum esse opportet, ut munus personamque advocati sustineat. Quis enim peccator nobis Dei gratiam conciliet?" Thus Christ was typified as the Just one by him who, as his representative, was called "King of Righteousness." (Heb. vii. 2.) And moreover there was a *propriety* in here styling Jesus Christ the Righteous or Just one (as Acts iii. 14. vii. 52. xxii. 14.), with allusion to that suffering of the just for the unjust (1 Pet. iii. 18.), whereby he made atonement for our sins. In short, the title was here introduced (as Macknight observes) to make us sensible of the *dignity* of our Advocate, and of the *efficacy* of his Intercession on our behalf, founded on the merit of his death. See also Dr. A. Clarke, and especially Mr. Scott. Finally, there is no difficulty in supposing Δίκαιον put for τὸν Δίκαιον, on nearly the same principle as Χριστὸς, and sometimes Υἱὸς, is found to dispense with the Article. I would further observe that the error of associating Δίκ. with the *preceding* has been chiefly occasioned by the false punctuation of those who did not perceive that the καὶ αὐτὸς is here, as often in St. John's writings, put for ὃς and consequently ought to have after it, not a colon, but a *comma*.

2. ἱλασμός] for ἱλαστὴς, as in Ezek. xliv. 27. Ps. xlix. 8.

—οὐ περὶ τῶν ἡμετέρων—κόσμου.] It is well observed by Calvin, that "this is added by way of amplification, to assure the faithful that the expiation procured by Christ extends to all who should faithfully embrace the Gospel." So Dr. Barrow remarks, that "the whole world is here, as often in St. John, in contradistinction from all Christians, the whole of those who had not embraced Christianity." This is confirmed by a kindred passage of 1 Tim. iv. 10. ὅς ἐστι σωτὴρ πάντων, μάλιστα τῶν πιστῶν.

3—6. The Apostle here shows the necessity of repentance and reformation of all sin; and that all pretences to religion, unaccompanied by a holy life, are vain and fruitless; also, that the only sure test and evidence of a saving *knowledge* of Christianity is an habitual *obedience* to God's commandments. Γινώσκομεν may be freely rendered, "we may know," or be sure. The αὐτὸν is generally referred to *Christ*, as being the nearer antecedent; but by some Commentators, to *God the Father*. By ἐγνώκ. is meant, have a knowledge of his will, or what he would have us to do. The sentiment at v. 4. is the same, or very similar to that at vv. 9. 3.; the *test* in either case *failing*, and consequently the pretence being evinced to be false. In v. 5. the *contrary* assertion is made, namely, that he who keepeth God's commandments is a *true* lover of God. Since in him (to use the words of Abp Newc.) love produces its proper effect and is carried to its due height. See 2 Cor. xii. 9. The best comment on this whole portion, nay Epistle, is the following passage of an incomparably fine Sermon of Cudworth on vv. 3, 4. "There is (says he) a soul and spirit of divine truths, which cannot express itself sufficiently in words and sounds, but will declare and speak itself in actions; as the old manner of writing among the Egyptians was not by words, but things.—A good conscience is the best looking-glass of heaven; in which the soul may see God's thoughts and purposes concerning it, as so many shining stars reflected to it."

Here Mr. Scott pleads hard for the doctrine of Assurance, as found in this passage: but in vain. "I mean not, indeed, to justify such Christian divines as have (he says) spoken on this point without discrimination." But I think the pious and excellent writer would himself have admitted that Dr. Cudworth never speaks rashly or without discrimination: and yet in his matchless Sermon on this text, he strenuously opposes the seeking of the doctrine of Assurance here. "We have (says he) no warrant in Scripture to peep into these hidden rolls and volumes of eternity, and to make it our first thing that we do, when we come to Christ, to spell out our names in the stars, and to persuade ourselves that we are certainly elected to everlasting happiness, before we see the image of God, in righteousness and true holiness, shaped in our hearts. God's everlasting decree is too dazzling and bright an object for us at first to set our eye upon. It is far easier and safer for us to look upon the rays of his goodness and holiness, as they are reflected in our hearts, and there to read the mild and gentle characters of God's love to us, in our love to him, and our hearty compliance with his heavenly will. The best *assurance* that any one can have of his interest in God, is doubtless the conformity of his soul to Him. The way to obtain a good assurance, indeed, of our title to heaven is, not to clamber up to it by a ladder of our own ungrounded persuasions, but to dig by humility and self-denial in our own hearts. The most gallant and triumphant confidence of a Christian riseth safely and surely upon this low foundation, that lies deep under ground, and there stands firmly and steadfastly."

7 καθὼς ἐκεῖνος περιεπάτησε, καὶ αὐτὸς οὕτως περιπατεῖν. [c] Ἀδελφοί, c Infra 3. 11. 2 John 5.
οὐκ ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ᾽ ἐντολὴν παλαιὰν, ἣν εἴχετε ἀπ᾽
ἀρχῆς· ἡ ἐντολὴ ἡ παλαιά, ἔστιν ὁ λόγος ὃν ἠκούσατε ἀπ᾽ ἀρχῆς.
8 [d] πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὅ ἐστιν ἀληθὲς ἐν αὐτῷ καὶ ἐν d John 1. 9. & 8. 12. & 13. 34. & 15. 12.
ὑμῖν· ὅτι ἡ σκοτία παράγεται, καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει.
9 [e] ὁ λέγων ἐν τῷ φωτὶ εἶναι, καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ Rom. 13. 12. 1 Thess. 5. 5, 8.
10 σκοτίᾳ ἐστὶν ἕως ἄρτι. [f] ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ φωτὶ e 1 Cor. 13. 2. 2 Pet. 1. 19. infra 3. 14, 15.
11 μένει καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν. [g] ὁ δὲ μισῶν τὸν ἀδελφὸν f John 12. 35. 2 Pet. 1. 10.
αὐτοῦ ἐν τῇ σκοτίᾳ ἐστὶ, καὶ ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδε ποῦ g Infra 3. 14.
12 ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσε τοὺς ὀφθαλμοὺς αὐτοῦ. [h] Γράφω ὑμῖν, h Luke 24. 47. Acts 4. 12. & 13. 38.
13 τεκνία, ὅτι ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ. Γράφω
ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ᾽ ἀρχῆς. γράφω ὑμῖν, νεανίσκοι,
ὅτι νενικήκατε τὸν πονηρόν. γράφω ὑμῖν, παιδία, ὅτι ἐγνώκατε τὸν
14 Πατέρα. [i] Ἔγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ᾽ ἀρχῆς. i Eph. 6. 10.
ἔγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροί ἐστε, καὶ ὁ λόγος τοῦ Θεοῦ ἐν

In the next words ἐν τούτῳ — ἐσμὲν there is the same sentiment as before, with the substitution of the synonymous phrase ἐν αὐτῷ εἶναι. These and other phrases occurring in St. John's writings, denoting communion with God, are meant to signify assimilation to God, which can only be attained by the profession and practice of the religion he enjoins. See more in Tittm. on John p. 277. 282. 554. and Dr. Isaac Barrow, in D'Oyly and Mant. To this claim (namely, of abiding in God), is, at v. 6., applied the same test to prove its reality, as at i. 5. 7., on communion with God, — namely, whether the conduct be habitually conformed after the example of God, as consistent disciples imitate their master.

7. οὐκ ἐντολὴν καινήν.] On what is meant by this "new commandment," Expositors are not agreed. Some refer it to the commandment at v. 6.; others with far greater probability, refer the subject-matter of this and the next verse to that of vv. 9 — 11., namely, that Christians should love each other, even as Christ had loved them. Now this was an early injunction of Christ, and had been all along inculcated by the Apostles and true teachers; the contrary to which was a recent innovation of false teachers. It was, indeed, as *old* as the Mosaic law; but, on the other hand (for that is the sense of πάλιν) certain considerations entitled it to the appellation of *new*, both as regarded Christ and themselves. See more in Benson and Abp. Secker, cited in D'Oyly and Mant. But to remove the seeming contradiction between vv. 7. and 8., by supposing so perspicuous a writer as St. John, to adopt what might seem a needless harshness of expression, I am inclined to agree with Mr. Holden, that the Apostle referred to *different* commandments, q. d. "I write no new commandment unto you, but an old commandment which ye had from the beginning [of the preaching of the Gospel]. The old commandment [of which I am speaking] is the word which ye have heard from the beginning [of the Gospel] John xiii. 15. Again, [another and] a new commandment I write unto you, which is true in him and in you;" i. e. in calling it a new commandment I am saying what is true, both as regards him (Christ) and you; "because the [spiritual] darkness is passed, and the true light [of the Gospel] now shineth," v. 8. The new commandment to which I refer, is touching Christian love. He that saith, &c., vv. 9 — 11. This interpretation is confirmed by John xiii. 34. compared with Rom. xiii. 12. Eph. v. 8. 1 Thess. v. 5.

9 — 11. Having called the practices of Gentilism darkness, and the Gospel the true light, the Apostle continues to blend the same images, in delivering his new commandment, or injunction of *brotherly love*, contained in these three verses. (Abp. Newc.) He applies the same reasoning to those who, like the Gnostics, pretended to be ἐν τῷ φωτὶ, or *highly enlightened*. And he shows that there can be no true knowledge of God, according to the test supplied at v. 3., because they do not keep his commandments, transgressing one main commandment, "love thy neighbour as thyself." By *hating* their fellow-creatures, and, it may be, fellow-*Christians*, they showed that they were yet in darkness and sin. This sentiment is further developed in the next two verses, — the assertion being, that it is he alone who loveth his brother, that is really abiding in light; nor was there any thing in him likely to occasion his falling into offence or sin; whereas, he who hated his brother, was habitually and continually in darkness, not knowing whither he went (i. e. not aware of the dangers that beset his path), and was therefore likely to meet with many σκάνδαλα and consequently to stumble often and grievously. Such a man (it is meant) shows that he is involved in the grossest ignorance of vital religion, its essence and duties; and, as far as he is a professor of Christianity, and aims at salvation, he entirely wanders, both in conception and action, from the object he seeks; and, like the blind Sodomites, vainly wearies himself to find the door of salvation.

12 — 15. On the interpretation of these verses Commentators are somewhat perplexed, complaining of tautology and ambiguity. But as to *tautology*, as it is by no means rare in the ancient writers, so it is not unfrequent in St. John; yet it is scarcely ever *mere* tautology, but serves to enforce some precept: which, I apprehend, is the case here and at v. 11. The best mode of taking

k Matt. 6. 24. Rom. 12. 2. Gal. 1. 10. James 4. 4.

ὑμῖν μένει, καὶ νενικήκατε τὸν πονηρόν. [k] Μὴ ἀγαπᾶτε τὸν κόσμον, 15
μηδὲ τὰ ἐν τῷ κόσμῳ. ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη
τοῦ Πατρὸς ἐν αὐτῷ· ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς 16

1 Pe. 90. 10. Isa. 40. 6. 1 Cor. 7. 31. James 1. 10. & 4. 14. 1 Pet. 1. 24.

σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ
ἔστιν ἐκ τοῦ Πατρὸς, ἀλλ' ἐκ τοῦ κόσμου ἐστί. [l] Καὶ ὁ κόσμος 17
παράγεται, καὶ ἡ ἐπιθυμία αὐτοῦ· ὁ δὲ ποιῶν τὸ θέλημα τοῦ Θεοῦ,

the whole passage seems to be (with Carpz. and Rosenm.) to suppose that the *thesis*, or main proposition of the Apostle's argument is at v. 15. *μὴ ἀγαπᾶτε — κόσμῳ*, the discourse being continued up to *κόσμῳ*. Thus, after first addressing himself to *all* Christians by the general term of endearment *τεκνία* (as he had done at v. 1.), i. e. dear children; the use of that word (as Mr. Slade well points out) suggested to the Apostle the idea of addressing himself to the three *classes* of Christians, — distributed into *children, young men*, and *fathers*, supposed by some Commentators to allude to three degrees of spiritual progress. Thus in Thucyd. vi, 18. *καὶ νομίσατε νεότητα μὲν καὶ γῆρας ἄνευ ἀλλήλων μηδὲν δύνασθαι, ὁμοῦ δὲ τό τε φαῦλον καὶ τὸ μέσον καὶ τὸ πάνυ ἀκριβὲς ἂν ξυγκραθὲν μάλιστ' ἂν ἰσχύειν.*

But to advert to the phraseology in detail: v. 12. *ἀφέωνται — αὐτοῦ*, there seems to be in *γράφω* a significatio prægnans, the full sense being, "I tell or remind you that alone through faith in him, and by virtue of his atonement, are," &c. In the same manner must the *γράφω* at v. 13. be taken. *Ἐγνώκατε τὸν ἀπ' ἀρχῆς*. Notwithstanding what is urged by Wakefield, Macknight, and others, there can be no doubt that the sense is that assigned by the ancient and most modern Expositors, and well expressed by Bp. Middl. thus: "Ye have known the Person who was from the beginning, or, who has existed from eternity." "So (adds he) *ὁ ἐν τοῖς οὐρανοῖς* means Him who is in heaven: but it is needless to adduce examples of an usage, which continually presents itself to the notice of all readers of Greek." "That *τὸν ἀπ' ἀρχῆς* (continues the learned Prelate) must mean Jesus Christ, is to be inferred not only from the context, but from the circumstance, that there was no occasion to assert the eternity of the Father, who is expressly mentioned (*τὸν Πατέρα*) in this very verse." This text, therefore, is another of those which affirm the eternal pre-existence of Christ; and it harmonizes exactly with the language of the same Writer in the exordium of the Gospel, "In the beginning was the Word." The conjecture of Dr. Mangey (adopted, in his Translation, by Wakefield), *ἐγν. αὐτὸν ἀπ' ἀρχῆς*, has no support from MSS., and is refuted by Theophyl. Sim., p. 115. *ἐπετίμησε τοῖς ἔθνεσιν ὁ ἀπ' ἀρχῆς*, which passage was doubtless written with a view to the present: for in *other* places of the Historian I have noted imitations of Scripture.

By the *νεανίσκοι* are meant persons in the flower of life: and at *νενικ.* their duty is hinted by what they are *supposed* to have done, or to be doing; with allusion to those fiery temptations ("darts tempered in hell") which the Evil One levels especially against persons of that age. The repetitions at v. 14. are very energetic and impressive; but in the *repeated* address to the *νεανίσκοι*, something *more* is meant than before, and the full sense seems to be: "For you [I presume] are strong [in the Lord]; and the word, (i. e. revelation,) of God abideth in you, and [I trust that] you have exerted your strength, and conquered the Evil One."

15—17. Now follows the weighty *admonition*, suspended on the preceding verses, and at length introduced in reference to all the three classes of persons just mentioned. The passage is ably treated on by Bp. Jebb, Sacr. Lit., p. 269, as follows. "The *subject* is laid down in a two-fold form: 1. Love not the world; 2. Neither love the things of the world." The former injunction is first taken up, "If any one love the world," &c.; the latter is then enforced, "For all that is in the world," &c.; and then the reasons of both injunctions are severally condensed, "For the world passeth away, and the desire thereof:" after which the moral of the whole is most powerfully brought home by the strong antithetical assurance, that "he who doeth the will of God, abideth for ever." From the disjunctive form of the commencing words, it is unquestionable that the Apostle intended to draw a marked distinction between "the world," and "the things in the world;" but what is the distinct meaning of each? Probably *the world* here signifies that entire system of bad pursuits, and false enjoyments, which fallen man has manufactured for himself; and "the things in the world," the wrong dispositions and propensities which engage men in such pursuits, and plunge them into such enjoyments; he who loves the former, must clearly want an abiding principle of love to God; for that system is antagonistically opposed to the word, and the will, of God; he who loves the latter, loves dispositions proceeding not from God, but from that world opposed to God, which fosters them, and to which they are subservient. These dispositions the Apostle describes by "the desire of the flesh, the desire of the eyes, and the pride of life;" i. e. sensuality, avarice, and ambition. These, and that system to which they minister, are alike transient; "they pass away;" but "he who doeth the will of God," he who maketh himself a denizen of God's world, "abideth for ever;" eternity is stamped on his enjoyments and pursuits; an eternity which inherently belongs to his own character, formed, as it is, by the grace of God, and by that grace preserved

"From the rank vapours of this sin-worn mould."

Ἐπιθυμία τῶν ὀφθ. may have the sense above laid down; but I would rather take it in a more general sense, to denote an excessive desire for the gay vanities, the external "*gaudes*" of this world, as connected with both ambition and vain splendour, or show. See Ezek. xxiv. 25. Nearly the same view was, I find, taken by Dr. Jortin, (cited in D'Oyly and Mant,) who understands *ἐπιθυμ. τῶν ὀφθ.* of the excessive love of vain magnificence and superfluous wealth; "which is so called, because in superfluous and misapplied riches there is nothing to be found besides feeding the insatiable eye with an unprofitable object." See Eccl. v. 11. Yet the *ἐπιθ. τῶν ὀφθ.*

18 μένει εἰς τὸν αἰῶνα. [m] Παιδία, ἐσχάτη ὥρα ἐστί· καὶ, καθὼς ἠκού-
σατε ὅτι ὁ ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν·
19 ὅθεν γινώσκομεν ὅτι ἐσχάτη ὥρα ἐστίν. [n] Ἐξ ἡμῶν ἐξῆλθον, ἀλλ' οὐκ
ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἦσαν ἐξ ἡμῶν, μεμενήκεισαν ἂν μεθ' ἡμῶν·
20 ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶ πάντες ἐξ ἡμῶν. [o] Καὶ ὑμεῖς

m Matt. 21. 5. 24. Acts 20. 29. 2 Thess. 2. 3. 2 John 7.
n Psal. 41. 10. Acts 20. 30. 1 Cor. 11. 19.
o Psal. 45. 8. & 133. 2. John 14. 26. & 16. 13. Heb. 1. 9.

is not to be confined to the *rich*, must be taken in the above *general* sense, which I find confirmed by Mr. Scott, who well explains the expression of "the desire of the carnal heart after all that wealth can purchase, or which gratifies the eye." Accordingly, this is a kind of sensual enjoyment, and is the very essence of worldly-mindedness.

It is finely remarked by Cudworth (in his matchless Sermon on 1 John ii. 3, 4.) "There is nothing in the whole world able to do us good or hurt but God and our own will; neither riches nor poverty, nor disgrace nor honour, nor life nor death, nor angels nor devils; but willing, or not willing as we ought to do. God will not hurt us, and hell cannot hurt us, if we will nothing but what God wills." On this three-fold distinction of worldly desires the Commentators adduce many illustrations both from the Classical and Rabbinical writers.

The construction at ὅτι πᾶν τὸ ἐν τῷ κόσμῳ — ἐκ τοῦ κόσμου, though it has perplexed Grot. and others, is sufficiently plain; πᾶν τὸ ἐν τῷ κόσμῳ being (as Bp. Jebb observes) the Nominative case to οὐκ ἔστιν, and the intermediate words only an enumeration of the constituent parts of that τὸ πᾶν. With ὁ κόσμος παράγεται compare 1 Cor. vii. 31. παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου. and James iv. 14.

18—23. Here the Apostle cautions Christians against those deceivers who then appeared in great numbers: and points out to them the many advantages which they had for knowing the truth; and the many obligations which they were under to adhere to and to practise it accordingly.—(Benson.) Ἐσχάτη ὥρα ἐστί. This expression has been variously interpreted. The most probable sense is, "the last period of the Jewish œconomy, when many false Christs were to appear." With respect to the exact meaning of ἀντίχριστοι, on this much diversity of opinion exists. One thing is clear, that *the* Antichrist was yet to come; while the persons called antichrists had already appeared, or were then in existence. The former is, no doubt, the same as the ὁ ἀντικείμενος of St. Paul, 2 Thess. ii. 4, the Man of Sin. (See Note there.) The latter cannot (as some imagine) denote the false Christs predicted by our Lord, Matt. xxiv. 23—25; for ἀντι will not here bear such a sense. Nor do the *characters* of the persons in question, as given at iv. 7, and 2 John 7., correspond. These plainly designate the persons, not as *apostates*, but *opposers of Christ*. Though it should seem (as Mr. Scott supposes) that "the *direct* and *avowed* opposers of Christianity, whether Jewish or Heathen, cannot be meant in this place. St. John has rather in view that apostasy from the true faith, by *heresy*, which St. Paul foretold (1 Tim. iv. 1.) would take place in the latter times." An antichrist in this sense may be defined, in the words of Mr. Scott (after Beza), as being "one who opposes Christ, whether he oppose the doctrine of his deity, or his humanity; or whether he set himself against him, in respect of his *priestly* office, by substituting other methods of atoning for sin, and finding acceptance with God; his *kingly* office, by claiming authority to exact laws, in his Church, contrary to his laws, or to dispense with his commandments; or his *prophetical* office, by claiming authority to add to, alter, or take away from the revelation which he has given in his holy word." This is very agreeable to the description of antichrist at v. 22. ὁ ἀρνούμενος τὸν Πατέρα καὶ τὸν Υἱόν. & iv. 3. 2 John 7. Perhaps, however, it will be better not to *confine* it to apostasy or heresy, but extend it also to *ungodliness*, in short, to the various characteristics of the Man of Sin. Thus it is (as Bp. Warburton observes) as much as to say: We are fallen into the very dregs of time; as appears from that *antichristian* spirit, which now so much pollutes the Churches; for you know it is a common saying, that Antichrist is to come in these wretched days.

19. The sense of this verse is, from its extreme brevity and antithetical point, somewhat obscure, and requires a *paraphrase* rather than a version, to express its meaning, thus: "They [originally] proceeded from us, but they were never really of us [Apostles]," i. e. not sound Christians at heart; "for if they had been really of us (i. e. one with us) they would have remained with us, and kept our doctrine; but they did *not* so, and the result was, that they were proved not to have been of us," i. e. not true Christians.

20. ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ Ἁγίου.] The term χρίσμα, occurring here and at v. 27 has plainly a metaphorical sense, as χρίω is used of communicating the gifts and graces of the Spirit,—with an allusion, it is supposed, to the solemn inauguration of Priests and Kings with oil. Thus it may very well denote that inauguration of the Holy Spirit that accompanies the use of the Christian sacraments: which is, indeed, *all* that many suppose to be here meant. But it seems to *further* designate the *imparting of the Holy Spirit* promised by Christ to all true believers, to lead them into all truth; (John xiv. 26; xvi. 13.) and that whether by the communication of the *supernatural Gifts*, (see 2 Cor. i. 22.) or of the *Graces* of the Spirit for sanctification, and imparted through the preaching of the word, the administration of the Sacrament of the Lord's Supper, and other means of grace. By τοῦ Ἁγίου the best Expositors are agreed is meant *Christ*. See Mark i. 24. Acts iii. 14. The πάντα must, (as Grot. observes) be restricted by the subject matter, (as at 1 Cor. ix. 22; xv. 27.), to mean "all things necessary to salvation." The ἀλλ' ὅτι may be rendered "but [as supposing that] ye know it." Καὶ ὅτι πᾶν, &c., "and [as sensible that] every lie or false doctrine proceeds not from the truth, being inconsistent therewith." Agreeably to the above view, the connexion is well laid down by Mr. Holden thus: "The antichristian persons (v. 18.) were manifested not to belong to our society, (v. 19.) and you received among you the communication of spiritual gifts and graces from Christ, the

χρίσμα ἔχετε ἀπὸ τοῦ Ἁγίου, καὶ οἴδατε πάντα. οὐκ ἔγραψα ὑμῖν ὅτι 21
οὐκ οἴδατε τὴν ἀλήθειαν, ἀλλ᾽ ὅτι οἴδατε αὐτὴν, καὶ ὅτι πᾶν ψεῦδος
p Infra 4. 3. 2 John 7. ἐκ τῆς ἀληθείας οὐκ ἔστι. [p] Τίς ἐστιν ὁ ψεύστης, εἰ μὴ ὁ ἀρνούμενος 22
ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός; οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνού-
q Luke 12. 9. John 15. 23. 2 Tim. 2. 12. infra 4. 15. μενος τὸν Πατέρα καὶ τὸν Υἱόν. [q] Πᾶς ὁ ἀρνούμενος τὸν Υἱὸν, οὐδὲ 23
τὸν Πατέρα ἔχει. ὁ ὁμολογῶν τὸν Υἱὸν καὶ Πατέρα ἔχει. Ὑμεῖς οὖν, ὃ ἠκού- 24
σατε ἀπ᾽ ἀρχῆς, ἐν ὑμῖν μενέτω. ἐὰν ἐν ὑμῖν μείνῃ ὃ ἀπ᾽ ἀρχῆς
ἠκούσατε, καὶ ὑμεῖς ἐν τῷ Υἱῷ καὶ ἐν τῷ Πατρὶ μενεῖτε. Καὶ αὕτη 25
ἐστὶν ἡ ἐπαγγελία, ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον.
r Jer. 31. 33, 34. John 14. 26. & 16. 13. Heb. 8. 10, 11. Ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώντων ὑμᾶς. [r] Καὶ ὑμεῖς τὸ χρί- 26
σμα, ὃ ἐλάβετε ἀπ᾽ αὐτοῦ, ἐν ὑμῖν μένει, καὶ οὐ χρείαν ἔχετε ἵνα τὶς 27

Holy One (Acts iii. 14.), 'and you know all things' relating to your religion (v. 20.), for which reason 'I have not written to you, because ye know not the truth [of the Gospel]; but because ye know it, and that no lie [no false doctrine] is of the truth,' I have written to you these things." (v. 21.)

22, 23. τίς ἐστιν — ὁ Χριστός;] The Apostle means to say, that this *general* self-evident proposition was not more certain, than the *particular* application of it to the delusions of the seducers; whose false doctrines could not proceed from the same source with the truth of God. (Scott.) This is to be understood *comparatè*; q. d. "Who is an antichrist or apostate, if he be not, who denies that Jesus is the Messiah?" It is well pointed out by Bp. Middl., that ὁ ψεύστης is the same with ὁ ἀντίχριστος following. See Note supra v. 18. It should seem also that both ὁ ψεύστης and ὁ ἀντίχρ. are to be taken in a *generic* sense, to denote the *class* of persons each individually such. The οὐκ is used (according to the Greek idiom) only to strengthen the negation. The words, however, have been thought obscure; yet they cease to be so, if the *purpose* of the writer be considered; which seems to have been to designate the false teachers, or heretical persons, as ψεῦσται and ἀντίχριστοι, and to show *why* they may be esteemed such; namely, 1. as denying the Messiahship of Jesus, by which we are to understand denying his full Messiahship as it is described in the Scriptures. For (to use the words of Mr. Scott) "some of these persons denied the Deity of Christ; others explained away his incarnation, and so denied his humanity, and the reality of his sufferings; and some opposed his kingly authority. Thus, whilst they retained the name of Christians, they virtually denied his Person, as the Christ, the Son of God, and the Son of man; Emmanuel, God with us: or his offices, as the anointed Prophet, Priest, and King of his Church: they denied that God was manifested in the flesh, to ransom the Church with his own blood. Now whether they denied his divine or his human nature, his atonement or his authority; they virtually denied him to be the Christ." Such a person is, then, said by implication, to be an antichrist: and the Apostle adds, that ὁ ἀρνούμενος τὸν Πατέρα καὶ τὸν Υἱὸν comes under that description; where, it may be observed, the καὶ is very significant. This antichristian spirit is pronounced to be the denying the mysterious connection between the Father and the Son, according to the relations in which they are represented to us in the Gospel, separating the Son from the Father, and consequently degrading him from his high dignity. On this whole passage see Bp. Bull's Judic. Cathol. Eccl., pp. 16, 14, and 34. The words following πᾶς ὁ ἀρνούμενος — ἔχει serve to further develope the sense, and mean that this separation is a virtual denial not only of the Son, but of both Father and Son, since the Father can only be approached through the Son. For "He (says Whitby) that denieth the Son, cannot retain the true knowledge of the Father, because he can be known only through the Son. John i. 18; iv. 23 & 24; viii. 19, 55; xiv. 6, 7; xvi. 3. Matt. xi. 27." By the ἔχει is meant having a knowledge or spiritual relationship; and the expression is nearly allied to κοινωνίαν ἔχειν μετὰ τοῦ Θεοῦ and εἶναι ἐν τῷ Θεῷ elsewhere occurring in this Epistle. The words following contain an assertion of the *contrary* truth. They are, indeed, not found in the common text, but they are contained in most of the *MSS.*, almost all the Versions, and very many Fathers; and have been received into the text by Beng., Griesb., Matth., Knapp, Tittm., and Vater. They have, in fact, every evidence of genuineness; for they not only seem to be required by the sense, but are in the style of St. John; and their omission may far better be imputed to *homœoteleuton* than their addition to a marginal scholium.

24, 25. Here the Apostle first gives an exhortation to steadfastness in adhering to the form of faith, which they have been taught at the beginning of their profession of the Gospel; q. d. "Let, then, that form of faith which ye have heard from the beginning of your evangelization abide in your hearts, and allow it not to be torn from you by the antichristian deceivers just mentioned." And, as an inducement to hold it fast, the Apostle points out the high advantages of such continuance, — namely, by a communion and close fellowship with the Son, and the Father through Him. Then (for their encouragement and confirmation) he reminds them of the promise given by God to all true believers, — namely, to bestow on them eternal life and felicity.

27. See Notes at vv. 18, 19, 20, 24. Some stumble at the οὐ χρείαν — τὶς διδάσκῃ ὑμᾶς: but there is, in fact, no difficulty, and the sense is, doubtless, that assigned by Mr. Scott, — that in respect of real believers, "the anointing," which they had received of Christ, abode in them, as an incorruptible principle of life, and light, and spiritual discernment; so that they needed not that any man should teach them, except "as that same anointing taught them," and by "stirring up their pure minds in the way of remembrance;" or by

διδάσκῃ ὑμᾶς· ἀλλ᾽ ὡς τὸ αὐτὸ χρίσμα διδάσκει ὑμᾶς περὶ πάντων,
καὶ ἀληθές ἐστι, καὶ οὐκ ἔστι ψεῦδος, καὶ καθὼς ἐδίδαξεν ὑμᾶς,
28 μενεῖτε ἐν αὐτῷ. [s] Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ· ἵνα ὅταν φανε- s Mark 8. 38. infra 3. 2.
ρωθῇ, ἔχωμεν παῤῥησίαν, καὶ μὴ αἰσχυνθῶμεν ἀπ᾽ αὐτοῦ ἐν τῇ παρ-
29 ουσίᾳ αὐτοῦ. [t] Ἐὰν εἰδῆτε ὅτι δίκαιός ἐστι, γινώσκετε ὅτι πᾶς ὁ ποιῶν t Infra 3. 7, 10.
τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.

1 III. [u] Ἴδετε, ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ Πατήρ, ἵνα τέκνα u John 1. 12. & 16. 3. & 17. 25.
Θεοῦ κληθῶμεν! διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, ὅτι οὐκ x Isa. 56. 5. John 1. 12.
2 ἔγνω αὐτόν. [x] Ἀγαπητοὶ, νῦν τέκνα Θεοῦ ἐσμεν· καὶ οὔπω ἐφανερώ- Rom. 8. 15, 18. 29.
θη τί ἐσόμεθα. οἴδαμεν δὲ ὅτι ἐὰν φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα· 1 Cor. 13. 12. & 15. 49. Gal. 3. 26.
3 ὅτι ὀψόμεθα αὐτὸν καθώς ἐστι. Καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην & 4. 6. Phil. 3. 21.
4 ἐπ᾽ αὐτῷ ἁγνίζει ἑαυτὸν, καθὼς ἐκεῖνος ἁγνός ἐστι. [y] Πᾶς ὁ ποιῶν Col. 3. 4. y Infra 5. 17.

confirming them in it, or enabling them to distinguish it, from all counterfeits: for by this teaching of God himself they were instructed in all things essential to salvation, and could not be fatally deluded." See Abp. Sharp, cited in D'Oyly and Mant.

28. καὶ νῦν — αὐτοῦ.] The full sense seems to be this: "And now, my children, [to my hope and trust let me add my *injunction*]; abide [I say] in him, that when he shall appear, we (i. e. not only *ye*, but *myself*) may have confidence, and not have cause to be confounded at his presence, when he cometh." In the change of persons we may observe great delicacy; the rejection and disgrace of the disciple tending to the discredit of the teacher. So 2 Cor. ix. 4. μήπως ἐὰν ἔῤῥωσιν ὑμᾶς ἀπαρασκευάστους, καταισχυνθῶμεν ἡμεῖς (ἵνα μὴ λέγωμεν ὑμεῖς).

29. ἐὰν εἰδῆτε, &c.] The sense is: "If ye know [as ye must] that He is righteous, ye know (or may know) that every one who, habitually and heartily, practises righteousness hath been received into the relation of a son of God, being born anew of Christ and by the regeneration of his Spirit." Compare iii. 1; ii. 2, 9; iv. 7; v. 1; vi. 13.

III. 1, 2. The Apostle now breaks out into admiration of the love of God, in making us his children, and giving us present privileges with the hope of an inconceivable felicity, and shows that all who have this hope "purify themselves as He is pure." (Scott.) See a Sermon of Dr. South on this text (Vol. vi. p. 441.), where having considered how a man may be said to purify himself, and to such a degree even as Christ is pure, he shows, I. what is implied in a man's purifying himself; viz. the ridding himself, 1. of the *power* of sin, — which consists in bewailing all his past sinful acts — in a vigilant prevention of future ones. And this will be effected by opposing every sinful motion, by performing severe mortifying duties, and by frequent and earnest prayer. 2. Of the *guilt* of sin, which can be done alone by applying the virtue of Christ's blood to the soul through faith. II. *How* the hope of heaven purifies a man, — namely, 1. upon a *natural* account, as it is a special grace, in its nature contrary to sin. 2. Upon a *moral* account, by suggesting to the soul arguments for purification; as, for instance, that purity is the necessary means to attain the felicity hoped for — that it alone can qualify the soul for heaven. And it is a duty we are obliged to by gratitude, and as an only evidence of our right to the things hoped for. Ποταπὴν ἀγάπην, "how vast a proof of love!" Κληθ. denotes the *actually being*, as included in the being *called*. Thus in several MSS. is added by gloss, καί ἐσμεν. The διὰ τοῦτο must be referred to ὅτι, and the sense is, "The world, *therefore*, recognises us not as sons of God, nor comprehends the nature and glory of this filiation, because it doth not acknowledge Him [as God];" i. e. οὐχ ὡς Θεὸν ἐδόξασαν, Rom. i. 21.

2. νῦν τέκνα Θεοῦ — ἐστι.] Here we have a solemn repetition of the same assertion, with another truth engrafted thereupon, with respect to our dignity and glory in the future world. The words may be paraphrased: "[As to our present state], *now* [I repeat] we are already sons of God, and [as to our future one] it doth not yet appear what we shall be. However, this we do know, that when He shall appear, we shall be *like* unto Him, for we shall see Him as He is." From these words Bp. Conybeare, in a Sermon on the present text, (on the different degrees of happiness in a future state,) thinks it is evident "that the state of good men in the other world will carry with it a resemblance, not in degree, but in kind, to the absolutely perfect Being in those perfections of which Man is capable: and that these will be produced in us by seeing God as he is; i. e. by a vastly more distinct and more full sight of Him than the present condition of human nature will admit of." Οὔπω ἐφαν. τί ἐσ., "it doth not yet appear [even to Christians, much less to the profane world] in what state or condition we shall be placed." See Bp. Taylor's Works, vi. 388. "Something (explains Scott) is revealed, but not all fully and clearly: but when he shall be *manifested*, we shall see him as he is." By ὅμοιοι we are to understand likeness in attributes and qualities, and in condition and salvation. And no wonder, — ὅτι ὀψόμεθα αὐτὸν καθώς ἐστι, not ἐν αἰνίγματι, but πρόσωπον πρὸς πρόσωπον, 1 Cor. xiii. 12, implying felicity consummate. See also 1 Cor. xv. 50.

3. καὶ πᾶς — ἁγνός ἐστι.] The Apostle means that where there is a true hope of being made like unto him, at his appearance, the person will meanwhile strive to imitate his purity, in order to participate in his glory and blessedness. See Bp. Bull's Harm. Ap., p. 44.

4, 5. According to what had been before observed, they who did not "follow after holiness" could not possess genuine hope in Christ, and in

τὴν ἁμαρτίαν, καὶ τὴν ἀνομίαν ποιεῖ· καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία.

z Isa. 53. 4, 9. 2 Cor. 5. 21. 1 Tim. 1. 15. 1 Pet. 2. 22, 24. a Supra 2. 4. infra 4. 8. 3 John 11. b Supra 2. 29. infra ver. 10. c Gen. 3. 15. John 8. 44. d 1 Pet. 1. 23. infra 5. 18. e Infra 4. 8. f John 13. 34. & 15. 12. supra 1. 5. & 2. 7. infra ver. 23. g Gen. 4. 8. Heb. 11. 4.

[z] καὶ οἴδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα τὰς ἁμαρτίας ἡμῶν ἄρῃ· καὶ 5
ἁμαρτία ἐν αὐτῷ οὐκ ἔστι. [a] Πᾶς ὁ ἐν αὐτῷ μένων, οὐχ ἁμαρτάνει· 6
πᾶς ὁ ἁμαρτάνων, οὐχ ἑώρακεν αὐτὸν, οὐδὲ ἔγνωκεν αὐτόν. [b] Τεκνία, 7
μηδεὶς πλανάτω ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην δίκαιός ἐστι, καθὼς
ἐκεῖνος δίκαιός ἐστιν. [c] ὁ ποιῶν τὴν ἁμαρτίαν, ἐκ τοῦ Διαβόλου ἐστίν· 8
ὅτι ἀπ᾽ ἀρχῆς ὁ Διάβολος ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ Υἱὸς
τοῦ Θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ Διαβόλου. [d] Πᾶς ὁ γεγεννημένος ἐκ 9
τοῦ Θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει· καὶ
οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ Θεοῦ γεγέννηται. [e] ἐν τούτῳ φανερά 10
ἐστι τὰ τέκνα τοῦ Θεοῦ καὶ τὰ τέκνα τοῦ Διαβόλου. Πᾶς ὁ μὴ ποιῶν
δικαιοσύνην, οὐκ ἔστιν ἐκ τοῦ Θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν
αὐτοῦ. [f] ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ᾽ ἀρχῆς, ἵνα ἀγα- 11
πῶμεν ἀλλήλους· [g] οὐ καθὼς Κάϊν ἐκ τοῦ πονηροῦ ἦν, καὶ ἔσφαξε 12
τὸν ἀδελφὸν αὐτοῦ. Καὶ χάριν τίνος ἔσφαξεν αὐτόν; ὅτι τὰ ἔργα

God through him, according to the Gospel; but the Apostle further remarks, that he who "committed," or *practised* sin, transgressed "also the law (i. e. the *moral* law) it being thus taken for granted that the holy law of God was the rule of conduct to all his true servants, and that none of them, wilfully and habitually, did any thing contrary to it." For sin is "the transgression of the law," or *a lawless conduct*. Whatever in any degree exceeds, comes short of, or deviates from the law, and in thought, word, or deed, is not perfectly coincident with it, is *sin*, — a violation of the law; but an habitual commission of sin tends to the destruction of the law and its authority, and can never be allowed by any disciple of Christ. For they know that "he was manifested" in human nature to take away the sins of his people, by atoning for their guilt, and by renewing them to his own holy image. (Scott.)

6. οὐχ ἁμαρτάνει] i. e. (as all the best Expositors are agreed, and is required by the rest of Scripture) sinneth not habitually, wilfully, and presumptuously. Whosoever doth so sin (it is added) hath no true knowledge of Him, or conception of his doctrine

7. μηδεὶς πλανάτω ὑμᾶς, &c.] A solemn warning, like that at 1 Cor. vi. 9 — 11. Gal. vi. 6 — 10. Eph. v. 5 — 7. James i. 22 — 25. 2 Pet. i. 3, 9, not to let any man deceive them by plausible pretences, into an opinion that they might live in habitual sin, and yet be true Christians. (Scott.) Ὁ ποιῶν — ἐστιν. The sense is, "He alone who is habitually and in the main righteous, in imitation of his Saviour, is truly righteous." See Doddr. and Bens., of whom the latter cites a sentiment of Aristotle: "Then shall a man be righteous, 1. If he does the things which are righteous, and knows what he does. 2. If he does them freely, or out of choice. 3. If he continues firmly and constantly in that course of action."

8. ὁ ποιῶν — ἐστιν.] Ποιῶν must here again be understood of *habit*, and the full sense of this briefly-worded sentence may be thus expressed: "He who practises sin [must not say he is a son of God; no] he is [a son] of the Devil [and this son-ship is established by strong similitude]; for the Devil has been habitually and perpetually sinning." On this portion, and the inferences from it, see Abp. Secker and Dean Tucker in D'Oyly and Mant. Ἀπ᾽ ἀρχῆς with the present tense denotes perpetuity of action. At εἰς τοῦτο — Διαβόλου supply καίτοι, "and yet." The omission of such ratiocinative particles is one of the peculiarities of St. John's style. The sentiment corresponds to that at v. 5.

9. πᾶς ὁ γεγεννημένος — οὐ ποιεῖ.] The sentiment is nearly allied to that at v. 6. πᾶς ὁ ἐν αὐτῷ μένων, οὐχ ἁμαρτάνει; son-ship and intimate union being cognate ideas. In both passages, then, it is plain that the phrase ἁμαρτίαν ποιεῖ must be taken, like ἁμαρτάνει, of deliberate and habitual sin. To understand this passage fully, ὁ γεγενν. ἐκ τοῦ Θεοῦ must be understood as at ii. 29, where see Note. With respect to the expression σπέρμα αὐτοῦ, it may either be explained, with Grot., Bens., Rosenm., and most recent Commentators, "*the revealed word of God*," (see 1 Pet. i. 23.) or rather, with Carpz. and others, the vital principle of the spiritual seed committed to our hearts, like a seedling to the ground; and consisting, not in the word of God only, but in the Divine grace by which that word is made effectual, — the sanctification of the Spirit spoken of at Gal. v. 22. Finally, οὐ δύναται ἁμαρ. may mean, as the best Commentators explain, "he cannot bring himself to sin," viz. wilfully and habitually. See Œcum., Grotius, and Wetstein, and also Milton cited by Valpy.

10. Here there is a repetition of the sentiment, that every one who does not practise righteousness is not of God; introduced by the assurance that this is the test of their salvation. On this *general* position the Apostle takes occasion to engraft a *particular* one, respecting that branch of our duty to men which consists in love and kindness to our brethren, i. e. not only brother-*Christians*, but brother-*men*.

11, 12. The Apostle, from hence to the end of the Chapter, urges the foregoing exhortation by various arguments: and first, he reminds them that the commandment or injunction, to love one another was coeval with the religion itself; originating with its Author, and made the distinguishing evidence of being his disciples. Those, therefore (it is implied), who are destitute of this

13 αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια. [h] Μὴ θαυμάζετε,
14 ἀδελφοί μου, εἰ μισεῖ ὑμᾶς ὁ κόσμος. [i] ἡμεῖς οἴδαμεν ὅτι μεταβεβήκα-
μεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς. ὁ μὴ
15 ἀγαπῶν τὸν ἀδελφὸν μένει ἐν τῷ θανάτῳ. [k] Πᾶς ὁ μισῶν τὸν ἀδελφὸν
αὐτοῦ ἀνθρωποκτόνος ἐστί· καὶ οἴδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ
16 ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν. [l] Ἐν τούτῳ ἐγνώκαμεν τὴν ἀγά-
πην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκε· καὶ ἡμεῖς ὀφεί-
17 λομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς τιθέναι. [m] ὃς δ' ἂν ἔχῃ τὸν βίον
τοῦ κόσμου, καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρείαν ἔχοντα, καὶ κλείσῃ
τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ Θεοῦ μένει ἐν αὐτῷ;
18 [n] Τεκνία μου, μὴ ἀγαπῶμεν λόγῳ μηδὲ γλώσσῃ, ἀλλ' ἔργῳ καὶ ἀληθείᾳ.
19 Καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐκ τῆς ἀληθείας ἐσμέν. καὶ ἔμπροσθεν
20 αὐτοῦ πείσομεν τὰς καρδίας ἡμῶν, ὅτι ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία,
ὅτι μείζων ἐστὶν ὁ Θεὸς τῆς καρδίας ἡμῶν, καὶ γινώσκει πάντα.
21 Ἀγαπητοί, ἐὰν ἡ καρδία ἡμῶν μὴ καταγινώσκῃ ἡμῶν, παῤῥησίαν ἔχομεν

h John 15. 18, 19. & 17. 14.
i Lev. 19. 17. supra 2. 9, 10, 11.
k Matt. 5. 21, 22. Gal. 5. 21.
l John 3. 16. & 15. 13. Rom. 5. 8. Eph. 5. 2, 25. infra 4. 9.
m Deut. 15. 7. Luke 3. 11. James 2. 15. infra 4. 20. & 5. 1.
n James 2. 15.

grace are no true Christians; but can only be ranked with him who, though professing to be a worshipper of God, showed himself to be not of the family of God, but of the Evil One, by envying, hating, and murdering his brother.

The words οὐ καθὼς — αὐτοῦ seem to be a brief mode of expressing the following sense: "And not as Cain, who was a son of the Devil, and murdered his brother [*so let us do*, by fostering those feelings of hatred, which may tend to murder]." Then, by way of caution, the Apostle suggests the *cause* of this hatred, namely, envy and malice at his brother's superior goodness and favour with God.

13. Compare v. 1.

14. ἡμεῖς οἴδαμεν — τοὺς ἀδελφούς.] This is suggested by the Apostle for their consolation under trials and persecutions. The connection is well traced by Mr. Scott as follows: "No Christian well acquainted with the heart of man could wonder at any effects of the contempt and enmity of ungodly people against 'the children of God;' for it was the most unequivocal proof that they themselves had passed 'from death unto life,' &c. By θανάτου is meant a state of condemnation and spiritual death; and by ζωὴν, spiritual life and acceptance with God; a state which, if persevered in, ends in eternal salvation. And *love* is the test of our being in such a state."

15. In addition to the assurance, that he who hateth his brother is, as it were, under the ban of God, — the Apostle adds, that such a one ἀνθρωποκτόνος ἐστι, which is said with reference to *Cain* just before mentioned, — and means, that he has the same disposition and principles as, if harboured, *tend* to murder, and may, as in the case of Cain, produce actual murder. (On the term ἀνθρωποκτόνος, see Note at John viii. 44.) Now as murder cannot but exclude from eternal life, so must those dispositions which are the seed of it prevent any one from being a son of God. Thus Virgil, Æn. vi. 607. places in his Tartarus those "quibus *invisi* fratres, dum vita manebat."

16, 17. The effects of genuine love toward the brethren required to be ascertained; and this might be understood, by considering "the love of God" to *sinners*. (Scott.) Ἐν τούτῳ — ἔθηκε. The sense is, "By this we [may] know [what] love [is, namely,] that he laid down his life for us; and [thus] ought we to lay down our lives for our brethren." By τὴν ἀγάπην must be meant the love as exemplified in Christ. On the phrase τιθέναι ψυχὴν, see Note at John x. 11, 15. In the expression ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς τιθ. it has been well pointed out by Carpz., Rosenm., and Iaspis, we are to consider alone the *notio universalis*, and not to interpret it *rigorously*, but understand it of making very great sacrifices, exposing ourselves to imminent perils.

17, 18. See iv. 20. Luke iii. 11. 2 Cor. viii. 14. compared with Rom. xii. 9. Κλείειν τὰ σπλάγχνα ἀπό τινος is a figurative way of expressing the as it were barring the heart against compassion. At πῶς ἡ ἀγάπη, &c. the interrogation involves a strong negation. So πῶς γὰρ (on which see Hoogev. Part. p. 548) is equivalent to οὐδαμῶς; for at the πῶς γὰρ is supplied the verb preceding in the Optative with ἂν, "How should it?" Thus also πῶς οὐ; is equivalent to a strong *assertion*, as in Thucyd. iv. 92

18. μὴ ἀγαπῶμεν λόγῳ.] Theogn. 973. Μή μοι ἀνὴρ εἴη γλώσσῃ φίλος, ἀλλὰ καὶ ἔργῳ. Soph. Antig. 539. λόγοις δ' ἐγὼ φιλοῦσαν οὐ στέργω φίλην.

19. καὶ ἐν τούτῳ — ἐσμέν.] "And by this we know whether we be of the truth [in this respect], i. e. of love to others." Rosenm. compares the phrases ἐκ τοῦ Θεοῦ εἶναι and εἶναι ἐκ τῆς ἀληθείας, i. e. to be agreeable to truth, and sincerely profess it; and Carpz. ἐκ τοῦ Διαβόλου εἶναι, John iii. 8. ἐκ τοῦ κόσμου, &c. The ἀληθ. he rightly explains, "true religion." Καὶ ἔμπροσθεν — ἡμῶν. The sense is: "And in the sight of Him [our Judge] we may, in this important respect, set our hearts at rest." For he who truly loves all men, may trust that the mercy and favour of God will not be withheld from himself.

20, 21. Some obscurity and difficulty here exist, arising from extreme brevity; in removing which, a clause must be supplied from the preceding verse, in one or other of the two ways laid down in Rec. Syn. from Benson and Rosenm. Of these, Mr. Holden, with some reason, prefers the following: "For if our heart condemn us" as deficient in brotherly love, "God is greater than our heart, and knoweth all things, [and consequently our hearts, instead of being assured

o Psal. 10. 17. & 34. 16. & 145. 18. Prov. 15. 29. & 28. 9. Jer. 29. 12. Matt. 7. 8. & 21. 22. Mark 11. 24. Luke 11. 9. John 9. 31. & 14. 13. & 15. 7. & 16. 23. James 1. 5. & 5. 16. infra 5. 14. p Lev. 19. 18. Matt. 22. 39. John 6. 29. & 13. 34. & 15. 12. & 17. 3. 1 Thess. 4. 9. 1 Pet. 4. 8. infra 4. 12. supra ver. 11. q John 14. 23. & 15. 10. Rom. 8. 9. infra 4. 12. r Jer. 29. 8. Matt. 7. 15, 16. & 24. 4, 5, 24. 1 Cor. 14. 29. Eph. 5. 6. Col. 2. 18. 1 Thess. 5. 21. 2 Pet. 2. 1. 2 John 7. Rev. 2. 2. s 1 Cor. 12. 3. supra 2. 22. & 5. 1. 2 John 7. t 2 Thess. 2. 7. supra 2. 18, 22.

πρὸς τὸν Θεόν, [o] *καὶ ὃ ἐὰν αἰτῶμεν, λαμβάνομεν παρ᾽ αὐτοῦ· ὅτι* 22
τὰς ἐντολὰς αὐτοῦ τηροῦμεν, καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν.
[p] *Καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὀνόματι τοῦ* 23
Υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ, καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν
ἐντολὴν ἡμῖν. [q] *Καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ, ἐν αὐτῷ μένει, καὶ* 24
αὐτὸς ἐν αὐτῷ. καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ
Πνεύματος οὗ ἡμῖν ἔδωκεν.

IV. [r] *Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε* 1
τὰ πνεύματα, εἰ ἐκ τοῦ Θεοῦ ἐστιν· ὅτι πολλοὶ ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν κόσμον. [s] *Ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ Θεοῦ·* 2
πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ
Θεοῦ ἐστι. [t] *καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν Χριστὸν ἐν* 3

before him, will condemn us; on the other hand,] beloved, if our heart condemn us not, then have we confidence toward God." To the passage Bp. Bull, Harm. Apost. p. 23. gives the following sense: "Nimirum secura animi fiducia est bonæ conscientiæ filia, ex operibus bonis exsurgit, tantum abest, ut sine bonis operibus quicquam valeat."

22. Here is assigned *another* reason for cultivating universal righteousness, and particularly mutual love; namely, that then their prayers would be heard, and God would grant them all things expedient for them.

23. *καὶ αὕτη ἐστὶν — ἡμῖν.*] The sense is: "And his commandment (the sum of all), is, that we believe in the Divine mission of his Son Jesus Christ, and love each other according to the injunction he gave us." So 1 Tim. i. 5. *τὸ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ πίστεως.* See John iii. 16. vii. 3.

24. *καὶ ὁ τηρῶν — αὐτοῦ.*] Render, "And he who keepeth [generally or habitually] his precepts abideth in Him, and He in him;" implying love, favour, and blessing from God. In the next sentence is given a *test* of the having this "abiding of God" in them, — namely, by his imparting to them the Holy Spirit, and its gifts, whether ordinary, or extraordinary, — since, in either case, is implied the approbation and favour of God, and from the presence or absence of which we may infer our spiritual state. It is well observed by Dr. Glocester Ridley (on the office of the Holy Spirit), that "the way of the Spirit is not to be traced; the working of God is not to be perceived. The Divine Author and his operations are hidden from us, but his work is manifest. And though we cannot see God at any time, or feel the motion of the Spirit in our hearts, yet is there a certain evidence whether we are wrought on by Him or not; namely, according to this infallible rule given us by St. John, whereby we may know that God by his Spirit dwelleth in us, "if we keep his commandments."

IV. The particular subject of the two last Chapters is the Incarnation, in which the doctrine of the Atonement is, if rightly understood, included. It is therefore with truth and reason, that St. John sets forth this as the cardinal doctrine of Christianity; insomuch that he speaks of the belief of this article as the accomplishment of our Christian warfare; the attainment at least of that faith, which with certainty overcometh the world; inspiring the Christian with fortitude to surmount the temptations of the world, in whatever shape they may assail him. On the other hand, the denial of this great truth, so animating to the believer's hopes, he represents as the beginning of that apostasy, which is to come to its height in the latter ages, as one of the characters of Antichrist.

The Apostle follows up what he had said, of Christians having the Spirit being the sign of God's presence and favour, by warning men against those who falsely pretended to the Spirit; and rules are given for discriminating true from false spiritual gifts. He then proceeds again to enjoin brotherly love and charity, as the bond of perfectness.

1. *παντὶ πνεύματι*] "every one who claims to have a spiritual gift." Or *πνεύμ.* may denote claim to have a spiritual gift. *Ψευδοπρ.*, men falsely pretending to inspiration.

2. *πᾶν πνεῦμα — ἐκ τοῦ Θεοῦ ἐστι.*] The sense seems to be, "Every such person, so claiming to have the Spirit, who publicly professes that Jesus Christ was made very man [for our redemption] is from God," i. e. his pretensions are valid. Or, as Abp. Newc. paraphrases: — "Every person claiming inspiration, who constantly makes this profession in your assemblies, and to the world, not dreading reproach and danger, and whose claim the Discerner of spirits allows, may be considered by you Christians as really actuated by the Spirit of God." See 1 Cor. xii. 3. Considering the known opinions of the heretics of that age, which consisted not in a denial of the *Divinity*, but the *Humanity*, of Christ, the best Expositors are agreed that there is reference to the tenets of the Docetæ and others, who held Jesus Christ to have been a mere *φάντασμα*, destitute of a real body. See Bp. Bull, Jud. Eccl. Cath. p. 17. Now the Apostle maintains that he came *really* [clothed] in the flesh, i. e. in a human body. This, however, will by no means prove, what Schliting infers, that Jesus Christ was a *mere* man: nay (as Mr. Holden observes), it plainly *implies* the *contrary*, that he might have come in a different manner, even in the form of *God*. And the Jewish Doctors as well as people believed the Son of God to be himself God; as has been abundantly proved.

σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ οὐκ ἔστι· καὶ τοῦτό ἐστι τὸ τοῦ ἀντι-
χρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη.
4 Ὑμεῖς ἐκ τοῦ Θεοῦ ἐστε, τεκνία, καὶ νενικήκατε αὐτούς· ὅτι μείζων
5 ἐστὶν ὁ ἐν ὑμῖν, ἢ ὁ ἐν τῷ κόσμῳ. [u] Αὐτοὶ ἐκ τοῦ κόσμου εἰσί· διὰ u John 3. 31. & 15. 19.
6 τοῦτο ἐκ τοῦ κόσμου λαλοῦσι, καὶ ὁ κόσμος αὐτῶν ἀκούει. [v] ἡμεῖς ἐκ v John 8. 47. & 10. 27.
τοῦ Θεοῦ ἐσμεν· ὁ γινώσκων τὸν Θεὸν, ἀκούει ἡμῶν· ὃς οὐκ ἔστιν
ἐκ τοῦ Θεοῦ, οὐκ ἀκούει ἡμῶν. Ἐκ τούτου γινώσκομεν τὸ πνεῦμα τῆς
7 ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης. Ἀγαπητοὶ, ἀγαπῶμεν ἀλλήλους·
ὅτι ἡ ἀγάπη ἐκ τοῦ Θεοῦ ἐστι, καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ Θεοῦ γεγέν-
8 νηται, καὶ γινώσκει τὸν Θεόν· [x] ὁ μὴ ἀγαπῶν, οὐκ ἔγνω τὸν Θεὸν, x Supra 2. 4. & 3. 6.
9 ὅτι ὁ Θεὸς ἀγάπη ἐστίν. [y] Ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ infra ver. 16. y John 3. 16. Rom. 5. 8.
ἐν ἡμῖν, ὅτι τὸν Υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ Θεὸς εἰς τὸν & 8. 32. supra 3. 16.
10 κόσμον, ἵνα ζήσωμεν δι' αὐτοῦ. [z] Ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι z John 15. 16. Rom. 3. 24, 25.
ἡμεῖς ἠγαπήσαμεν τὸν Θεὸν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς, καὶ ἀπέ- & 5. 8, 10. 2 Cor. 5. 19.
11 στειλε τὸν Υἱὸν αὐτοῦ ἱλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν. [a] Ἀγαπητοὶ, Col. 1. 19. supra 2. 2.
εἰ οὕτως ὁ Θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν. a Matt. 18. 33. John 15. 12, 13.

3. καὶ τοῦτό ἐστι τὸ τοῦ ἀντ.] Supply πρᾶγμα, or σημεῖον, i. e. the mark by which you will know any one to be an antichrist (i. e. an antichristian apostate) or not. That such is the sense, is plain from ii. 18. where see Note. And so it must have been taken by Polycarp in his Epistle to the Philipp. § 13. πᾶς γὰρ ὃς μὴ ὁμολογήσῃ Ἰ. Χρ. ἐν σαρκὶ ἐληλυθέναι, ἀντίχριστός ἐστι· καὶ ὃς μὴ ὁμολογήσῃ τὸ μαρτύριον τοῦ σταυροῦ, ἐκ τοῦ Διαβόλου ἐστί. See Note on 2 Thess. ii. 3. on the subject of the Man of Sin. It is acutely remarked by Bp. Gauden, in his Hieraspistes, that "every man has cause to suspect Antichrist *in his own bosom*. As the kingdom of *Christ*, so the kingdom of *Antichrist* is *within* us chiefly."

4. ἐκ τοῦ Θεοῦ ἐστε] i. e., as Scott explains, ye are born of God; his children being in his image. So at v. 7. ἐκ τοῦ Θεοῦ ἐστι is interchanged with ἐκ τοῦ Θεοῦ γεγέννηται. Καὶ νενικ. αὐτοὺς, scil. τοὺς ἀντιχριστους, to be supplied from the preceding. The sense is, "ye have frustrated all their attempts to pervert you from the purity of the Gospel." The next words show *how* this triumph is obtained; namely, because superior is He (i. e. Spirit of God) who is in, and influences you, to him (the evil Spirit) who is in the world and influences it.

5. αὐτοὶ — ἀκούει.] The sense is, "They, i. e. the teachers in question, are [not of God, but] of the world," actuated by a worldly spirit. "In *that* spirit they speak, and therefore the world hearkens to them."

6. ἡμεῖς] i. e. the Apostles and divinely inspired teachers. Ὁ γινώσκων τὸν Θ., "he who knoweth God aright," namely, by regeneration and faith. Ἐκ τούτου γιν., "by this test (i. e. the receiving, or the rejecting this doctrine) we may know how to distinguish the spirit of truth from that of error." As, then, the receiving the Apostles as divinely commissioned teachers, and embracing their doctrines, was the way to distinguish those who were "of God;" so now the reverently receiving the truths of the Gospel as contained in the Holy Scriptures, and promulgated by God's ministers, properly commissioned, is the touch-stone to try men's hearts, whether they "savour of the things that be of God," or, "those that be of men."

7, 8. Here the Apostle resumes his exhortation at iii. 23. Ὅτι ἡ ἀγάπη ἐκ τοῦ Θεοῦ ἐ. "By the very *name of the Deity* (observes Grot.) every one understands the source of all excellence." To this Cudworth alludes in a most noble passage of his Intellectual System, p. 123.; also in his sermon on 1 John ii. 5. "O Divine Love, the sweet harmony of souls! the music of angels! the joy of God's own heart! the very darling of his bosom! the source of true happiness! the pure quintessence of heaven! that which reconciles the jarring principles of the world! that which melts men's hearts into one another!"

9, 10. Here we have the same sense as at John iii. 16. and supra iii. 16. On the extent and nature of this love, here so particularly insisted on, and how, when properly understood, it proves the deity of Jesus Christ, has been ably shown by Bp. Pearson, on the Creed, who concludes a long and masterly discussion with the following irrefragable reasoning: "If, then, the sending of Christ into the world were the highest act of the love of God which could be expressed; if we be obliged unto a return of thankfulness some way correspondent to such infinite love; if such a return can never be made without a true sense of that infinity, and a sense of that infinity of love cannot consist without an apprehension of an infinite dignity of nature in the person sent; then it is absolutely necessary to believe that Christ is so the Only-begotten Son of the Father, as to be of the same substance." At v. 10. there is, as Grot. observes, a more *particular* expression of what had been said generally. The Apostle lays a stress on God's loving us *first* (as v. 19.), since men are more disposed to love those by whom they are *first* loved. On the term ἱλασμὸν see Note supra ii. 1, 2. Τὸν μονογενῆ is here added to τὸν Υἱὸν αὐτοῦ, "in order (as Mackn. suggests) to heighten our idea of God's love to us, in giving a person of such supreme dignity, and so beloved of God, to die for us." It is supposed that by giving Christ the title of God's *only-begotten Son* in this passage, the Apostle intended to overturn the heresy of Ebion and Cerinthus, who affirmed,

b Exod. 33. 20. Deut. 4. 12. John 1. 18. 1 Tim. 1. 17. & 6. 16. supra 2. 5. & 3. 24. c John 14. 20. & 17. 21. supra 3. 24. d John 1. 14. supra 1. 1.

b Θεὸν οὐδεὶς πώποτε τεθέαται· ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ Θεὸς 12
ἐν ἡμῖν μένει, καὶ ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐστὶν ἐν ἡμῖν. c Ἐν
τούτῳ γινώσκομεν, ὅτι ἐν αὐτῷ μένομεν, καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ 13
τοῦ Πνεύματος αὐτοῦ δέδωκεν ἡμῖν.
d Καὶ ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν, ὅτι ὁ Πατὴρ ἀπέσταλκε 14
τὸν Υἱὸν σωτῆρα τοῦ κόσμου. Ὃς ἂν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστιν ὁ 15

e Supra v. 8, 12.

Υἱὸς τοῦ Θεοῦ, ὁ Θεὸς ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ Θεῷ. e Καὶ 16
ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην, ἣν ἔχει ὁ Θεὸς ἐν
ἡμῖν. ὁ Θεὸς ἀγάπη ἐστὶ, καὶ ὁ μένων ἐν τῇ ἀγάπῃ, ἐν τῷ Θεῷ
μένει, καὶ ὁ Θεὸς ἐν αὐτῷ.

f James 2. 13. 1 Pet. 1. 15. supra 3. 3, 19, 21.

f Ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ᾽ ἡμῶν, ἵνα παῤῥησίαν ἔχωμεν 17
ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνός ἐστι, καὶ ἡμεῖς ἐσμὲν ἐν
τῷ κόσμῳ τούτῳ. Φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ, ἀλλ᾽ ἡ τελεία ἀγά- 18
πη ἔξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει· ὁ δὲ φοβούμενος
οὐ τετελείωται ἐν τῇ ἀγάπῃ. g Ἡμεῖς ἀγαπῶμεν αὐτὸν, ὅτι αὐτὸς πρῶτος 19

g Supra 2. 4. & 3. 17.

ἠγάπησεν ἡμᾶς· g Ἐάν τις εἴπῃ, Ὅτι ἀγαπῶ τὸν Θεὸν, καὶ τὸν ἀδελ- 20
φὸν αὐτοῦ μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ

that Christ was not God's Son by nature, but that, like other good men, he was honoured with the title on account of his virtues.

12. Θεὸν οὐδεὶς — ἡμῖν.] The purport of the words seems to be that expressed by Benson: "No man hath, with his bodily eyes, seen God at any time. And therefore we cannot have such visible converse and sensible communion with him, as we may have with one another. But if we love one another, we are in the Divine favour, and our love of God is perfect and complete." On οὐδεὶς, &c. see John i. 18. and on μένει, ii. 5.

13. ἐν τούτῳ γινώσκομεν ἡμῖν.] The same sentiment as at iii. 24, except that here ὅτι ἐν αὐτῷ μένομεν is intended to complete the idea of conjunction.

14. καὶ ἡμεῖς τεθεάμεθα] q. d. "Let no doubt be entertained of this striking proof of the love of God; for we have actually seen," &c. Σωτῆρα is in apposition with Υἱόν.

15. ὃς ἂν ὁμολογήσῃ — Θεῷ.] The sense is, "And [accordingly] whosoever shall confess that Jesus is the Son of God (the Saviour sent for our salvation) he is really united with God [in mutual love]." The Apostle takes for *granted*, not only that the profession is sincere, but productive of a suitable conduct. See Bp. Bull's Jud. Eccl. Cath. p. 13.

16. ἐν ἡμῖν] for εἰς ἡμᾶς; or μένων ἐν ἡμῖν, as at vv. 12, 13, 15. The sense may be thus expressed: "And [to induce men so to believe] we [Apostles] can affirm that we do *surely know* the love which God hath to us."

17. ἐν τούτῳ τετελείωται — τούτῳ.] The sense is not very clear; but it seems to be as follows: "By this [abiding in love to our brethren] we may know that our love is perfect and sincere, so that we may have confidence [of our acceptance in the day of judgment]; namely, for this reason, that as God is [thus disposed towards us men], so also are we in this world [disposed] towards others;" namely, because we imitate the example of love, &c. set us by our heavenly Father, and therefore may hope for acceptance; having, to the utmost of our power, imitated his purity and holiness, his consummate love and charity.

18. φόβος οὐκ ἔστιν — κόλασιν.] The complete sense seems to be this: "[Slavish] fear exists not in this love, but perfect love [such as this] casts aside fear; for [such] fear implies terror [which is inconsistent with love to God; since] he who so feareth the judgment is not perfected in love," does not love perfectly and sincerely. Φόβος here signifies the fear, not of displeasing God, but of incurring his punishment, which conscience raises. See my Note on Thucyd. ii. 37. 12.

19. ἡμεῖς ἀγαπῶμεν — ἡμᾶς.] Many eminent Commentators from Grot. downwards take ἀγ. in the Subjunctive, "Let us love;" which is supported by the authority of the Vulg. and Pesch. Syr. Versions. Yet I know not whether it is permitted by the usus loquendi; and the interpretation does not bear the impress of truth. The sense yielded by the Indicative is the more natural one; and the assertion is (as Abp. Newc. says) "a just and sober one, not requiring too high perfection from human nature." See also Doddr. and especially Jortin (cited in D'Oyly and Mant.)

20. ἐάν τις, &c.] On this text see an admirable discourse by Bp. Warburton; — in which he first traces the *occasion* of the words. "The life, the spirit of the Christian religion (says he) is universal benevolence. Agreeably to this, we may observe, that the first founders of the Churches, let the occasion be what it would, whatever discipline they established, whatever doctrine they enforced, whatever vice or heresy they stigmatized, or whatever grace or virtue they recommended, CHARITY was the thing still present with them, and always in their care. Charity, *the bond of perfectness*, the *end of the commandment;* that ethereal principle, which, like the elastic fluid of the Philosophers, animates, connects, and ennobles the whole system of intelligent nature." Nay, it is the opinion of the learned writer just quoted that the beloved disciple of

21 ὃν ἑώρακε, τὸν Θεὸν ὃν οὐχ ἑώρακε πῶς δύναται ἀγαπᾶν; [h] καὶ
ταύτην τὴν ἐντολὴν ἔχομεν ἀπ᾽ αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν Θεὸν, ἀγαπᾷ
καὶ τὸν ἀδελφὸν αὐτοῦ.

1 V. [i] Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστιν ὁ Χριστὸς, ἐκ τοῦ Θεοῦ
γεγέννηται· καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα, ἀγαπᾷ καὶ τὸν γεγεν-
2 νημένον ἐξ αὐτοῦ. ἐν τούτῳ γινώσκομεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ
Θεοῦ, ὅταν τὸν Θεὸν ἀγαπῶμεν, καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν.
3 [j] αὕτη γάρ ἐστιν ἡ ἀγάπη τοῦ Θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν·
4 καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν. [k] Ὅτι πᾶν τὸ γεγεννημένον ἐκ
τοῦ Θεοῦ νικᾷ τὸν κόσμον, καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν
5 κόσμον, ἡ πίστις ἡμῶν. [l] Τίς ἐστιν ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ
πιστεύων ὅτι Ἰησοῦς ἐστιν ὁ Υἱὸς τοῦ Θεοῦ;

h Lev. 19. 18. Matt. 22. 39. Job 13. 34. & 15. 12. Eph. 5. 2. 1 Thess. 4. 9. 1 Pet. 4. 8.
i supra 3. 11, 23. i John 1. 12, 13. supra 2. 22, 23. & 4. 2, 15.
j Matt. 11. 29, 30. John 14. 15, 21, 23. & 15. 10.
k 2 John 6. k John 16. 33.
l 1 Cor. 15. 57. supra 4. 4, 15.

our Lord (who may best be supposed to know his Master's will) wrote this Epistle with no other design than to recommend this first of virtues,—*Charity*. And although the injunction may be thought to have been scarcely necessary in an age when few temptation to the violation of Christian charity existed, yet it was (he thinks) the providence of that prophetic spirit which set before the Apostles the image of those miserable times when (as was foretold by their Master) iniquity should abound, and the love of many should wax cold; and they were willing to bear their testimony against the future violaters of the *bond of perfectness*. It is well pointed out by the learned Prelate, that the *reason* on which the present *weighty aphorism* is given, is one founded in the nature of things, and supported by the very order of Providence. Indeed, the argument, he fully shows, is founded in the true theory of the *rise* and *progress* of the social affections, or of *Universal Love*, which, as it regards *Man*, our holy faith calls *Charity;* as it regards God, *Piety*. Thus the Apostle's reasoning is as follows: "Can you, mistaken man, who are not yet arrived at that inferior stage of benevolence,—the love of your *brother*, whom you have seen, that is, whom the sense of mutual wants, and the experience of mutual relief, amongst the joint partakers of one common nature, might teach you to love,—can you pretend to have attained the top and summit of this virtue, the love of *God*, whom *you have not seen;* that is, whose wonderful economy, in the system of creation and government, which makes him so amiable, you appear to have no conception of; you, who have not yet learnt that your own low system is supported on the great principle of benevolence. Fear him, flatter him, fight for him, as you blindly dread his power, you may; but to *love* him, as you know not his nature, is impossible."

21. καὶ ταύτην τὴν ἐντολὴν, &c.] "Whether (says Dr. Samuel Parr, in a Sermon on Matt. xxii. 40.) we reflect on the *external condition*, or the internal faculties, of man; whether we consult our judgment or our feelings; whether we look to the principles of *natural* religion, or of *revealed;* we are led to one and the same result on the duties in the text. That result has been forcibly stated by St *John;* who to a series of directions in which the most enlarged *virtue* is combined with the most exalted piety, closes with this most impressive one,—that he who loveth God, love his brother also."

V. 1. In this and the following verses the Apostle continues his discourse on the character of those who are born of God, describing them as lovers of Christ, overcoming the world, and courageous maintainers of the Gospel; on the *witnesses* to which, in heaven and on earth, he then enlarges. First he enjoins mutual love of Christian brethren on this ground,—that Christians are children of the same God. Πιστ. imports, as Rosenm. observes, a full and sincere belief, and hope of the promises, accompanied with a fulfilment of the precepts, of God. Καὶ πᾶς., "But [thus] every one who truly loveth him," &c. The sentiment has the air of an adage; q. d. "He who loves the parent will naturally love the child."

2. ἐν τούτῳ γινώσκομεν — τηρῶμεν.] The Apostle here argues *a generali ad speciale*. Since what was said at v. 1. was *universally* true, so also it holds good of the *love of God*. (Rosenm.) Here there has been some doubt as to the *construction*, and, as dependent thereon, the *sense*. Œcumen. supposes an *inversion;* Grot., a *transposition*, thus: ἐν τούτῳ γινώσκομεν ὅτι τὸν Θεὸν ἀγαπῶμεν, ὅταν ἀγαπῶμεν τὰ τέκνα αὐτοῦ, καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν. This, however, is violent and unnecessary, since the words, as they stand, yield a very good sense; viz. "By this may we know that we love the children of God aright, when we love God, and keep his commandments."

3. αὕτη γὰρ — τηρῶμεν.] The sense is: "This is the proof and evidence of our love to God, that we keep his commandments." The next words, καὶ αἱ ἐντολαὶ — εἰσίν, seem meant to indirectly *contrast* the comparatively light injunctions of the Gospel with those of the Law, which were a heavy burden. In proof of which the Apostle proceeds to show *how* they are easy, adverting to those points in which the Gospel is especially superior to the Law, namely, the *love* of God, as opposed to the *fear* of him; and that *renewal of the heart* by the communication of Divine grace, which the Law did not, and *could* not provide.

4. ὅτι πᾶν τὸ γεγεννημένον — τὸν κόσμον] "Now, as a proof of this (γὰρ) whosoever is born of God overcomes [the temptations of] the world." Then is suggested the *grand principle* by which the victory is obtained, in the words καὶ αὕτη — πίστις ἡμῶν, where, at νίκη, there is a metonymy of the *effect* for the *efficient;* and αὕτη is for τοῦτο, as just before.

5. τίς ἐστιν — Θεοῦ;] Here (as at ii. 22.) the

m John 19. 34.
n Matt. 28. 19. John 1. 1. 1 Cor. 12. 4, 5, 6. Rev. 19. 13.
o John 5. 37. & 8. 17, 18.

6 m Οὗτός ἐστιν ὁ ἐλθὼν δι᾽ ὕδατος καὶ αἵματος, Ἰησοῦς ὁ Χριστός,
οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ᾽ ἐν τῷ ὕδατι καὶ τῷ αἵματι· καὶ τὸ
7 Πνεῦμά ἐστι τὸ μαρτυροῦν ὅτι τὸ Πνεῦμά ἐστιν ἡ ἀλήθεια. n ὅτι
τρεῖς εἰσιν οἱ μαρτυροῦντες [ἐν τῷ οὐρανῷ, ὁ Πατήρ, ὁ Λόγος, καὶ τὸ
8 ἅγιον Πνεῦμα. καὶ οὗτοι οἱ τρεῖς ἕν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυ-
ροῦντες ἐν τῇ γῇ,] τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ
9 τρεῖς εἰς τὸ ἕν εἰσιν. o Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν,
ἡ μαρτυρία τοῦ Θεοῦ μείζων ἐστίν· ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ

interrogation is strongly affirmative. To believe Jesus to be the Son of God is to believe that he is God incarnate. Of course, the belief must be a vital one, evincing its truth by its fruits; otherwise it will not conquer. See Scott on vv. 4, 5.

6. I am still (as in Recens. Synop.) of opinion (with Wells and Carpz.) that by the *water* and *blood* St. John intended to advert to the *sacraments;* by *water* meaning the "laver of regeneration," and by *blood,* the Lord's Supper; in which the wine is poured out as a symbol of the blood of the New Covenant. "By the former (adds Carpz.) we are regenerated, and become sons of God; and by the latter we are united with God, and obtain a victory over the world (vv. 4 and 5)." Agreeably to this view, Mr. Holden well paraphrases thus: "This is Jesus Christ who came in the flesh, that by means of the water of baptism, and of the shedding his blood as an atonement for sin, he might secure to believers a victory over the world; who came to do this, I repeat, not by [means of] water only, but by [means of] water and blood," i. e. of baptism and atonement; "and it is the Spirit that beareth witness [to this truth]; because the Spirit is truth."

7, 8. ὅτι τρεῖς εἰσιν — οἱ τρεῖς εἰς τὸ ἕν εἰσιν.] On a passage like the present, on which *Volumes* have been written by some of the most eminent Scholars, it is impossible, within the compass of a NOTE, to give even the briefest sketch of the state of a question so extensive in its bearings, as that which relates to the authenticity and interpretation of the disputed passage placed within brackets. Nor can this be *necessary,* since, I presume, most of my readers possess Mr. Horne's invaluable Introduction, which contains a most able condensed statement of the arguments on both sides of the question. Those, however, who desire to obtain *complete* information on the subject, are referred, *for* the authenticity, to the masterly disquisitions of Bengelius, Ernesti, Bps. Horsley and Middl., Prof. Knittel, and Drs. Nolan and Hales, and (instar omnium) the very learned BP. BURGESS; *against* it, to Prof. Porson, Bp. Marsh, and Crito Cantabrigiensis. And I must content myself with laying before the reader *two paraphrases* of the whole passage, one *without,* and the other *with,* the disputed portion. The first is from Sir Isaac Newton, as follows: "This is he that, after the Jews had long expected him, came, first in a mortal body, by baptism of *water,* and then in an immortal one by shedding his *blood* upon the cross, and rising again from the dead; *not by water only, but by water and blood;* being the Son of God, as well by his resurrection from the dead (Acts xiii. 33.) as by his supernatural birth of the Virgin. (Luke i. 35.) *And it is the Spirit, also,* that, together with the water and blood, beareth witness of the truth of his coming; *because the Spirit is truth,* and so a fit and unexceptionable witness. *For there are three that bear record* of his coming; *the Spirit,* which he promised to send, and which was since sent forth upon us in the form of cloven tongues and of various gifts; *the* baptism of *water,* wherein God testified 'this is my beloved Son;' and the shedding of his *blood,* accompanied with his resurrection, whereby he became the most faithful martyr or witness of this truth. *And these three,* the Spirit, the baptism, and passion of Christ, *agree in* witnessing *one* and the same thing [namely, that the Son of God is come]; and therefore their evidence is strong; for the law requires but two consenting witnesses, and here we have three; and if we receive the witness of men, the threefold witness of God, which he bare of his Son, by declaring at his baptism, 'This is my beloved Son,' by raising him from the dead, and by pouring out his Spirit on us, is greater: and therefore ought to be the more readily received." On the supposition that the verses *are genuine,* the following admirable paraphrase is given by Bp. Burgess: "This is he that was manifested by his baptism to be *the Son of God;* and by his death to be the Son of God *come in the flesh;* manifested not by his baptism only, with which he commenced his ministry on earth, but by his death, with which he finished it. And it is the Spirit, that beareth witness, that Jesus is the Son of God. Now the Spirit is truth, — a true witness. For he is not alone; there are three that bear record in heaven that Jesus is *the Son of God,* namely, the Father, the Word, and the Holy Spirit; and these three are one in the Divine nature. And there are three that bear witness in earth, that the Son of God is *come in the flesh;* namely, his *last breath* on the Cross, and the *blood* and *water* that issued from his side. And these three are one in the Person of Jesus Christ, one united proof of his human nature from the phenomena of his death. By the Jewish Law, the testimony of two or three men is true. If, then, we receive the witness of men, the witness of God is greater; for this is the witness of God, that he hath testified of his Son." On again examining, for this second edition of the present work, the evidence *for* and *against* the words I still think that much of the *mystery* in which Bp. Middleton considers the passage as enveloped, has yet to be cleared away: and my impression is, — that, from the peculiar character of the evidence, external and internal (even after all that has been effected to strengthen the *internal* evidence, by the very learned Bp. Burgess), we are neither authorized to receive the passage as indubitably genuine, nor, on the other hand, to reject it as indubitably spurious, but to wait for further evidence.

10 Θεοῦ, ἣν μεμαρτύρηκε περὶ τοῦ Υἱοῦ αὐτοῦ. [p] Ὁ πιστεύων εἰς τὸν
Υἱὸν τοῦ Θεοῦ, ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ· ὁ μὴ πιστεύων τῷ Θεῷ,
ψεύστην πεποίηκεν αὐτόν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν, ἣν
11 μεμαρτύρηκεν ὁ Θεὸς περὶ τοῦ Υἱοῦ αὐτοῦ. [q] Καὶ αὕτη ἐστὶν ἡ μαρ-
τυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ Θεός, καὶ αὕτη ἡ ζωὴ ἐν τῷ
12 Υἱῷ αὐτοῦ ἐστιν. [r] ὁ ἔχων τὸν Υἱὸν, ἔχει τὴν ζωήν· ὁ μὴ ἔχων τὸν
Υἱὸν τοῦ Θεοῦ, τὴν ζωὴν οὐκ ἔχει.
13 [s] ΤΑΥΤΑ ἔγραψα ὑμῖν τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ Υἱοῦ τοῦ
Θεοῦ, ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, καὶ ἵνα πιστεύητε εἰς τὸ
14 ὄνομα τοῦ Υἱοῦ τοῦ Θεοῦ. [t] Καὶ αὕτη ἐστὶν ἡ παῤῥησία ἣν ἔχομεν
πρὸς αὐτὸν, ὅτι ἐάν τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ, ἀκούει ἡμῶν·
15 καὶ ἐὰν οἴδαμεν ὅτι ἀκούει ἡμῶν, ὃ ἂν αἰτώμεθα, οἴδαμεν ὅτι ἔχομεν
16 τὰ αἰτήματα ἃ ᾐτήκαμεν παρ᾽ αὐτοῦ. [u] Ἐάν τις ἴδῃ τὸν ἀδελφὸν
αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσει, καὶ δώσει
αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσι μὴ πρὸς θάνατον. ἔστιν ἁμαρτία πρὸς
17 θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ· [x] πᾶσα ἀδικία ἁμαρτία

p John 3. 16, 33. Rom. 8. 16. Gal. 4. 6.
q John 1. 4.
r John 3. 36. & 5. 24.
s John 20. 31.
t Jer. 29. 12. Matt. 7. 8. & 21. 22. Mark 11. 24. Luke 11. 9. John 14. 13. & 15. 7. & 16. 24.
James 1. 5. supra 3. 22.
u Num. 15. 30. 1 Sam. 2. 25. Matt. 12. 31. Mark 3. 29. Luke 12. 10. Heb. 6. 4. & 10. 26. 2 Pet. 2. 20.
x Supra 3. 4.

10. ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ] "hath the testimony [just spoken of] in itself," i. e. holdeth this testimony with firm assent, and in his own mind. Some, however, explain, "hath this testimony in himself," by the extraordinary gifts of the Spirit: others, by its effects on his own mind and conduct. See Benson and Doddridge. But the first mentioned is the most natural and appropriate sense.

11. καὶ αὕτη ἐστὶν ἡ μαρτ.] The truth referred to, and to which it is here stated God hath borne testimony, is that in v. 6.; consequently this verse is a strong confirmation of the exposition of v. 6., that "by water and blood" is meant baptism and the atoning blood of Christ, for they are the means by which we can obtain eternal life; and therefore this life is through the Son of God. (Holden.)

13. ταῦτα ἔγραψα — Θεοῦ.] To remove what might seem tautology, we must take πιστ. in the last clause *emphatically*, i. e. as denoting reality, and heartfelt constancy of profession, as opposed to a cold historical belief. Abp. Newc. observes that vv. 12, 13. are an incidental enlargement on the close of v. 11.

14, 15. To enforce the foregoing exhortation to constancy in faith, the Apostle points out the high privilege of true believers, in having a confidence of approach unto God in prayer, with assurance of his readiness to answer their supplications, if the requests be made according to his will, i. e. after the prescribed manner, in such a way as may tend to his glory and our own spiritual good; and with the persuasion that, in some sense, the petitions they put up would be granted in the *best* manner, though it might be not exactly in *the way* they expected. Here there is an allusion to the promise made by our Lord to the Apostles, John xiv. 12—14. xvi. 23. The words αὕτη ἐστὶν ἡ παῤῥησία may be rendered, "And on this (namely, that we know we may expect future salvation) rests our sure confidence in God." At ἐὰν οἴδαμεν, &c., the contort interpretations of most of the recent Commentators must be rejected, and the words be taken in their plain and natural sense, thus: "and knowing, as we do, that he heareth us, in whatever petitions we prefer, — we may know (i. e. feel sure) that we have (i. e. shall have) from him the petitions we thus (i. e. according to his will) desired of him." At ὃ must be understood κατά. The difficulty, which has perplexed Commentators, may be removed by supposing (with Doddr.) that κατὰ τὸ θέλημα is to be supplied from the preceding verse. Or at the least the *petitions* must be supposed κατὰ τὸ θέλημα (in the sense that has been just explained); for otherwise, the Apostle's own words teach us, they will not be *heard*, much less *granted*. Now the above will hold good, whether the petitions should be for ordinary blessings, or extraordinary interpositions.

16, 17. Of this obscure passage, the various interpretations may be seen detailed in Recens. Synop.; where I have, with many of the best Expositors, supposed the whole to have reference to the extraordinary and miraculous circumstances under which believers were placed in the Apostolic age. According to this view, the sense is well expressed by Mr. Holden, in the following paraphrase: "'If any man,' endowed with the extraordinary gifts of the Spirit, 'see his brother sin a sin which is not unto death,' i. e. which is not to be punished with such a disease as is to terminate in death, but to be miraculously cured by him, 'he shall ask' of God, who will grant life and health 'to them that sin not unto death,' i. e. who do not commit such sins as are to end in death. 'There is a sin unto death,' i. e. which is to be punished with death, and 'I do not say that he [the man endowed with extraordinary gifts] shall pray for it;' in this he must be guided by the immediate impulse of the Spirit. It is true, indeed, that 'all unrighteousness is sin: and [yet] there is a sin not unto death,' v. 17., i. e. there are some sins of a less aggravated nature, which do not draw down upon them such diseases as are to end in death." At δώσει the *subject* is ὁ Θεός; on which, and such like ellipses, see Win. Gr. Gr. § 41. 2. Ἁμαρτάνοντα ἁμαρτίαν is supposed to be a Hebraism; but I find it in Eurip. Hippol. 20. τίν᾽ ἡμάρτηκεν εἰς σ᾽ ἁμαρτίαν; Prof. Scholefield rightly remarks, that

y Supra 3. 9. ἐστὶ, καὶ ἔστιν ἁμαρτία οὐ πρὸς θάνατον. [y] Οἴδαμεν ὅτι πᾶς ὁ γε- 18
γεννημένος, ἐκ τοῦ Θεοῦ, οὐχ ἁμαρτάνει· ἀλλ᾽ ὁ γεννηθεὶς ἐκ τοῦ
Θεοῦ, τηρεῖ ἑαυτὸν, καὶ ὁ πονηρὸς οὐχ ἅπτεται αὐτοῦ. οἴδαμεν ὅτι ἐκ 19
z Luke 24. 45. John 17. 3. τοῦ Θεοῦ ἐσμεν, καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται. [z] Οἴδαμεν 20
δὲ ὅτι ὁ Υἱὸς τοῦ Θεοῦ ἥκει· καὶ δέδωκεν ἡμῖν διάνοιαν, ἵνα γινώ-
σκωμεν τὸν ἀληθινόν· καί ἐσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ Υἱῷ αὐτοῦ
Ἰησοῦ Χριστῷ. οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς καὶ ἡ ζωὴ αἰώνιος.
a 1 Cor. 10. 14. [a] Τεκνία, φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων. ἀμήν. 21

the reference of αὐτῷ is to the ἀδελφὸς that has sinned, not to him that prays for him; and that the τοῖς ἁμαρτάνουσι, &c., is an epexegesis.

18. ὁ γεγεννν. ἐκ τοῦ Θεοῦ.] See Note at John viii. 47. Οὐχ ἁμαρτ. See Note supra iii. 9. Τηρεῖ, i. e. "preserveth himself pure [from such unworthy conduct]." The full expression occurs in James i. 27. ἄσπιλον ἑαυτὸν τηρεῖν. By ἅπτ. is meant so to touch as to hurt or injure.

19. οἴδαμεν — ἐσμεν.] The connection and full sense seems to be as follows: "And it is no wonder that we who are true Christians should thus keep ourselves from sin]; *for* we assuredly know that we are of God, and are his children, and that the world at large lieth under the dominion of the Evil One. [Hence sin, though it may be naturally expected from *them*, were highly inconsistent in *us*.]" The best Commentators are in general agreed, that τῷ πονηρῷ is masculine, not neuter; which is supported by the authority of the Pesch. Syr. They have, moreover, shown that κεῖσθαι ἐν τινι signifies to be under any one's influence.

20. οἴδαμεν δὲ — αἰώνιος.] The sense of this passage (which is more difficult than Commentators allow) is admirably illustrated by Bp. Burgess, in his Letters to Mrs. J. Baillie, as follows: "The confident assurance with which the Apostle maintains his conviction of the truth of the two doctrines concerning the *Divinity* and the *Human Nature* of Christ, which pervade the Epistle, and are summarily confirmed in vv. 7, 8. are strikingly expressed in v. 20. 'We *know* that the Son of God *is come*;' i. e. We *know* that Jesus is the *Son of God*, the Messiah, and that the Son of God is *come in the flesh*. But whence did the Apostles derive their knowledge that the Son of God is come? Who is meant by '*him that is true*,' and who by the '*true God?*' When St. Peter confessed Christ to be the Son of God, our Saviour said, 'Flesh and blood hath not revealed it unto thee, but my Father, which is in heaven.' (Matt. xvi. 17.) And, on another occasion, 'No man can come to me, except the Father draw him.' (John vi. 44.) I, therefore, interpret the words, 'and hath given us,' of the Father, and supply the term 'God' by the same ellipsis, as in the 16th verse of this Chapter. 'The true' (τὸν ἀληθινὸν) is a title peculiarly applicable to Jesus Christ, — 'the true light,' 'the true bread,' 'the true vine,' 'the true witness.' In Rev. iii. 7. he is called (in the original) 'the holy, the true.' In our 20th verse it means, as I conceive, 'the true Messiah.' We are in the true Messiah, by believing and obeying him. 'This is the true God.' Jesus Christ is the subject of the verse, as well as the immediate antecedent to 'this.' The original term (houtos) is used here as in the second verse of the first chapter of St. John's Gospel, and has the same relation here to Jesus Christ, as it has there to THE WORD, by which Jesus Christ is called God in one passage, and the true God in the other. In the Gospel, the original term is rendered, not *this*, but *the same*, which expresses more strongly the connexion between the relative and its antecedent: 'The same (Jesus Christ) is the true God.' I propose, therefore, the following paraphrase of the 20th verse: 'We know that the Son of God, the Messiah, is come; and God hath given to us an understanding, that we may know the true Messiah, and we are in — disciples of — the true Messiah, even of the Son of God, and the Eternal Life,' that Eternal Life which was with the Father."

The learned Prelate supports his application of the τὸν ἀληθ. to *Jesus Christ*, by the weighty authorities of Athanasius, Bp. Pearson, Whitby, Doddr., and Scott, to which may be added that of the learned Lampe on John, vol. iii. p. 371. A close connexion in sense is observable in this passage and John xvii. 3; and I cannot but think that St. John had here that passage in mind.

21. τεκνία.] Our English Version here and John xiii. 33. (where the expression also occurs at the beginning of a sentence) renders, "little children." It should rather be, "Dear children;" for the diminutive has here (as often) the force of endearment, and is expressive of affection. The word is, however, almost confined to the loving and beloved Apostle; occurring nowhere else, but once in a most pathetic passage of St. Paul, Gal. iv. 19. τεκνία μου, οὓς πάλιν ὠδίνω, &c. However, in Mark x. 24. we find our Saviour thus addressing his disciples: Τέκνα, πῶς δύσκολόν ἐστι τοὺς πεποιθότας ἐπὶ χρήμασιν, &c., where some of the ancient MSS. and Clement have τεκνία, which is probably the true reading.

— φυλάξατε — εἰδώλων] i. e. [Such being the case,] keep yourselves from idolatry of every kind, and every approach to it. See Benson. The ἀμὴν may be rendered *So be it*, importing a wish and prayer that they may do so.

ΙΩΑΝΝΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΔΕΥΤΕΡΑ.

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1 Ὁ ΠΡΕΣΒΥΤΕΡΟΣ ἐκλεκτῇ κυρίᾳ καὶ τοῖς τέκνοις αὐτῆς οὓς ἐγὼ
ἀγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος, ἀλλὰ καὶ πάντες οἱ ἐγνωκότες
2 τὴν ἀλήθειαν, διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ᾽
3 ἡμῶν ἔσται εἰς τὸν αἰῶνα· ἔσται μεθ᾽ ὑμῶν χάρις, ἔλεος, εἰρήνη, παρὰ
Θεοῦ Πατρὸς, καὶ παρὰ Κυρίου Ἰησοῦ Χριστοῦ τοῦ Υἱοῦ τοῦ Πατρὸς,
ἐν ἀληθείᾳ καὶ ἀγάπῃ.

b John 13. 34. & 15. 12. Eph. 5. 2. 1 Thess. 4. 9. 1 Pet. 4. 8. 1 John 2. 7, 8. & 3. 11, 23. & 4. 21.

4 Ἐχάρην λίαν ὅτι εὕρηκα ἐκ τῶν τέκνων σου περιπατοῦντας ἐν ἀλη-
5 θείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ Πατρός. [b] Καὶ νῦν ἐρωτῶ
σε, κυρία, οὐχ ὡς ἐντολὴν γράφων σοι καινὴν, ἀλλὰ ἣν εἴχομεν ἀπ᾽

Of the authenticity of this, and the third Epistle of St. John, doubts were at first entertained; but, after due examination, they were, at an early period, received as canonical, and accordingly are quoted as such by writers of the second century. Indeed their being at first kept out of the Canon arose, probably, not so much from any opinion of their being spurious, as from their *brevity*, and being addressed only to *individuals*, and on comparatively familiar subjects. That they are both from the same hand ("the beloved Apostle,") is abundantly clear, both from the manner and style, and the sentiments; of which those of the second Epistle are very similar to the ones found in the first Epistle. Indeed, the design is nearly the same, and the coincidences very frequent. On the place and date of this and the third Epistle nothing certain is known.

1. ὁ πρεσβ.] As the word πρεσβ. properly denotes *senior*, and as St. John was then undoubtedly the senior *Apostle*, and probably the senior *Christian*, we may (with the best Commentators) suppose him to have been called ὁ πρεσβ. κατ' ἐξοχὴν, which would soon pass into a kind of *appellative*, as here. And that the Apostle should use this, in preference to his own name, is probable, since he was accustomed, from modesty, to *suppress* it.

— ἐκλεκτῇ κυρίᾳ.] On the sense of this address, considerable difference of opinion exists. From what Bp. Middl. remarks, it should seem that only *two* interpretations have any semblance of truth. 1. That by which ἐκλεκτῇ is taken as an *adjective*, and rendered, "to the chosen, excellent, or truly Christian Lady." Yet this, Bp. Middl. maintains, would require τῇ κυρίᾳ τῇ ἐκλ., or at least τῇ ἐκλ. κ. And he adopts the interpretation of those who, as Grot., Wolf, and Wets., take ἐκλ. as a *proper name*, "to the Lady Eclecta;" which he endeavours to show is unexceptionable in point of phraseology; a title of honour following the proper name, and not *admitting* the Article. The learned Prelate, however, adduces no examples of *titles of honour* in such a position; but only of *names* of *professions*. Moreover, we must thus either understand τῆς ἐκλεκτῆς at the end of the Epistle in a different sense, or suppose *another* sister *of the same name*. These words, indeed, Bp. Middl. proposes to *cancel*, as spurious. But for that there is not the least authority; and until such is produced, we must retain the common interpretation, and suppose the Apostle to have *omitted* the Article; which may very well be accounted for, since where can such sort of brevity be so allowable as in the Inscriptions of Epistles? Thus we address to *Lord* ——, not *the* Lord; the addition of the proper name supplying the place of the definite Article. It is true that there is here no proper name; but the Apostle might omit that, as having addressed the letter on the outside with the name of the Lady in question.

The relative οὓς agrees in *sense* with both τέκνοις and κυρίᾳ. At πάντες supply ἡμεῖς, which seems necessary from the ἡμῶν of the verse following.

2. διὰ τὴν ἀλήθειαν — αἰῶνα.] Repeat ἡμεῖς ἀγαπῶμεν from the context: "We [I say] love you because of the truth (i. e. the true religion) which remaineth in us, and will ever remain."

3. ἔσται.] Future for Opt., by Hebraism. Ἐν ἀληθείᾳ καὶ ἀγ., "by, or with, knowledge of the truth, and mutual love," whereby the blessings and graces of God were bestowed and preserved.

4. ἐχάρην — ἀληθείᾳ.] The sense is "I rejoiced greatly, because I found [some] of thy children living in the [profession and practice of] the truth, as we have it revealed to us [through Jesus Christ] by God the Father."

5, 6. See a kindred sentiment at 1 John ii. 7, 8; and ii. 13. Ἐρωτῶ ἵνα ἀγαπῶμεν is supposed

c John 15. 10. 1 John 2. 24.
d Matt. 24. 5, 24. 2 Pet. 2. 1. 1 John 2. 18, 22. & 4. 1, 2, 3.
e Gal. 3. 4.
f 1 John 2. 23.
g Rom. 16. 17. 1 Cor. 5. 11. & 16. 22. Gal. 1. 8, 9. 2 Tim. 3. 5. Tit. 3. 10.
h John 17. 13. 1 John 1. 4. 3 John 13.

ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους. [c] καὶ αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περι- 6
πατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ. Αὕτη ἐστὶν ἡ ἐντολή, καθὼς ἠκού-
σατε ἀπ᾽ ἀρχῆς, ἵνα ἐν αὐτῇ περιπατῆτε. [d] ὅτι πολλοὶ πλάνοι εἰσῆλθον 7
εἰς τὸν κόσμον, οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί·
οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος. [e] Βλέπετε ἑαυτούς, ἵνα μὴ 8
ἀπολέσωμεν ἃ εἰργασάμεθα, ἀλλὰ μισθὸν πλήρη ἀπολάβωμεν. [f] Πᾶς 9
ὁ παραβαίνων καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ Θεὸν οὐκ ἔχει·
ὁ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ, οὗτος καὶ τὸν Πατέρα καὶ τὸν
Υἱὸν ἔχει. [g] Εἴ τις ἔρχεται πρὸς ὑμᾶς, καὶ ταύτην τὴν διδαχὴν οὐ 10
φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν, καὶ χαίρειν αὐτῷ μὴ λέγετε·
ὁ γὰρ λέγων αὐτῷ χαίρειν κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς. 11
[h] Πολλὰ ἔχων ὑμῖν γράφειν, οὐκ ἠβουλήθην διὰ χάρτου καὶ μέλανος· 12
ἀλλὰ ἐλπίζω ἐλθεῖν πρὸς ὑμᾶς, καὶ στόμα πρὸς στόμα λαλῆσαι, ἵνα ἡ
χαρὰ ἡμῶν ᾖ πεπληρωμένη. Ἀσπάζεταί σε τὰ τέκνα τῆς ἀδελφῆς σου 13
τῆς ἐκλεκτῆς. ἀμήν.

to be a delicate mode of expression for ἐρ. ἵνα ἀγαπῆτε. By ἀγαπ. ἀλλ. is meant, as Grotius and Rosenmüller show, love one to another.

7. ὅτι πολλοὶ — σαρκί.] This seems to be connected with v. 3, the intermediate verses being, in some measure, parenthetical; q. d. ["I rejoiced that you and your children walked in the truth, and I cannot but exhort you to continue so to do,] for many deceivers are abroad in the world, who will not allow that Jesus Christ has come in the flesh;" i. e. in the real human nature. Οὗτός ἐστιν ὁ πλ., q. d. "that kind of person, or every such person, is the kind of deceiver I mean."

8. βλέπετε ἑ.] for φυλάσσετε ἑ., mind, take heed to yourselves. Ἵνα μὴ ἀπολέσωμεν ἃ εἰργ., "in order that we [your teachers] may not lose our reward." Ἀλλὰ μισθὸν πλ. ἀπολάβ. The sense seems to be, "that we may receive the ample reward which will accrue to us, if ye continue steadfast." The πλήρη hints at *some* reward which the teacher would receive in the *other* case; which, indeed, were but just, since disciples may apostatize, and bring discredit on the master, without his being to blame.

9. See 1 John ii. 23.

10. χαίρειν αὐτῷ μὴ λέγετε.] Χαίρειν λέγειν was a form of *salutation*, expressive of *friendly feelings*. But as the receiving any such teacher into her house, and addressing such a salutation, could not but imply some degree of approbation and countenance to his doctrines, so it is forbidden by the Apostle; though by no means out of any uncharitable disposition towards such persons as *individuals*.

12. διὰ χάρτου καὶ μέλανος.] A sort of proverbial phrase, as also is στόμα πρὸς στόμα λαλῆσαι.

ΙΩΑΝΝΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΤΡΙΤΗ.

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1 Ὁ ΠΡΕΣΒΥΤΕΡΟΣ Γαΐῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ.
2 Ἀγαπητέ, περὶ πάντων εὔχομαί σε εὐοδοῦσθαι καὶ ὑγιαίνειν, καθὼς
3 εὐοδοῦταί σου ἡ ψυχή. [i] ἐχάρην γὰρ λίαν, ἐρχομένων ἀδελφῶν καὶ i 2 John 4.
4 μαρτυρούντων σου τῇ ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς. μει-
5 ζοτέραν τούτων οὐκ ἔχω χαράν, ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν ἀληθείᾳ
6 περιπατοῦντα. Ἀγαπητέ, πιστὸν ποιεῖς ὃ ἐὰν ἐργάσῃ εἰς τοὺς ἀδελ-
7 φοὺς καὶ εἰς τοὺς ξένους, οἳ ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον
8 ἐκκλησίας· οὓς καλῶς ποιήσεις προπέμψας ἀξίως τοῦ Θεοῦ. ὑπὲρ γὰρ
9 τοῦ ὀνόματος ἐξῆλθον μηδὲν λαμβάνοντες ἀπὸ τῶν ἐθνῶν. ἡμεῖς οὖν
10 ὀφείλομεν ἀπολαμβάνειν τοὺς τοιούτους, ἵνα συνεργοὶ γινώμεθα τῇ
ἀληθείᾳ. Ἔγραψα τῇ ἐκκλησίᾳ· ἀλλ᾽ ὁ φιλοπρωτεύων αὐτῶν Διοτρε-
φὴς οὐκ ἐπιδέχεται ἡμᾶς. διὰ τοῦτο ἐὰν ἔλθω, ὑπομνήσω αὐτοῦ τὰ
ἔργα ἃ ποιεῖ, λόγοις πονηροῖς φλυαρῶν ἡμᾶς· καὶ μὴ ἀρκούμενος
ἐπὶ τούτοις, οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφούς, καὶ τοὺς βουλομένους

Of the Gaius to whom this Epistle is addressed, we know nothing, except from this Epistle. Neither the date nor place of the Epistle is ascertained. The *design* of it was to commend Gaius for his perseverance in the faith, and his hospitality to some Christian travellers, who had called upon him.

1. See Note at 2 John 1.

2. *περὶ πάντων — σου ἡ ψυχή.*] "above all things I heartily wish and pray that thou mayest be prospered, and enjoy health of *body*, even as thy *soul* prospereth." The *περὶ* may be construed either with *εὔχομαι*, or with *εὐοδ.* But the former is the more natural mode. So *περὶ* is used in Pind. Olymp. vi. 84. *περὶ θνητῶν, ante omnes mortales.* Εὐοδοῦσθαι properly signifies to be set well forward on one's way; 2. to go in one's way aright; 3. to be prosperous; as here and Rom. i. 10. *εἴπως ποτὲ εὐοδωθήσομαι.*

4. *τούτων*] for *τούτου.* Ἵνα, for ἢ ἵνα. Μειζοτ. A provincial form for *μείζονα.*

5. *πιστὸν ποιεῖς*] scil. *ἔργον,* "thou actest in a manner worthy of the Gospel." So Liban. cited by the Commentators, *οὐχ Ἑλληνικὸν τοῦτο ποιεῖς.*

6. *ἐκκλησίας*] i. e. "the Church at Ephesus." Προπ., "by sending them forward and helping them on their journey." See Note at Acts xv. 3. Ἀξίως τοῦ Θεοῦ, in a manner worthy of that God whose servants they are, and whose Gospel they preach. (Newc.)

7. *ὑπὲρ τοῦ ὀνόμ.*] "for his sake and in his cause," i. e. Christ's. This referring, as it must, to Θεοῦ immediately preceding, Christ is here, as well as elsewhere, termed God. Μηδὲν λαμβ., "receiving no pay [nothing more than support] from their converts."

9. *ἔγραψα.*] The sense is disputed. But it seems best to render "I have written," viz. an Epistle to the Church at large, of which Gaius was a member, — namely, to recommend the brethren above mentioned. The full sense, however, seems to be that expressed by Dr. Burton: "I meant what I have written to be addressed to the Church." "It appears (says Dr. Burton) from vv. 3, 6, that some persons had given St. John a good account of the state of the Church in the place where Gaius lived: these persons were now going again to the same place, and St. John sent this letter by them recommending them to Gaius. He had wished to address it to the whole Church; but Diotrephes did not allow the authority of St. John, and refused to receive the persons recommended by him." Ὁ φιλοπρ. αὐτῶν, i. e. the members of the Church. Various conjectures have been hazarded concerning this Diotrephes; all, however, destitute of foundation. Οὐκ ἐπιδέχεται ἡμᾶς, i. e. refuses to recognize my authority, or attend to my admonitions.

10. *ὑπομνήσω αὐτοῦ τὰ ἔργα.*] A softened, and perhaps provincial mode of expressing "I shall remember [to reprove and punish him for] his [evil] works." So 2 Cor. xiii. 2. *ἐὰν ἔλθω, οὐ φείσομαι.* As to the cavil raised upon the senti-

k Psal. 37. 27. Isa. 1. 16. 1 Pet. 3. 11. 1 John 3. 6, 49.

κωλύει, καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλει. [k] Ἀγαπητέ, μὴ μιμοῦ τὸ κακόν, 11
ἀλλὰ τὸ ἀγαθόν. ὁ ἀγαθοποιῶν ἐκ τοῦ Θεοῦ ἐστιν· ὁ δὲ κακοποιῶν
οὐχ ἑώρακε τὸν Θεόν. Δημητρίῳ μεμαρτύρηται ὑπὸ πάντων, καὶ ὑπ᾽ 12
αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἴδατε ὅτι ἡ
μαρτυρία ἡμῶν ἀληθής ἐστι.

l 2 John 12.

[l] Πολλὰ εἶχον γράφειν, ἀλλ᾽ οὐ θέλω διὰ μέλανος καὶ καλάμου σοι 13
γράψαι· ἐλπίζω δὲ εὐθέως ἰδεῖν σε, καὶ στόμα πρὸς στόμα λαλήσομεν. 14
Εἰρήνη σοι. ἀσπάζονταί σε οἱ φίλοι· ἀσπάζου τοὺς φίλους κατ᾽ 15
ὄνομα.

ment, it is completely overturned by Whitby. Καὶ ἐκ τῆς ἐκκλ. ἐκβ. As it can hardly be supposed that Diotrephes would excommunicate any one on so frivolous a pretext, it is best, with Heum., Carpz., Rosenm., Iaspis, and most recent Commentators, to take the sense of ἐκ τῆς ἐκκλ. ἐκβ. to be, "refuses to receive them as Christians," for their thus denying them hospitality compelled them to go elsewhere.

11. μὴ τὸ κακὸν, ἀλλὰ τὸ ἀγαθόν] "not the evil example, but the good:" which is then confirmed by a weighty saying, the full sense of which seems to be this: "He who practises what is good, especially in works of benevolence, is [a son] of God; he who practises any sort of evil, doth not [really] know God or religion, because by his actions he shows he is not sensible of his obligations to virtue."

12. μεμαρτ. ὑπὸ πάντων] "has a good testimony borne to him by all." See Acts xvi. 2. Heb. xi. 2. In ὑπ᾽ αὐτῆς τῆς ἀλ. there is an *acutè dictum*, not to be too much pressed on. It means, as Carpz. explains, *re ipsâ*.

15. οἱ φίλοι — κατ᾽ ὄνομα.] The sense is well expressed by Mr. Holden, suitably to the mode of interpretation suggested by me in Rec. Syn., as follows: "Our friends [here] salute thee. Greet our friends [with thee] by name;" i. e. severally and individually.

ΙΟΥΔΑ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ.

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1 [m]Ἰοῦδας Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ Ἰακώβου, τοῖς ἐν Θεῷ m Luke 6. 16. John 17. 11.
2 Πατρὶ ἡγιασμένοις καὶ Ἰησοῦ Χριστῷ τετηρημένοις κλητοῖς· ἔλεος ὑμῖν Acts 1. 13. 1 Pet. 1. 5.
καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη.

The authenticity of this Epistle was at first called in question; but, after due examination, it was, at an early period, received into the Canon of Scripture; and accordingly is quoted as genuine by Tertullian, Clemens Alex., Origen, and other early Fathers. In short, its authenticity has been evinced by various writers, from whom an admirable summary is given by Mr. Horne.

The writer styles himself the brother of James the less, who was the Bishop of Jerusalem. Thus he was one of the cousins of Christ. He was son of Alpheus, and was surnamed Thaddæus; or Lebbæus; and one of the twelve Apostles. Of the particulars of his life after his presence with the disciples on the day of Pentecost, we have little or no certain information. It is probable that he remained for some time in Jerusalem, preaching the Gospel to the Jews: but that afterwards, as the troubles of Judæa came on, he quitted the country, and went to preach the Gospel to *foreign* countries. Ecclesiastical Tradition informs us, that he preached in Arabia, Syria, Mesopotamia, and Persia: indeed, the Syrians still claim him as their Apostle. Upon the whole, there seems every reason to suppose that, after his leaving Judæa, he dedicated his evangelical labours chiefly to his own countrymen, and especially those that were called of the *Eastern Dispersion;* probably treading in the steps of St. Peter, who seems, towards the close of his life, to have devoted himself to that field. In fact, we may reasonably suppose that he was first a *Coadjutor* with, and afterwards the *Successor* to, that Apostle, in the evangelizing of the Eastern Dispersion; just as St. *Thomas,* probably passing over from Arabia to Hindoostan, evangelized at least the *southern* part (called the *Deccan)* of that great Peninsula. That St. Jude did occupy the above field, is confirmed by the strong similarity (nay, even coincidence) between this Epistle and that of St. Peter: and will best serve to account for, and moreover strengthen the evidence for the authenticity of, that Epistle. See Introd. to 2 Pet.

Of the *place where* this Epistle was written we know *nothing.* On its exact *date,* the learned are by no means agreed. Some, as Dr. Lardner and Mr. Horne, assigning it to A. D. 65; others, as Dr. Mill, as late as 90; and some even towards the close of the first century. It is difficult, if not impossible, to fix any precise period. But there is little doubt that the *early* dates assigned are false and unfounded. And yet the arguments urged by Dr. Mill (from the circumstance of the false teachers mentioned by St. Peter as *about* to come, being described by St. Jude as *actually* come; and from the coincidence between this Epistle and 2 Pet. Ch. ii.) will scarcely authorize *so* late a date as 90, still less the close of the first century. Though, after all, that is far likelier to be the true date than any of the *early* ones. And we have every reason to think that the Apostle lived to a very advanced age. Such, too, is confirmed by what Abulfaragius tells us, that the Pesch. Syr. Version (probably of the *Old* Testament) was made in the time of St. Jude, and by his authority for the use of the Oriental Churches, or rather the *Eastern Dispersion;* among whom, no doubt, the Epistle to the Hebrews in Syro-Chaldee had been circulated, and probably a Translation of 2 Peter into the same language. (See the Introduction to that Epistle).

With respect to the *design* of this Epistle, it may suffice to say, that it is precisely the same as that of the second Epistle of Peter. Into the disputed question, *to whom addressed,* I cannot enter. I will only observe, that from the arguments and examples being chiefly taken from Jewish Scripture, there is every reason to suppose (with Estius, Witsius, Hamm., Benson, and Moldenhauer) that it was, though addressed to Christians *generally,* intended *especially* for the *Jewish* Christians. And, considering that it is written in Greek, it must have been for the *Western* Dispersion, as well as the Eastern. Bearing in mind, too, St. Jude's close connection with the Eastern Dispersion, it may seem not improbable that he formed a Syro-Chaldee Version of it for the use of those Jewish Christians who did not understand Greek.

On the *style* of the Epistle the reader is referred to an able Dissertation of LAURMANN; a learned Dutch divine, who, a few years ago, published an elaborate commentary on this Epistle. He considers it with reference to the *three great requisites* for the orator, (for he regards this Epistle as belonging rather to the *oratorical* than to any other species of writing,) namely, *invention, disposition,* (or arrangement,) and *elocution.* In all of these the learned Dissertator shows that St. Jude is well versed; nay, that he occasionally rises to a height not easily to be paralleled. He shows that the Greek is, upon the whole, pure: and that, although *fifteen* words are here found which occur nowhere else in the N. T., yet they are such as are admirably adapted to the compre-

n Phil. 1. 27. 1 Tim. 1. 18. & 6. 12. 2 Tim. 4. 7. o Rom. 9. 21, 22. Tit. 1. 16. 1 Pet. 2. 8. 2 Pet. 2. 1, 3, 19. p Num. 14. 29, &c. & 26. 64, 65. Psal. 106. 26. 1 Cor. 10. 5. Heb. 3. 18, 19. q John 8. 44. 2 Pet. 2. 4. r Gen. 19. 24. Deut. 29. 23. Isa. 13. 19. Jer. 20. 16. & 50. 40. Lam. 4. 6. Ezek. 16. 49. Hos. 11. 8. Amos 4. 11. Luke 17. 29. 2 Pet. 2. 6.

[n] Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ τῆς κοινῆς 3
σωτηρίας, ἀνάγκην ἔσχον γράψαι ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ
ἅπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει. [o] Παρεισέδυσαν γάρ τινες ἄν- 4
θρωποι, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρῖμα, ἀσεβεῖς, τὴν
τοῦ Θεοῦ ἡμῶν χάριν μετατιθέντες εἰς ἀσέλγειαν, καὶ τὸν μόνον δε-
σπότην [Θεὸν] καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι. [p] Ὑπο- 5
μνῆσαι δὲ ὑμᾶς βούλομαι, εἰδότας ὑμᾶς, ἅπαξ τοῦτο, ὅτι ὁ Κύριος λαὸν
ἐκ γῆς Αἰγύπτου σώσας, τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν·
[q] ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχήν, ἀλλὰ ἀπολιπόντας 6
τὸ ἴδιον οἰκητήριον, εἰς κρίσιν μεγάλης ἡμέρας, δεσμοῖς ἀϊδίοις ὑπὸ
ζόφον τετήρηκεν· [r] ὡς Σόδομα καὶ Γόμορρα, καὶ αἱ περὶ αὐτὰς πόλεις, 7

hension even of the unlearned, as being in general borrowed from the ideas and modes of thinking of common life.

1. τοῖς ἐν Θεῷ Πατρὶ ἡγ.] Equivalent to ἡγιασμένοι ἐν Χριστῷ at 1 Cor. i. 2, "true Christians." Τετηρ., i. e. kept steadfast in the faith to which they had been called by the grace of God. On κλητ. see Note on Matt. xx. 16. V. 2. contains an Apostolic salutation, like 1 Pet. i. 2.

3. πᾶσαν σπουδὴν — πίστει.] The sense is: "when I made it my earnest business to write unto you concerning the common salvation, I thought it needful to insert an exhortation, that you should zealously strive for the preservation of the faith which was formerly delivered to the saints." With σπουδὴν ποιούμενος compare 2 Pet. i. 5. σπουδὴν πᾶσαν παρεισενέγκαντες. With the next words Wets. compares 2 Macc. ix. 21. ἀναγκαῖον ἡγησόμην φροντίσαι τῆς κοινῆς πάντων ἀσφαλείας. Ἐπαγων. τῇ πίστει, for ἀγων. ἐπὶ τῇ π., "to strive earnestly for the faith," here called ἡ κοινὴ σωτηρία because the salvation it held out was common to all nations, and all classes or conditions of men. See Note on Philem. 5. On ἅπαξ, compare 2 Pet. ii. 21.

4. παρεισέδυσαν — οἱ πάλαι προγεγρ.] The προγεγρ. is supposed to be a *forensic* term, and the expression οἱ προγεγ. ἐς κρίσιν to denote those cited to *trial* by posting up their names, or those whose names were posted up, as required εἰς κρῖμα, for *condemnation* and punishment. There may be an allusion to either or both of these. So 2 Pet. ii. 3. οἷς τὸ κρῖμα οὐκ ἀργεῖ. The expression, therefore, does not imply any *predestination* of the persons, but merely imports that they were long since *foretold*, and thereby *designated*, as persons who should suffer. Τοῦτο τὸ κρῖμα, i. e. such a punishment as the Apostle proceeds to state, vv. 5 — 7, 11, 15. Τὴν τοῦ Θεοῦ — ἀσέλγ., "who abuse the gracious dispensation of the Gospel [meant to encourage virtue and exertion, and promote holiness] into an occasion of lasciviousness." Compare 1 Pet. ii. 16. The persons in question (the false teachers so strongly censured by St. Peter and St. John) abused God's promise of mercy to the penitent, and represented that mercy as having no limits, and as extending even to unrepented and unforsaken sin. Μετατ. signifies to alter any thing from its original purpose, — and, in a figurative sense, to *abuse*. Τὸν μόνον — Χριστόν. If the Θεὸν here be genuine, the δεσπότην Θεὸν and Κύριον (according to the Canon of Mr. Sharp and Bp. Middl.) must be understood of one person, (as is done by the Syriac and Coptic Translators,) i. e. "denying our only Lord God, Jesus Christ." Comp. 2 Pet. ii. 1 — 3, and Note.

5. ὑπομνῆσαι δὲ ὑμᾶς — τοῦτο.] It is not quite agreed with what ἅπαξ is to be construed, and what the sense is. Some join it with ὑπομνῆσαι, construing thus: ὑπομνῆσαι δὲ ὑμᾶς βούλομαι ἅπαξ τοῦτο, καίπερ εἰδότας ὑμᾶς. Thus it may be rendered, "I wish once more to remind you of this, though ye know it." Others join it with εἰδότας, in the sense, "though you already know it;" which is certainly the more natural construction; but as that signification of ἅπαξ is not fully proved, I prefer the former view, and have pointed with Dr. Burton, who well paraphrases thus: "I wish to remind you, though you already know it, yet I wish once more to remind you of this." As to the senses *formerly*, or *entirely*, ascribed by some to ἅπαξ, they cannot here be admitted. Τοὺς μὴ πιστ. is for ἀπειθήσαντας (compare Heb. iv. 2.); unbelief producing disobedience. Ἀπώλεσε. So, the Apostle intimates, God will deal with false Christian professors.

6. τοὺς μὴ τηρ. τὴν ἑ. ἀ.] Some doubt exists as to the sense of τὴν ἀρχὴν ἑαυτῶν; which the earlier Commentators in general explain "their first state," the later ones, "their original dignity;" q. d. "did not preserve their prerogatives as sons of God, and the original excellence with which they were created, the truth and holiness created with them." This view of the sense is supported by the authority of Cyril, and is certainly more agreeable to the usus loquendi and the context. On this whole passage, see Notes at 2 Pet. ii. 4 — 10. Οἰκητήριον is by some supposed to mean, "their proper habitation [in heaven]," a metaphor which Laurmann (with some reason) thinks derived from runaway slaves. The word, however is best explained by Benson, Schleus., and others, "their own proper *situation*, [though aspiring to a higher]." Εἰς κρίσιν μ. ἡ., by hypallage for εἰς ἡμέραν κρίσεως, 2 Pet. ii. 9.

— δεσμοῖς — τετήρηκεν.] On the phraseology see Notes at 2 Pet. Hanlein (a recent Editor of this Epistle) is of opinion that this was taken from an Apocryphal book. But I see no necessity for such a supposition. To use the words of Laurmann: "Historiam arbitror verè gestam, nobis omnino incognitam. Unde tantæ tenebræ haud facilè discutiendæ, ob historiæ priscæ antiquitatis inscitiam."

7. αἱ περ. α. π.] i. e. the circumjacent cities of Admah, Zeboim, and Zoar. The τούτοις refers to the *inhabitants* of those cities, by the figure πρὸς τὸ σημαινόμενον. The words ἀπελθ. ὀ. σ. ἕ. are exegetical of the ἐκπορν.; (the ἑτέρας σαρκὸς is very

τὸν ὅμοιον τούτοις τρόπον ἐκπορνεύσασαι, καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς
8 ἑτέρας, πρόκεινται δεῖγμα πυρὸς αἰωνίου δίκην ὑπέχουσαι. [s] Ὁμοίως s 2 Pet. 2. 10, 11.
μέντοι καὶ οὗτοι, ἐνυπνιαζόμενοι, σάρκα μὲν μιαίνουσι, κυριότητα δὲ
9 ἀθετοῦσι, δόξας δὲ βλασφημοῦσιν. [t] Ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε t Dan. 10. 13. & 12. 1. Zach. 3. 2.
τῷ Διαβόλῳ διακρινόμενος, διελέγετο περὶ τοῦ Μωϋσέως σώματος, οὐκ 2 Pet. 2. 11. Rev. 12. 7.
ἐτόλμησε κρίσιν ἐπενεγκεῖν βλασφημίας, ἀλλ' εἶπεν· Ἐπιτιμήσαι σοι
10 Κύριος! [u] Οὗτοι δὲ ὅσα μὲν οὐκ οἴδασι βλασφημοῦσιν· ὅσα δὲ φυ- u 2 Pet. 2. 11.
11 σικῶς, ὡς τὰ ἄλογα ζῶα, ἐπίστανται, ἐν τούτοις φθείρονται. [x] Οὐαὶ x Gen. 4. 8. Num. 16. 1. & 21. 7, 21.
αὐτοῖς! ὅτι τῇ ὁδῷ τοῦ Κάϊν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βαλαὰμ 2 Pet. 2. 15. 1 John 3. 12.
μισθοῦ ἐξεχύθησαν, καὶ τῇ ἀντιλογίᾳ τοῦ Κορὲ ἀπώλοντο.
12 [y] Οὗτοί εἰσιν ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες, συνευωχούμενοι ἀφό- y Prov. 25. 11. 2 Pet. 2. 13, 17.
βως, ἑαυτοὺς ποιμαίνοντες· νεφέλαι ἄνυδροι, ὑπὸ ἀνέμων * παραφερό-

significant) as denoting all sorts of uncleanness. See 2 Pet. ii. 4. and Note. Δεῖγμα is for ὡς παράδειγμα. So 3 Macc. cited by Rosenm. οὐ — Σοδόμιτας πυρὶ καὶ θείῳ κατέφλεξας, παράδειγμα τοῖς ἐπιγινομένοις καταστήσας. The import of αἰωνίου is injudiciously lowered by several recent Commentators. The full sense intended by the Apostle seems to be this: "They are publicly set forth for an everlasting example [in their fiery destruction] of the punishment God sometimes inflicts for sin in *this* world; which is but a faint type of that which he hath reserved for the next." See Prof. Stuart's Dissertation on Future Punishment, p. 61. sqq.

8. ὁμοίως — βλασφ.] Render: "In like manner, notwithstanding [such awful examples of punishment are held out] these dreamers defile the flesh [with lewdness], set at nought government, and revile dignities." See 2 Pet. ii. 10, 11. No difficulty here presents itself, except in ἐνυπνιαζόμενοι, which the older Commentators supposed to allude to the *obscure dreams* of the persons in question. This, however, is harsh and frigid. The best Expositors, from Beza and Grot., down to Hanlein and Laurmann, are justly agreed, that the term must be taken in a *figurative* sense, denoting the giving way to idle and delusive fancies, promising themselves security and acceptance in courses which the Gospel disallows. Less perplexity would have presented itself to the Commentators, had the Editors pointed the word off, as I have done. This, indeed, is required by *propriety:* the word standing for οἱ ἐνυπνιάζονται. So the Pesch. Syr., "qui in somnio imaginantur."

9. ὁ δὲ Μιχαὴλ, &c.] The connexion may be thus traced: "The Gnostics imitate the fallen angels in their rebellious speeches and conduct; but the *Arch-angel* will afford them a better example, who, even under the greatest provocation, refused to pronounce a harsh sentence of condemnation against a fallen spirit." "If (says Doddr.) the angel did not rail even against the devil, how much less ought we against men in authority, even supposing them in some things to behave amiss." To do it therefore when they behave well, must be an offence yet more aggravated.

This is supposed by most recent Commentators to have been derived from an Apocryphal book (now lost), called the ἀνάβασις Μωϋσέως; and to have been merely introduced by St. Jude as an instructive fable, serving to illustrate the doctrine in question, that we ought not to speak evil of dignities. But it is difficult to believe that an inspired Apostle would enforce his doctrine by a mere fable; and in indeed it is evidently mentioned, not as a *fable*, but as a *fact*. See Note on v. 14, 15.

10. This verse contains the same sentiment as 2 Pet. ii. 12. where see Note. In φυσικῶς ἐπίστανται we have a *plainer* expression than that used at 2 Pet. The sense is: "which they know by natural instinct," or the impulses of appetite and passion.

11—13. See 2 Pet. ii. 15—17. and Notes. Τῇ πλάνῃ — ἔξεχ. The sense is, "They impetuously rush upon the sin committed by Balaam for the lucre of gain;" i. e. as he excited the people to whoredom with the Moabites, — so they, through love of lucre, encourage Christians in carnal lusts. Ἀντιλογίᾳ here denotes rebellion, or insurrection; a signification of which Laurm. adduces an example from the Protevang. Jacobi v. 9.

— εἰσιν ἐν ταῖς ἀγάπαις — ποιμ.] The sense is, "These wretches are spots and a disgrace to your love-feasts; when they feast with you to an excess, which shows no reverence to God, or regard to man." On these *Agapæ* see a learned Dissertation of N. C. Kist, Haarlem, 1830, and one of Van Hengel's de Bonorum Communione, where at p. 30. he refers the origin of the Agapæ to the words of Christ, Luke xiv. 13. Σπιλάδες is by many learned Commentators taken of rocks on the surface of the sea. See Wets. and Laurm. This sense, however, would involve such incongruity of figure, that it may be better to retain the common interpretation "*spots*," the σπῖλοι of St. Peter; which is adopted by Beza, Grot. Benson, Hemsterh., Schneid., and Wassenberg. Συνευωχ., and ποιμ. are Nominativi pendentes. The ἀφόβως seems to mean that they have no *concern* about any but themselves. Compare a kindred passage in Ezek. xxxiv. 8. The ἑαυτοὺς is *emphatical*.

— νεφέλαι ἄνυδροι.] "These *waterless clouds* (says Rosenm.) are a fit emblem of the false teachers, who promised much of evangelical truth and purity, but performed little worthy of the title;" q. d. "As clouds carried about in the air, but devoid of water, do not nourish the earth; — so these boasters hurry about, promising much, but performing little, and doing no benefit whatever." Thus a proverb in Schultens' Antholog says, "Doctus sine opere est ut nubes sine plu

μεναι· δένδρα φθινοπωρινά, ἄκαρπα, δὶς ἀποθανόντα, ἐκριζωθέντα·
12 [z] κύματα ἄγρια θαλάσσης, ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνας· ἀστέρες 13
πλανῆται, οἷς ὁ ζόφος τοῦ σκότους εἰς [τὸν] αἰῶνα τετήρηται!
14 [a] Προεφήτευσε δὲ καὶ τούτοις ἕβδομος ἀπὸ Ἀδὰμ, Ἐνὼχ, λέγων· 14

z Isa. 57. 10.
a Gen. 5. 18.
Dan. 7. 10.
Acts 1. 11.
1 Thess. 1. 10.
2 Thess. 1. 10.
Rev. 1. 7.

via." For περιφερόμεναι, many MSS., Versions, and early Editions have παραφ., which has been adopted by almost all the Editors from Wets. to Vater. But the common reading may, after all, be the right one. See Heb. xiii. 9.

— δένδρα φθινοπωρινά.] This is to be understood of trees, as they are at the end of autumn, without leaves or fruit. There seems to be a *climax* in δένδρα φθινοπωρινὰ, ἄκαρπα, δὶς ἀποθανόντα, ἐκριζώθεντα. The δὶς ἀποθανόντα is explained by the best Commentators, doubly, i. e. altogether dead. But there seems an allusion to the preceding terms, which denote only those *barren*, such only *thus far* alive. See Benson and Mackn. In the ἐκριζωθέντα we have the *apex* of the climax; for of trees uprooted there can be no more hope of fruit.

The expression κύματα ἄγρια is a very unusual one; but it occurs in Wisd. xiv. 1. The Commentators remark, that ἄγριος is scarcely ever applied to *inanimate* objects. Yet I have noted the following example in Herodot. viii. 13. νὺξ πολλὸν ἦν ἔτι ἀγριωτέρη, τοσούτῳ ὅσῳ ἐν πελάγει φερομένοισι ἐπέπιπτε. Ἐπαφρίζοντα is usually rendered *despumantes*, *foaming out* (as if it were ἐξαφρ., which occurs in Æschyl. Agam. 1034. αἱματηρὸν ἐξαφροίζεσθαι μένος). I prefer, "foaming up," viz. on the shore; the ἄφρος being not only the *foam* of the sea, but (as we find by the Schol. on Hom. Il. O. 626.) the τὸ χορτῶδες τῆς θαλάσσης ἀπόβλημα, the *wreck*, or sea-weeds, &c. thrown up on the sea-shore. And this illustrates the αἰσχύνας just after. For, as the wreck is the refuse of the sea, so were the foolish and obscene discourses (the αἰσχύνας being rightly supposed by Rosenm. to denote the αἰσχρολογίαι, the filthiness and foolish talking mentioned by St. Paul) which those persons spouted forth, their *shame*. Compare Isa. lvii. 20.

The expression ἀστέρες πλανῆται is *explained* by the ἀστέρες διαθέοντες, and alludes to the *wandering unsettled* habits of those teachers (called *stars*, according to Jewish imagery) ever on the watch to gratify their appetites.

14, 15. These verses have now been at length *proved* to be cited from an Apocryphal book of Enoch, often quoted by the Fathers (see Fabr. Cod. Pseud. V. T. vol. i. p. 160.), and which was supposed to be lost, but has lately been discovered in an Æthiopic Version, and edited, with a translation, by Abp. Laurence, Oxford, 1821, who refers the composition to the time of Herod the Great. Notwithstanding this, however, Mr. Horne maintains that St. Jude did *not* quote from any *book* extant in his day purporting to have been written by Enoch, and thinks "we may rationally conclude that Jude altered the traditional Antediluvian prophecy of Enoch, under the direction of the infallible Spirit, who was to guide them into all truth." But nothing surely can be more harsh and far-fetched than this supposition, and the verbal coincidence overturns any such notion. Certainly the quoting from the book in question will by no means invalidate the genuineness of the Epistle; for the Apostle's quoting from Enoch's, as a work which was *received* by the Jews as such, will not involve his inspiration; since the promise of preserving the Apostles from error, and guiding them into all truth, must be understood, *with limitation*, to mean all error of *any consequence*, and all truth *important to the purpose of salvation*. Now here the Apostle's quotation gives no currency to imposture; especially if his words be properly interpreted, which, I apprehend, they have not quite been. The sense seems simply to be: "To these [i. e. such as these] Enoch (the seventh from Adam) also prophesied (i. e. foretold) the fate of incorrigible sinners in these words, "Behold," &c. From the αὐτῶν, however, this appears to have been not, strictly speaking, a *quotation*, but an *application*. The Apostle, meaning to apply what was said by Enoch to the Antediluvians, to the sinners of his own age: in like manner as our Saviour said unto the Scribes and Pharisees, "Well hath Esaias prophesied of you hypocrites, as it is written," &c. And so Caiaphas, the high-priest, is said to have "*prophesied* that Jesus should die for that nation" (John xi. 51.); because he spoke as truly as if he had prophesied.

As to the passage at v. 9, *there* the principle here vainly contended for by Mr. Horne will entirely apply: for there we have certainly no citation at all, nor probably any *reference* to a *book* then extant, but merely an *allusion* to a circumstance recorded in the Traditions of the Jewish Doctors. And the Apostle is no more answerable for the truth of the supposed occurrence, than St. Stephen was answerable for the truth of certain matters brought forward in his Speech to the Jews, and resting on the tradition of their own Doctors. In short, the Apostle merely adverts to this traditionary story (without vouching for its truth) as a popular illustration of the weighty maxim, *not to speak evil of dignities*: and that from the example of the Archangel, who did not venture to rail even at Satan: and which was probably in the mind of the Rabbi who formed the Jewish maxim, "that it is not lawful for a man to use railing language even against wicked spirits."

As to the *alterations* here supposed to have been made by the Apostle, it is not certain that he made any at all; for we have not the *original*, but only an Ethiopic version. And if that Version was made with no greater exactness than the Ethiopic Version of the *New Testament* (and we can hardly expect so much), it is slender evidence as to what was in the original Greek, or rather Syro-Chaldee. Πάντας was probably not an addition of the *Apostle*, but rather the word had been inadvertently passed over (as seeming not essential to the sense) by the Translator, who did not perceive the strength and beauty of the *antithesis*. As to πάντων for αὐτῶν, so far from being an alteration of the Apostle, the αὐτῶν, if it were in the Ethiopic Translator's original, was probably an error of the transcriber for πάντων, which is required by the context; for the *point* of the warning turns upon the word *all*, as in Ps. xix. 17, "the wicked shall be turned into hell, and *all* the people that forget God;" and 2 Thess. ii. 12. ἵνα κριθῶσι πάντες οἱ μὴ πιστεύσαντες τῇ ἀλη-

15 "Ἰδοὺ, ἦλθε Κύριος ἐν * ἁγίαις μυριάσιν αὐτοῦ, [b] ποιῆσαι κρίσιν κατὰ
πάντων, καὶ ἐξελέγξαι πάντας τοὺς ἀσεβεῖς αὐτῶν περὶ πάντων τῶν
ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν, καὶ περὶ πάντων τῶν σκληρῶν, ὧν
ἐλάλησαν κατ᾽ αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς."
16 [c] Οὗτοί εἰσι γογγυσταὶ, μεμψίμοιροι, κατὰ τὰς ἐπιθυμίας αὐτῶν
πορευόμενοι· καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσ-
17 ωπα ὠφελείας χάριν. [c] Ὑμεῖς δὲ, ἀγαπητοὶ, μνήσθητε τῶν ῥημάτων
τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρι-
18 στοῦ· [d] ὅτι ἔλεγον ὑμῖν, ὅτι "ἐν ἐσχάτῳ χρόνῳ ἔσονται ἐμπαῖκται,
κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν."
19 [e] Οὗτοί εἰσιν οἱ ἀποδιορίζοντες, ψυχικοὶ, πνεῦμα μὴ ἔχοντες! [c] Ὑμεῖς
20 δὲ, ἀγαπητοὶ, τῇ ἁγιωτάτῃ ὑμῶν πίστει ἐποικοδομοῦντες ἑαυτοὺς, ἐν
21 Πνεύματι ἁγίῳ προσευχόμενοι, ἑαυτοὺς ἐν ἀγάπῃ Θεοῦ τηρήσατε, προσ-
δεχόμενοι τὸ ἔλεος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον.

b Zach. 14. 5. Matt. 12. 36. & 25. 31. 2 Thess. 1. 7.
c Psal. 15. 10. 2 Pet. 2. 18.
d Acts 20. 29. 1 Tim. 4. 1. 2 Tim. 3. 1. & 4. 3. 2 Pet. 2. 1. & 3. 3.
e Prov. 18. 1. Ezek. 14. 7. Hos. 4. 14. & 9. 10. 1 Cor. 2. 14.

θεία. The writer meant to say that judgment and condemnation would be given against *all* such sinners; that all their *words* as well as *works* would be brought into judgment, at the shortly impending advent of the Lord.

— *ἁγίαις μυριάσιν*.] This, for *μυρ. ἁγ.*, is found in almost all the best MSS. and early Editions, and adopted by almost every Editor from Wets. downwards.

— *ἀσεβείας αὐτῶν ὧν ἠσέβ.*] This is not well rendered in E. V., "ungodly deeds which they have ungodly committed;" which introduces a tautology not to be found in the original. Our Translators here, as often, followed the Vulgate, when they should have followed (if any Version) the Pesch. Syr., "opera omnia quæ impiè fecerunt." It is plain that *τὰ ἔργα ἀσεβείας ἀσεβεῖν* is equivalent to *ἀσέβειαν ἀσεβεῖν*; an idiom very frequent in the Classical writers, on which see Matth. Gr. Gr. § 413, 415.

16. *γογγυσταὶ*] i. e. murmurers and censurers of their superiors, sparing no dignity. *Μεμψίμ.* may be literally rendered *fault-finders*, or grumblers, of which character a spirited sketch is given by Theophrastus. The words *κατὰ τὰς ἐπιθυμίας α. πορ.* are usually understood as descriptive of their *lusts*. But, from what precedes, they should seem to denote persons who care not for the opinion of others, nay, are little solicitous about the favour of God, and follow their own impulses only, the *προπετεῖς* of 2 Tim. iii. 4. *Λαλεῖ ὑπέρογκα*, sub. *ῥήματα*, i. e. as Hesych. explains, *ὑπέρμετρα*. I would compare Æschyl. Theb. 438. *ἐς οὐρανὸν Πέμπει — κυμαίνοντ᾽ ἔπη*.

The Apostle alludes to their boastful speeches, having, I think, in mind 2 Pet. ii. 18. *ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι*.

— *θαυμάζοντες πρόσωπα*.] An expression occurring in Levit. xix. 15. (and so *θαυμάζειν* in the Classical writers), denoting to pay court to the great or wealthy, *ὠφελείας χάριν*, "for what they could get." So Thucyd. i. 23. *φίλους ποιεῖσθαι οὓς οὐ βούλονται, ὠφελείας ἕνεκα*.

17. The Epistle, as usual, concludes with exhortation. In *τῶν ῥημάτων — ἀποστόλων* there is doubtless a reference to 2 Pet. iii. 2, 3.; but probably also to Acts xx. 29, 30. 1 Tim. iv. 1. 2 Tim. iii. 1. 2 Thess. ii. 3—12.

18. By *ἐμπαῖκται*, as at 2 Pet. iii. 3, are denoted *scoffers*,—men who made a jest of serious and vital religion, and especially of the doctrines of the *advent of Christ to judgment*, and the *resurrection of the dead*. *Τῶν ἀσεβειῶν* has the force of the adjective *ἀσεβεῖς*; and we may, with Laurmann, take the whole phrase as at v. 16, understanding it of a *self-willed*, *conceited spirit*, that which follows its own fancies and whims. So that there will be no occasion to adopt the conjecture of Bentley, *ἀσελγειῶν*. It was the common *interpretation*, not the common *reading*, that wanted rectifying. The epithet *ἀσεβεῖς* is surely applicable to such persons; since such a spirit could not but lead them to pervert the Gospel, and corrupt it by impure admixtures of Gentile Philosophy or Jewish Tradition.

19. *οὗτοί εἰσιν οἱ ἀποδ.*] Render, "[Aye,] these are the men who [now] are exciting separation and causing schism, both in their own case and other's." *Ἀποδιορίζω* is a very rare word, properly denoting, in a geometrical sense, "to separate any space, by fixing its limits, from another space." *Two* examples are referred to by Boissonnade in Steph. Thes. The *ἑαυτοὺς*, found in the common text, is, no doubt, from the margin, being absent from almost all the MSS., Versions, and early Editions; and it has been justly cancelled by Bengel, Wets., and Matthæi, though retained by Griesb. On *ψυχικοὶ* see Note on 1 Cor. ii. 14.

20. The Apostle now resumes his exhortations, and bids them not only beware of the artifices of the false teachers, but study to advance in religious knowledge and practice; and, to ensure the success of their endeavours, he enjoins them to pray in the Holy Spirit. (Laurmann.)

— *ἐποικοδομοῦντες*.] On the force of the metaphor, see Notes on Acts xx. 32. and 1 Cor. iii. 10, and compare 2 Pet. i. 5. *Ἁγιωτάτῃ*, i. e. which was intended to make men holy. *Ἐν Πνεύμ. ἁγ.*, for *διὰ Πνεύμ. ἁγίου*, "by the aid and influence of the Holy Spirit." The best comment on this is Rom. viii. 26.

21. *ἑαυτοὺς — τηρ.*] The sense is, "Keep yourselves and each other." *Ἐν ἀγάπῃ Θεοῦ* signifies (as Benson and Carpz. explain) "in love towards God." *Προσδεχ. τ. ἔλ. τ. κ.*, "expecting and hoping for the mercy of our Lord Jesus Christ [to bring you] unto salvation."

f Rev. 3. 4.

Καὶ οὓς μὲν ἐλεεῖτε διακρινόμενοι· [f] οὓς δὲ ἐν φόβῳ σώζετε, ἐκ τοῦ 22
πυρὸς ἁρπάζοντες, μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμέ- 23
νον χιτῶνα.

g Rom. 16. 25. Eph. 3. 20.
h Rom. 16. 27. 1 Tim. 1. 17.

[g] Τῷ δὲ δυναμένῳ φυλάξαι αὐτοὺς ἀπταίστους, καὶ στῆσαι κατενώ- 24
πιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει, [h] μόνῳ [σοφῷ] Θεῷ 25
σωτῆρι ἡμῶν, δόξα καὶ μεγαλωσύνη, κράτος καὶ ἐξουσία, καὶ νῦν καὶ
εἰς πάντας τοὺς αἰῶνας! ἀμήν.

22, 23. To the right understanding of these obscure verses, it is necessary to attend to the sense of *ἑαυτοὺς ἐν ἀγάπῃ Θεοῦ τηρήσατε* before laid down; and we may paraphrase thus: "[And in the exercise of this vigilant exertion to keep each in the love of God, remember that ye are not to abandon *all* those who seem to wander from the true faith; no!] *some* treat compassionately and mildly, making a distinction [between those and the obstinately perverse]; others [even if the danger seem great, and the chance of saving them small, yet] anxiously *strive* to save; snatching them, as it were, out of the fire:" a proverbial expression, on which see Note on 1 Cor. iii. 13. The Apostle, it seems, intended that *some* exertions should be made to save even some of the false teachers themselves. And, as the *οὓς μὲν ἐλεεῖτε* may respect the *people seduced*, — so may the *οὓς δὲ* denote some of the *seducers*, to whom the words *ἐν φόβῳ σώζετε* are very suitable. The sense of these words is, I conceive, not, "terrify with denunciations of Divine vengeance," as most Commentators explain; but, "anxiously strive to save," implying circumspection and exertion; as Phil. ii. 12. See Ps. ii. 11. and my Note on Thucyd. ii. 37, 11. I would compare Liban. Orat. i. de vitâ suâ: *Φόβος ἠναγκάζετο πατέρας, τοὺς αὐτῶν καλεῖν παρ' ἑαυτοὺς, ὥσπερ ἐκ πυρός.* where, I conjecture, should be read *ἠνάγκαζε τοὺς π. υἱοὺς α.*; for *υἱοὺς* expressed in abbreviation and *τοὺς* might easily be confounded.

- *μισοῦντες καὶ τὸν*, &c.] So Barnabas Epist. mentions as a saying of our Lord: "Resistamus omni iniquitati, et odio habeamus eam."

The closing words, *μισοῦντες καὶ — χιτῶνα* are best explained by Wolf and Benson to mean, "Let, however, your endeavours to reform them be made with great caution; be careful to avoid being *yourselves* corrupted by their society, and show a hatred of whatever partakes, in the slightest degree, of iniquity and sin." There is, I conceive, partly an allusion to the command of the Jewish law, not to touch any thing unclean, and partly to the caution showed in avoiding all contact even with the *clothes* of persons who have any infectious disease.

24, 25. With the noble and sublime doxology which concludes this fine Epistle, compare similar ones at Rom. xvi. 27. Eph. v. 27. Col. i. 22. 1 Tim. iii. 3. Ἀπταίστους is for *ἀπροσκόπους* or *ἀπτώτους*, stumbling or falling. Σωτῆρ is here applied to God the *Father*, as at 1 Tim. ii. 3. Tit. i. 3. iii. 4. The words *διὰ Ἰησοῦ Χρ. τοῦ Κυρίου ἡμῶν*, added in some MSS., and inserted in the text by Griesbach and most recent Editors, may have arisen from the margin, and been derived from Rom. xv. 26. Or the clause *may* possibly have been omitted propter homœoteleuton *ἡμῶν — ἡμῶν*. And this would the more easily happen, if the words in question formed *one line* of the ancient uncial MSS. Yet I cannot venture to insert it, until I see stronger *MS.* authority than has hitherto been adduced.

ΑΠΟΚΑΛΥΨΙΣ

ΙΩΑΝΝΟΥ ΤΟΥ ΘΕΟΛΟΓΟΥ.

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1 I. Ἀποκάλυψις Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ Θεὸς, δεῖξαι τοῖς δούλοις αὐτοῦ, ἃ δεῖ γενέσθαι ἐν τάχει· καὶ ἐσήμανεν

Of this Book, which is universally allowed to be the most sublime of all those contained in the N. T., the authenticity (namely, that it is a genuine production of *St. John*) was almost universally admitted in the first two centuries; and if doubts were entertained in the *third*, they were soon removed; and the origin of them is, with reason, ascribed to the well-meant, but misguided zeal of some fanatical Expositors. If, too, it was, in the early ages, judged not suitable to be *read in Churches*, that was not from any doubt of its *authenticity*, but from its very mysterious character. The learned are generally agreed in supposing these Revelations to have been communicated A. D. 95 or 96, in the Isle of Patmos (as we find from i. 6.), whither the Apostle had been banished by the persecuting Emperor Domitian. Though some, as Prof. Lee, are of opinion that the Revelations were made before the destruction of Jerusalem, and before the writing of St. John's Gospel. See the Professor's Exposition of the Book of the Revelation, appended to his valuable dissertations on Prophecy.

From the phraseology of this Book being often such as recedes from all rules of *Greek* usage, though reconcileable with those of *Hebrew*, it is not without reason, that some eminent Critics, and amongst the rest, Bp. Middleton, have supposed the Apocalypse to have been originally written in Hebrew. And the learned Prelate well supports this from the use of καὶ ἐτελέσθη at x. 7., for τελεσθήσεται: an idiom formed on the *Vau Conversivum* of the Hebrew, by which past tenses are converted to Futures. It is justly remarked by Bp. Middleton, that "if this theory of a Hebrew original could be established, it would relieve us from all the difficulties attending the objection, that the style of the Apocalypse should so differ from that employed by St. John in his Gospel and Epistles." The above, however, is but an hypothesis, and cannot be admitted without the support of historical testimony. Not to say that it would be difficult to imagine *why* it should have been originally written in Hebrew, being intended almost entirely for the use of Jewish converts who understood *Greek*, or Gentile converts who knew nothing of Hebrew. Besides, by Hebrew must be meant Syro-Chaldee; and there is no proof that the Syro-Chaldee had ever the idiom of the Vau *Conversive*. It is most probable that the Apostle put down the *substance* of the various revelations, as they were imparted to him, in the *Syro-Chaldee;* and afterwards expressed them more fully in *Greek*, for the use of the Christian world. Though what the Apostle wrote in *Greek*, we may suppose he perpetually *thought first* in *Hebrew*, or Syro-Chaldee. It is obvious that to one whose mind was filled with such high and sublime conceptions, the use of his vernacular tongue would be far better adapted to the free expression of thoughts which at first would be cramped and confined by a *foreign* language: though they would afterwards admit of being transfused and more regularly expressed in that language.

On the *scope* and *design* of this Book considerable difference of opinion exists. See the elaborate statements in Mr. Horne's Introduction. Upon the whole, I agree with Dean Woodhouse in considering "that scheme of general interpretation as the best which regards the Apocalypse as a prophetical history of the fate and fortunes of the Christian Church, from the time when it was written, to the latest period of the world: which are foretold by the means of symbols and emblematical representations." Yet no competent, and at the same time unprejudiced judge will deny that, after all the labour bestowed on its explication, no Book of the N. T. has so defied all attempts to settle its interpretation; and especially to ascertain the purport of its prophetical representations. What has increased the difficulty is, that the textus receptus here is in a far worse state than that of any other Book in the N. T., or indeed of the Old: and yet, as Matthiæ justly observes, "Codicum ratio habenda, non mysteriorum; primò enim constituenda lectio, deinde enucleanda sunt mysteria."

Hence it is no wonder that the common text should be in so indifferent a state, — seeing that it was derived by Erasmus from only *one* MS., and that a very bad one, not only mutilated in some places, but everywhere corrupted from the Greek Commentaries of Arethas and Andreas. And the errors of that MS. were (as Matthæi observes) multiplied by corruptions introduced from the Latin Versions, as also by the conjectures, or rather corruptions, of Erasmus himself. In after ages, much was done towards the establishment of a pure text by Bengel, Wetstein, Matth., and Griesb., whose emendations amount to nearly as many as on the whole of the Epistles together. These I have, in most cases, seen reason to adopt, especially as they are in general

1 John 1. 1. ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ· [i] ὅς 2
ἐμαρτύρησε τὸν λόγον τοῦ Θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα
k Rom. 13. 11. James 5. 8. 1 Pet. 4. 7. infr. 22. 7, 10. [† τε] εἶδε. [k] Μακάριος ὁ ἀναγινώσκων καὶ οἱ ἀκούοντες τοὺς λόγους 3
τῆς προφητείας, καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα· ὁ γὰρ καιρὸς
ἐγγύς.
1 Exod. 3. 14. infr. ver. 8. & 3. 1. & 4. 5, 8. & 5. 6. & 11. 17. & 16. 5. [l] Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ 4
εἰρήνη ἀπὸ [τοῦ] ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος· καὶ ἀπὸ τῶν ἑπτὰ

supported by the authority of the invaluable *Editio Princeps:* but, considering the confined extent of the present work, and that it has already far exceeded the prescribed limits, I have been obliged to forbear, for the most part, assigning (as I had before done) *reasons* in *justification* of the emendations, adopted from the very eminent Editors above mentioned, — especially as the authorities, in MSS., Versions, early Editions, and Critics, are in most instances nearly the same. To have assigned reasons would necessarily have required considerable space. Indeed, as Bp. Middl., has justly observed, "the task of the *Critic* throughout this book scarcely yields in difficulty to that of the *Expositor;* with this difference, however, that the fulfilment of prophecy will gradually dissipate the obscurities which perplex the one, while those which bewilder the other, may possibly never be elucidated." For the cogent reason above mentioned, I shall also be obliged to be brief on the *Expository* part; and must systematically decline any detailed explanation of the obscure, and, in many cases, yet unaccomplished *prophecies* of this mysterious Book. To have done any tolerable justice at once to the *Critical, Philological,* and *Propheticoexpository* departments, would have demanded a large volume; though I trust I may, at some future period, by the Divine help and blessing, be enabled to supply so great a desideratum, as an Edition of the Apocalypse on a scale in some measure commensurate with the importance of this Divine Book. For the present, I must content myself with presenting as correct a text as the use of all the critical materials extant will enable me to do, and generally noticing any differences in the readings adopted, respectively in the standard Texts of Bengel, Wets., Matth., and Griesb. In all doubtful cases the Text of Matthæi has been, for good reasons, preferred. In settling the *punctuation* (which is of no small consequence to the interpretation, and is in the different Editions very various, and often vicious) very great pains will be found to have been bestowed. And this sedulous attention to purity of text, and correctness of punctuation, together with a few Critical and Philological Annotations, mostly original, and a few Expository Notes on *things* as well as words, chiefly extracted from the best Commentators, whose names are subjoined, must for the present suffice.

C. I. 1. ἐν τάχει] i. e. in a comparatively short period; which measured by the language of Scripture, wherein a thousand years are as one day, may denote any thing of by no means speedy fulfilment; though that may speedily *begin* to be fulfilled. Ἐσήμανε, intimated, made known, showed. The construction is harsh, and may be resolved either thus, καὶ ἀποστείλας (Θεὸς or Ἰησοῦς) scil. τὴν ἀποκάλυψιν ἐσήμανεν διὰ τ. ἀ., or thus: καὶ ἀποστείλας (τὸν ἄγγελον αὐτοῦ) ἐσήμανε διὰ τοῦτο, &c.

2. ἐμαρτύρησε] "hath [herein] solemnly testified and recorded." Τε, which is, in all the MSS., Versions, and early Editions, not found, has been cancelled by Beng., Wets., Matth., and Griesb. It was inserted, Heinr. thinks, to soften the harshness of the apposition, having the sense *even.* Yet may not the true reading be ὅσα γε εἶδε? This would yield an excellent sense; and the two words are perpetually confounded. With ὅσα εἶδε we may compare 1 John i. 1.

3. ὁ ἀναγινώσκων καὶ οἱ ἀκ.] This has reference to the ancient custom, when books were scarce, for some *one* to read to a considerable number of others, who listened to what was read. Τηρ. here denotes the keeping *in the heart* what was read (see Luke ii. 51.) so as to observe the injunctions therein. Ὁ καιρὸς ἐγγὺς, "the time [of their being fulfilled, or beginning to be fulfilled] is near."

4. ἀπὸ τοῦ ὁ ὢν, &c.] There would seem no great authority for the τοῦ, which is in very many MSS. not found. Yet the reading Θεοῦ, found in two-thirds of the MSS., and edited by Matth., but injudiciously, as being an evident gloss, appears to have been *founded* on it. And considering the great antiquity of Θεοῦ, and that the τοῦ must be still *more* ancient, it would seem to be genuine, but that it might be suspected of having been inserted to soften the harshness of the solecism existing without it. Yet I confess, I see not how the Article can here be dispensed with. For though ὁ ὢν and especially ὁ ἦν might be used, like I AM in Exod. iii. 14, as an indeclinable title of JEHOVAH, (the Hebrew not admitting of inflection in the oblique cases,) yet the Article would not be the less necessary. Thus we could say in English, Moses was sent by the I AM, but not, with propriety, by I AM, though our authorized Version has this.

The words following ἀπὸ τῶν ἑπτὰ πνευμάτων, &c. are, as Scott observes, generally interpreted of "the Divine Spirit," with respect to the abundance, sufficiency, and variety of his gifts, graces, and operations; and in relation to "the *seven Churches,*" with each of which, and all others, the One and self-same Spirit dwelt, as the Fountain of life, grace, and peace. Others, however, as Grot., regard the ἑπτὰ πνευμάτων as the same with ἑπτὰ ἄγγελοι mentioned in Tob. xii. 15, as presenting the prayers of the Saints to the throne of grace; or rather, Abp. Newc. supposes, the seven ministering Spirits whom St. John saw discharging separate offices in subsequent revelations made to him. Yet it should hardly seem that any *created* spirits would be comprehended in the solemn benediction of the Father and the Son which follows. Hence the former interpretation seems preferable, which is fully and ably maintained by the learned Wolfius, and before him by Poole in his Synopsis; from whose statements it is evident that this was the way in which

5 πνευμάτων ἃ [ἐστιν] ἐνώπιον τοῦ θρόνου αὐτοῦ· [m] καὶ ἀπὸ Ἰησοῦ
Χριστοῦ, ὁ μάρτυς ὁ πιστὸς, ὁ πρωτότοκος [ἐκ] τῶν νεκρῶν, καὶ ὁ
ἄρχων τῶν βασιλέων τῆς γῆς. Τῷ * ἀγαπῶντι ἡμᾶς καὶ λούσαντι ἡμᾶς
6 ἀπὸ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ· [n] καὶ ἐποίησεν ἡμᾶς
* βασιλείαν [καὶ] ἱερεῖς τῷ Θεῷ καὶ Πατρὶ αὐτοῦ, αὐτῷ ἡ δόξα καὶ
τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων! ἀμήν.
7 [o] Ἰδοὺ, ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς,
καὶ οἵτινες αὐτὸν ἐξεκέντησαν· καὶ κόψονται ἐπ' αὐτὸν πᾶσαι
8 αἱ φυλαὶ τῆς γῆς. ναὶ, ἀμήν. [p] ἐγώ εἰμι τὸ Α καὶ τὸ Ω,
[ἀρχὴ καὶ τέλος,] λέγει [ὁ] Κύριος, ὁ Θεὸς, ὁ ὢν καὶ ὁ ἦν καὶ ὁ
ἐρχόμενος, ὁ παντοκράτωρ.
9 [q] Ἐγὼ Ἰωάννης, ὁ [καὶ] ἀδελφὸς ὑμῶν καὶ συγκοινωνὸς ἐν τῇ θλίψει
καὶ [ἐν τῇ] βασιλείᾳ καὶ ὑπομονῇ Ἰησοῦ Χριστοῦ, ἐγενόμην ἐν τῇ νήσῳ

m Ps. 89. 37. Isa. 55. 4. John 8. 14. Acts 26. 23. 1 Cor. 15. 20. Col. 1. 18. Heb. 9. 12, 14. 1 Pet. 1. 19. 1 John 1. 7, 9. infra 3. 14. & 5. 9. & 17. 14. & 19. 16.
n Rom. 12. 1. Heb. 9. 14. 1 Pet. 1. 19. & 2. 5, 9. 1 John 1. 7. infra 5. 10. & 20. 6.
o Isa. 3. 13, 14. Dan. 7. 13. Zech. 12. 10. Matt. 24. 30. & 25. 31. & 26. 64.
p supra v. 4. John 19. 37. Acts 1. 11. 1 Thess. 1. 10. 2 Thess. 1. 10.
Jude 14.
q Isa. 41. 4. & 44. 6. & 48. 12. infra 21. 6. & 22. 13. Rom. 8. 17. Phil. 1. 7. & 4. 14. 2 Tim. 1. 8. & 2. 12.

the expression was understood by the ancient Commentators, and the generality of the modern ones to nearly the middle of the eighteenth century. Since which time the foreign Critics, for the most part, have considered the expression as denoting the *virtutes* or attributes of the Supreme Being. Such a sense, however, is very vague; and, if the reader consults the notes in Poole's Synopsis, he will see that there is no reason to desert the ancient and usual interpretation, which is supported by Dean Woodhouse, Mr. Scott, and Dr. Pye Smith, Scrip. Test. iii. 104.

5, 6. ὁ μάρτυς.] This seems to be another solecism, instead of τοῦ μάρτυρος, though some put a stop at Χριστοῦ, and connect ὁ μάρτυς with what follows, as if it was τῷ μάρτυρι — τῷ ἀγαπήσαντι — αὐτῷ ἡ δόξα. (Burton.) This, however, can by no means be admitted. I have here pointed, with Abp. Newc., (and before him Tyndale,) as I conceive the context requires, — namely, by placing a period after γῆς. As to the seeming grammatical inaccuracy at ὁ μάρτυς, I am inclined to regard the words up to γῆς, with the Eclectic Reviewer (Dec. 1832), "as forming a separate clause, (and in some degree parenthetical,) containing a proclamation as it were of the divine and sovereign titles of the Messiah."

— ὁ μάρτυς ὁ πιστὸς] i. e. worthy of implicit confidence. A *Witness* he was, as coming into the world to bear witness to the truth, and as revealing all that he had received from the Father for that purpose. See John iii. 11. 32; viii. 14—16; xviii. 37. On πρωτότ. ἐκ τῶν νεκρῶν see Col. i. 15 & 18, from whence the ἐκ here (only found in a few MSS., and cancelled by most Editors) was doubtless derived. In ὁ ἄρχων τῶν βασιλέων τῆς γῆς we have a *designation* of his Messiahship; the Messiah being, as Commentators remark, called Elioun, *most high*, in Ps. lxxxix. 27. It should seem also that the Apostle had in mind the substance of the second Psalm, where the Messiah is designated as the "Ruler of the kings of the earth." The datives ἀγαπ. and λούσαντι are connected with what follows, αὐτῷ ἡ δόξα. A sublime burst, in which, (as Mr. Scott says,) "animated with a view of the glory of his beloved Lord, and contrasting it with the vastness of his condescension and the depth of his self-abasement, he breaks out into praises to Him who loveth them," &c. Καὶ ἐποίησεν, for τῷ ποιήσαντι, by Hebraism.

— βασιλείαν.] Vulg. βασιλεῖς καὶ, no doubt from a marginal explanation; as is plain from Andreas Cret. (the most ancient Greek Commentator on this book) and the Scholiasts. Almost all the Editors are agreed in adopting this reading; and with reason; since it is supported by strong evidence, both external and internal; and in its very harshness it bears the stamp of truth. Βασιλεία here means, not *kingdom*, but *people*: τῷ Θεῷ, which follows, being here supplied. So in Wisd. x. 10, we have βασιλ. Θεοῦ to denote what St. Paul, Heb. xii. 22, calls the "innumerable company of saints and angels," — the πανήγυρις καὶ ἐκκλησία τῶν πρωτοτόκων, &c. These are supposed to constitute a holy *state* seated in the heavenly Jerusalem, under the government, not of *man*, but of God. On this verse compare 1 Pet. ii. 5, 9. 1 Cor. iv. 8; vi. 2, 3.

7. It is plain from this verse, that *the glory and power* in v. 6. are ascribed to Christ. (Burton.) Compare Dan. vii. 13. Καὶ οἵτινες, "even they who." Ἐξεκέντησαν. See John. xix. 37. Even *they*, it is implied, were to acknowledge his Majesty. Καὶ κόψ., &c. See Zech. xii. 10—14.

8. ἐγώ εἰμι — ἐρχόμενος.] The alterations here made in the text are supported by the highest authority of MSS. and Critics. With respect to the *sense*, it is very *applicable* to *God the Father*, as most recent Commentators interpret (to which purpose similar expressions are cited from the Classical and Rabbinical writers); but the context (see v. 7, and 17, 18; and ii. 8.) plainly shows that it is applied to God the Son, who, indeed, applies those titles to himself, xxi. 6; xxii. 13; which fully establishes the Deity of Christ.

9. The writer now proceeds to mention the *manner* in which he had received the revelations that he was about to deliver. By τῇ θλίψει and ὑπομονῇ Ἰ. Χρ. are denoted afflictions and troubles to be endured for the sake, and in the cause of Christ: and βασιλ. intimates that he is to be partaker with them in the kingdom prepared for them, and alluded to supra v. 6. There is (as Heinrich points out) a double Hendiadys: and βασιλ. may be joined either with the preceding or

τῇ καλουμένῃ Πάτμῳ, διὰ τὸν λόγον τοῦ Θεοῦ καὶ διὰ τὴν μαρτυρίαν
r Infra 4. 2. Ἰησοῦ Χριστοῦ. [r] Ἐγενόμην ἐν Πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ· καὶ 10
s Infra 2. 8. & 22. 13. ἤκουσα ὀπίσω μου φωνὴν μεγάλην, ὡς σάλπιγγος [s] λεγούσης· [Ἐγώ 11
εἰμι τὸ Α καὶ τὸ Ω ὁ πρῶτος καὶ ὁ ἔσχατος· καὶ,] [c] Ὃ βλέπεις γρά-
ψον εἰς βιβλίον, καὶ πέμψον ταῖς ἑπτὰ ἐκκλησίαις [ταῖς ἐν Ἀσίᾳ,]
εἰς Ἔφεσον, καὶ εἰς Σμύρναν, καὶ εἰς Πέργαμον, καὶ εἰς Θυάτειρα, καὶ
εἰς Σάρδεις, καὶ εἰς Φιλαδέλφειαν, καὶ εἰς Λαοδίκειαν. Καὶ ἐπέστρεψα 12
βλέπειν τὴν φωνὴν ἥτις ‡ ἐλάλησε μετ᾽ ἐμοῦ· καὶ ἐπιστρέψας εἶδον
t Ezek. 1. 26. Dan. 7. 13. infra 2. 1. & 14. 14. & 15. 6. ἑπτὰ λυχνίας χρυσᾶς, [t] καὶ ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν ὅμοιον Υἱῷ 13
ἀνθρώπου, ἐνδεδυμένον ποδήρη, καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς
u Dan. 7. 9. infra 19. 12. ζώνην χρυσῆν· [u] ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὡσεὶ ἔριον 14
x Infra 14. 2. λευκὸν, ὡς χιών· καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλὸξ πυρός· [x] καὶ οἱ 15
πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ, ὡς ἐν καμίνῳ πεπυρωμένοι· καὶ ἡ
y Isa. 49. 2. Eph. 6. 17. Heb. 4. 12. infra ver. 20. & 2. 1, 12. & 3. 1. & 19. 15, 21. φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν· [y] καὶ ἔχων ἐν τῇ δεξιᾷ 16
αὐτοῦ χειρὶ ἀστέρας ἑπτά· καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστο-
μος ὀξεῖα ἐκπορευομένη· καὶ ἡ ὄψις αὐτοῦ, ὡς ὁ ἥλιος φαίνει ἐν τῇ

with the following word. The *latter* method is, I think, preferable; but it may be best to regard the whole as a *Synchysis* (not a little harsh) for ἐν τῇ θλίψει καὶ ὑπομονῇ Ἰ. Χρ. καὶ βασιλ. αὐτοῦ. I am, however, inclined to suspect that St. John wrote ἐν τῇ θλίψει καὶ ὑπομονῇ καὶ βασιλ. Ἰ. Χρ. Be that as it may, Ἰησοῦ Χριστοῦ is a genitive of *similitude*, as Gal. xiv. 17. The best comment on this passage is 2 Tim. ii. 12. εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν. See also Rom. viii. 17.

10. ἐγενόμην ἐν Πνεύμ.] i. e. the Spirit presented a vision to my mind. See Doddr. on iv. 2. (Newc.) Equivalent to ἐν ἐκστάσει γενέσθαι at Acts x. 10; xxii. 17, for ἔκστασις πίπτει εἰς ἐμὲ, opposed to ἐν σώματι, 2 Cor. xii. 2. (Heinr.)

11. τὸ Α καὶ τὸ Ω.] i. e. the First and the Last; as v. 17, and xxii. 13. See Is. xliv. 16. This is supposed to have been borrowed from Jewish phraseology; but I have often met with it in the Classical writers; e. gr. Theocr. Idyll. xvii. 3, where king Ptolemy is called ἀνδρῶν ἐν πρώτοισιν καὶ πύματος καὶ μέσος. And Orpheus, Hymn xiv. 7. Σεὺ — ἀρχὴ πάντων, πάντων τε τελετή. and frag. vi. 9. Ζεὺς πρῶτος γέγενετο — Ζεὺς ὕστατος. meaning an *end* supreme over all the various orders of beings. So Butherus in Stobæi Eclog. Phys. T. i. p. 14. Heer. τὸ ἓν οὐσία καὶ νοῦς, καὶ πλήρωμα· ἀρχὴν γὰρ, καὶ μέσον, καὶ πέρας ἔχον.

12. βλέπειν τὴν φωνήν.] The full sense is: "I turned about [to discover] who it was that had uttered the voice." Ἑπτὰ λ. χρ. One among the many allusions to the Jewish worship; there being in the Temple a golden lamp with seven branches. These are, as appears from v. 20, a symbolical designation of the seven Churches. It is well observed by Iaspis, that the mode of teaching by emblems was very usual in ancient times. For ἐλάλησε, many MSS. have ἐλάλει, which is edited by Matth.

13. ὅμοιον Υἱῷ ἀνθρ.] Most recent Commentators, arguing from the absence of the Article, render "a son of man;" i. e. a human being. Yet the absence of the Article will not prove this to be the sense intended. And though Dean Woodhouse adopts this interpretation, and ingeniously accounts for the expression being used of Jesus Christ; yet there is no reason to abandon the opinion of the ancient and most modern Commentators, that it means the Son of Man. See Note on Heb. i. 2; the Article being *implied*, though not expressed, since the title corresponds to that at Dan. vii. 13, where the Sept. closely follows the Hebrew, which could not express the Article. See Bp. Middl. Πρὸς τοῖς μαστοῖς, for περὶ τὰ στήθη, "about the breasts." At ποδήρη supply χιτῶνα, denoting a robe descending to the feet, such as was worn by persons of dignity, especially priests, Exod. xxviii. 27. And so the word is used in Josephus and Philo.

14. ἡ δὲ κεφαλὴ — πυρός.] All characteristics of a Divine nature, and suited to the Messiah. Comp. Ezek. viii. 2, and Dan. vii. 9; x. 6. By this imagery is denoted shining splendour; and, therefore, the *whiteness* is not to be understood of *age*.

15. χαλκολιβάνῳ.] A word nowhere else occurring, and of which the derivation is so uncertain, that even that cannot decide its sense; nor are the learned agreed, whether it denotes *smelting brass*, (from χαλκὸς and λείβω or κλίβανος, or χαλκὸς and Λίβανος, Mount Libanus,) as Hesiod Scut. 112, describes Hercules as having feet of δοείχαλκος, — a sort of fine brass more valuable than gold. Be that as it may, the expression happily designates the irresistible *power* and might of Christ, as the φωνὴ ὑδ. πολλῶν is a most noble image of his grandeur and majesty.

16. In his having in his hand (or rather *on* his hand) seven stars, there is an allusion to the custom of wearing many rings on the fingers, each studded with a diamond, or other sparkling gem. By these stars, or brilliants, are (as we find from v. 20.) designated the angels or bishops of the Seven Churches; intimating, not only that they were to be burning and shining lights (as the planets in the night; see ii. 12. and Note); but that when really such by the faithful discharge of their sacred office, they were exceedingly precious in the sight of God. Ῥομφ. δίστ Metaphorically denoting the word of God, the

17 δυνάμει αὐτοῦ. [z] Καὶ ὅτε εἶδον αὐτὸν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ z Esa. 41. 4. & 44. 6. & 48. 12.
ὡς νεκρός· καὶ ἐπέθηκε τὴν δεξιὰν αὐτοῦ [χεῖρα] ἐπ᾽ ἐμὲ, λέγων Dan. 8. 18. & 10. 10.
18 [μοι·] Μὴ φοβοῦ· ἐγώ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος, [a] καὶ ὁ ζῶν, supra v. 11. infra 2. 8.
καὶ ἐγενόμην νεκρός. καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων, a Job 12. 14. Psal. 68. 21.
19 [ἀμήν·] καὶ ἔχω τὰς κλεῖς τοῦ ᾅδου καὶ τοῦ θανάτου. Γράψον οὖν Isa. 22. 22. Rom. 6. 9.
20 ἃ εἶδες, καὶ ἃ εἰσι, καὶ ἃ μέλλει γίνεσθαι μετὰ ταῦτα· [b] τὸ μυστήριον τῶν infra 3. 7. & 20. 1. b Mal. 2. 7.
ἑπτὰ ἀστέρων, ὧν εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ λυχνίας τὰς χρυ- supra ver. 16. infra 2. 1.
σᾶς. Οἱ ἑπτὰ ἀστέρες, ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσι· καὶ αἱ ἑπτὰ
λυχνίαι [ἃς εἶδες,] ἑπτὰ ἐκκλησίαι εἰσί.

1 II. [c] Τῷ ἀγγέλῳ τῆς Ἐφεσίνης ἐκκλησίας γράψον· Τάδε λέγει ὁ c Supra 1. 13, 16, 20.
κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν
2 ἑπτὰ λυχνιῶν τῶν χρυσῶν· [d] Οἶδα τὰ ἔργα σου, καὶ τὸν κόπον σου d 1 John 4. 2. infra v. 9, 13, 19.
καὶ τὴν ὑπομονήν σου, καὶ ὅτι οὐ δύνῃ βαστάσαι κακούς· καὶ ἐπειράσω

doctrine of the Gospel. See Luke ii. 35. Heb. iv. 12. compared with Is. xi. 4: xlix. 2. 2 Thess. ii. 8 & 12, also Dan. x. 5 & 6; vii. 9. Ezek. viii. 2.

18. τὰς κλεῖς — ᾅδου] i. e. "power over death and the dead, to unlock the gates of Hades and make my disciples triumph over it, by giving them both life and salvation." On the expression ᾅδης see Doddr. in loco, and especially Prof. Stuart in his Exegetical Essays on several words relating to future punishment, p. 128 — 135, who shows that in the N. T. ᾅδης signifies, not *hell*, but the *region of the dead*, the domains of death, or of him who hath the power of death, *Satan*. He observes, that "in the Apocalypse the writer not only represents Hades as the region of the dead, but Death as being king of it, and governing those that dwell therein. He then assigns the following as the general sense of the words ἔχω τὰς κλεῖς τοῦ ᾅδου καὶ τοῦ θανάτου, "Mine is the power to unlock the gates of Hades, to open the doors of this prison from which none could escape. I have entered the region of Hades, (compare Acts ii. 17, 31,) and am come forth living; yea, in possession of everlasting life."

19. οὖν.] This has been wrongly passed over in our Translation; though, as Grot. and Woodh. observe, the particle has great force.

— ἃ εἰσι, καὶ ἃ μέλλει γ. μ. τ.] "The subject-matter which the Prophet is commissioned to deliver, is divided into two parts: 1. the scene at that time before him, with the addresses to the Churches, revealing to them, and commenting upon their *present* internal state; 2. the events which were to happen to the Church universal in *future times*." (Woodh.)

20. τὸ μυστ.] The mystical meaning: the meaning concealed under figurative resemblances. (Woodhouse.) See xvii. 7. In ἄγγελοι τῶν ἑπ. ἐκκλ. there is an allusion to the Jewish œconomy, wherein the priests or rulers of the synagogues were styled by this name, as bringing the commands of God to the people, and conveying their prayers to God. Abp. Newc., however, explains ἄγγελοι to denote either the ministering Spirits employed in the invisible government of these Churches; or their visible governors who presided over them.

II. In this and the next Chapter are contained the seven messages to the seven Churches of Asia, and certain predictions, whose fulfilment is verified by the testimony of Ecclesiastical history, and attested by the present state of these Churches as described by Mr. Arundell, in his lately published most interesting work (in 2 vols. 8vo.) containing an account of his visits (during two journeys) to the seven Churches; which, it is singular, are mentioned supra v. 11. in the very order in which any one would take them, who intended to visit them in rotation, beginning at Ephesus. These messages are both *admonitory* and *consolatory*, and though immediately addressed, as the case might require, to the seven Churches (viz. through the medium of their presidents, who represented them: see Ezek. xxv. 3; xxvii. 3; xxviii. 2; xxix. 2; xxxi. 2,) were, nevertheless, meant for the benefit of the Church Catholic in all succeeding ages.

1. τῷ ἀγγέλῳ, &c.] By the ἄγγελος is meant the presiding minister of the Ephesian Church, whether bishop, or by whatever other name called. This name was borrowed from the synagogue, where the chief officer was so called, and also *Episcopus*. The phrase τάδε λέγει is said to be formed on the Heb. כה אמר יהוה so often found in the prophetical books of the O. T. It may rather be said to be *Oriental* in its character, being the form used in the East, as a preface to *orders* given by monarchs, or to *Epistles* on general business. So in Thucyd. i. 129. Xerxes begins his letter to Pausanias with: [7]Ὧδε λέγει Βασιλεὺς Ξέρξης Παυσανίᾳ. Thus the phrase is in the O. T. often used by kings in the very same manner. So 1 Kings xx. 2; xxii. 27. 2 Kings ix. 18; xviii. 19.

— ὁ κρατῶν.] Render: "who holds in charge." Ὁ περιπατῶν — χρυσῶν. This figuratively represents Christ as walking amidst the Church for *observation* as well as support and direction.

2. οἶδα τὰ ἔργα σου] "I know [and approve of] thy works," namely, of faith and love. The next words are exegetical; — even, or especially, thy labour and patient endurance [of afflictions]; though there may be a Hendiadys for τὴν ἐν τῷ κόπῳ ὑπομονήν. Οὐ δύνῃ βαστ., "thou canst not bear with, endure." This expression, and ἐβάστασας, οἶδα τὸν κόπον σου, and οὐ κεκοπίακας, are antithetically opposed to each other; and their full import is explained by Woodhouse.

— ἐπείρασω] "thou hast put to the proof," or trial. So 1 John iv. 3. δοκιμάζετε τὰ πνεύματα.

τοὺς * λέγοντας ἑαυτοὺς ἀποστόλους εἶναι, καὶ οὐκ εἰσὶ, καὶ εὗρες αὐ-
τοὺς ψευδεῖς· καὶ ὑπομονὴν ἔχεις, καὶ ἐβάστασας, διὰ τὸ ὄνομά μου, 3
καὶ οὐ κεκοπίακας. Ἀλλ᾽ ἔχω κατὰ σοῦ, ὅτι τὴν ἀγάπην σου τὴν 4
πρώτην ἀφῆκας. Μνημόνευε οὖν πόθεν [ἐκ]πέπτωκας, καὶ μετανόη-
σον, καὶ τὰ πρῶτα ἔργα ποίησον· εἰ δὲ μὴ, ἔρχομαί σοι ταχὺ, καὶ
κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανοήσῃς.
e Infra v. 15. [e] Ἀλλὰ τοῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν· ἃ κἀγὼ μισῶ. 6
f Matt. 11. 15. & 13. 9. Gen. 2. 9. infra 22. 2. [f] Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· "Τῷ 7
νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὅ ἐστιν ἐν [μέσῳ]
* τῷ παραδείσῳ τοῦ Θεοῦ."
g Isa. 41. 4. & 44. 6. supra 1. 8, 11, 17, 18. h Supra v. 2. infr. v. 13, 19. [g] Καὶ τῷ ἀγγέλῳ τῆς ἐκκλησίας Σμυρναίων γράψον· Τάδε λέγει ὁ 8
πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς καὶ ἔζησεν· [h] Οἶδά σου τὰ 9
ἔργα καὶ τὴν θλίψιν καὶ τὴν πτωχείαν, (ἀλλὰ πλούσιος [δὲ] εἶ) καὶ τὴν
βλασφημίαν τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτοὺς, καὶ οὐκ εἰσὶν, ἀλλὰ
συναγωγὴ τοῦ Σατανᾶ. [i] Μηδὲν φοβοῦ ἃ μέλλεις πάσχειν. ἰδοὺ, 10
i 1 Cor. 9. 25. 2 Tim. 2. 5. & 4. 7, 8. James 1. 12. μέλλει βαλεῖν ἐξ ὑμῶν ὁ Διάβολος εἰς φυλακὴν, ἵνα πειρασθῆτε· καὶ
ἕξετε θλίψιν ἡμερῶν δέκα. Γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι
k Matt. 13. 9. supra v. 7. infra 20. 14. & 21. 8. τὸν στέφανον τῆς ζωῆς. [k] Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει 11
ταῖς ἐκκλησίαις· "Ὁ νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου τοῦ
δευτέρου."

The reading adopted at v. 3. is found in the best MSS., and has been edited by Griesb., Matth., and others, and had been preferred by Mill and Wets. The common reading is καὶ ἐβάστασας, καὶ ὑπομονὴν ἔχεις, καὶ διὰ τὸ ὄνομά μου κεκοπ. καὶ οὐ κέκμηκας, where κέκ. plainly arose rom the glossographers.

4. ἔχω κατὰ σοῦ]. See Note on Acts xix. 38. Τὴν ἀγάπην — ἀφῆκας, "thou remittest [part] of thy first love [to me and obedience to my religion.]" A beautiful figure. See more in Scott.

5. τὰ πρῶτα ἔργα] for τὰ ἔργα τῆς πρώτης ἀγάπης. By κινήσω τὴν λ. is meant, I will remove thee from being a Church, by taking away the preaching of the Gospel. A most alarming and rousing denunciation. See Scott's Note and Obs.

6. ἀλλὰ τοῦτο ἔχεις, &c.] "but thou hast this [praise] — that of hating the practices of the Nicolaitans," who were a branch of the Gnostics, and held it to be lawful to eat meats offered to idols, and practised fornication. See Woodhouse. Μισεῖς, i. e. strongly disapproved of, as in Joseph. Bell. i. 6, 4. κατηντιβόλουν (scil. αὐτὸν) μισῆσαι τὴν Ἀριστοβούλου βίαν.

7. τῷ νικῶντι] i. e. who overcometh [the temptations of the world, the flesh, and the Devil.] The words φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, &c. contain a figurative designation of that *eternal life*, which was lost by our first parents, and restored by Christ. This life is here compared to *Paradise*, in order to intimate its felicity, and denominated the Paradise of *God* to denote the *heavenly* Paradise. So Jalkut Rubeni, cited by Schoettgen: "Deus — animam educit in paradisum, eique gustandum præbet arborem vitæ." Ξύλον, by a usage derived from the Sept., denotes *tree*; which, by a common metonymy, is put for the *fruit*.

8. ὁ πρῶτος καὶ ὁ ἔσχατος.] Periphrasis Messiæ, ex cap. i. 17, 18. huic potissimum loco apta, ubi id agebatur, ut solamen adhiberetur Smernensibus, probis et castis, sed Judæorum malevolentia et invidia lacessitis. (Heinr.)

9. καὶ τὴν θλ. καὶ τὴν. πτ.] "even thy," &c. See v. 2. 1 Cor. i. 26. 2 Cor. viii. 2. Πλούσιος, i. e. spiritually rich. See Matth. vi. 20. and 2 Cor. vi. 10. By τῶν λεγόντων — εἰσὶν it is denied that they are Jews in the true and spiritual sense; they dishonour the name by adopting it. See Rom. ii. 24. and Rom. i. 28, 29. By βλασφ., &c. is meant, they yet *claimed to be* exclusively the people of God, but *are* the synagogue, or people, of Satan; συναγ. being for λαὸς, as the Heb. קהל for עם in Levit. xvi. 17. Compare John viii. 39 — 45. *Why* they are so called is well shown by Bp. Bull Def. Fid. p. 178.

10. ὁ Διάβολος.] Namely, by his instruments, the devilish Jewish persecutors. See John viii. 44. Ἵνα πειρασθῆτε, "that ye may be put to the proof, and purified [in the furnace of affliction]." Ἡμερῶν δέκα. Some take these *days* for *years* (as usual in prophecy); others, to denote a very short space (as Gen. xxiv. 55. Num. xi. 19. Dan. i. 4. 1 Sam. xxv. 38.); which might be justified by history. See Daubuz and Newton, Τὸν στέφανον τ. ζ. See 1 Cor. ix. 25. James i. 12. 1 Pet. v. 4. On the point of *Antiquities*, see Horne's Introd. iii. 227.

11. οὐ μὴ ἀδικηθῇ ἐκ, &c.] "shall by no means be hurt by the second death;" in other words, "he may be hurt even unto death by the malice of the Jews; but he shall not be hurt as regards the second death," even the death, i. e. perdition, of the soul. Comp. Matt. x. 28. That the *gehenna* implied in the loss of the soul is here meant, is plain from xx. 14. xxi. 8, where the second death is said to be the *lake of fire*.

12 [l]Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον· Τάδε λέγει ὁ [l] Supra 1. 16. infra v. 16.
13 ἔχων τὴν ῥομφαίαν τὴν δίστομον τὴν ὀξεῖαν· Οἶδα τὰ ἔργα σου καὶ
ποῦ κατοικεῖς· ὅπου ὁ θρόνος τοῦ Σατανᾶ· καὶ κρατεῖς τὸ ὄνομά
μου, καὶ οὐκ ἠρνήσω τὴν πίστιν μου, καὶ ἐν ταῖς ἡμέραις [ἐν] αἷς
Ἀντίπας ὁ μάρτυς μου ὁ πιστὸς, ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου
14 κατοικεῖ ὁ Σατανᾶς. [m]Ἀλλ' ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ἐκεῖ κρα- m Num. 22. & 23. & 24. 14. & 25. 1. & 31. 16.
τοῦντας τὴν διδαχὴν Βαλαὰμ, ὃς ἐδίδασκεν τῷ Βαλὰκ βαλεῖν σκάνδαλον
15 ἐνώπιον τῶν υἱῶν Ἰσραὴλ, φαγεῖν εἰδωλόθυτα καὶ πορνεῦσαι. οὕτως
ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν τῶν Νικολαϊτῶν, * ὁμοίως.
16 [n]Μετανόησον οὖν· εἰ δὲ μὴ, ἔρχομαί σοι ταχὺ, καὶ πολεμήσω μετ' n Isa. 11. 4. & 49. 2. Eph. 6. 17.
17 αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου. [o]Ὁ ἔχων οὖς ἀκουσάτω τί 2 Thess. 2. 8. Heb. 4. 12.
τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· "Τῷ νικῶντι δώσω αὐτῷ [φαγεῖν supra. 1. 16. infra 19. 15, 21.
ἀπὸ] τοῦ μάννα τοῦ κεκρυμμένου, καὶ δώσω αὐτῷ ψῆφον λευκὴν, καὶ o Matt. 13. 9. supra v. 7, 11. infra 3. 12.
ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον, ὃ οὐδεὶς ἔγνω, εἰ μὴ ὁ
λαμβάνων."
18 [p]ΚΑΙ τῷ ἀγγέλῳ τῆς ἐν Θυατείροις ἐκκλησίας γράψον· Τάδε λέγει p Supra 1. 14, 15.
ὁ Υἱὸς τοῦ Θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρὸς, καὶ

12. *τὴν ῥομφαίαν — ὀξεῖαν*] i. e. *τὸν λόγον τοῦ Θεοῦ*, v. 16. and i. 16. Heb. iv. 12. Heinr., however, thinks there is reference to the *immedicabile vulnus* inflicted by the false teachers, and which required that the diseased flesh should be cut out with a knife or lancet.

13. *κρατεῖς τὸ ὄνομά μου*] i. e. adherest firmly to me and my religion. Ὅπου ὁ θρόνος τ. Σ., "where is the seat of Satan;" so called from being, as we learn from Arethas, more given to idolatry (and consequently vice) than any other place in Asia. At *ἐν αἷς Ἀντ.* supply *ἦν*, which, or something equivalent, the writer probably intended to have expressed at the end of the sentence; but, from the length of the suspended clauses, omitted to do it. Μάρτυς μου ὁ πιστὸς should be rendered, with Newc., "faithful witness" (not *martyr*; for that would involve an incongruity). The phrase "faithful witness" often occurs in Scripture. See Ps. lxxxix. 17. Prov. xiv. 5. Jer. xlii. 5. and supra i. 5. iii. 14. Antipas is supposed to have suffered martyrdom in the recent persecution under Dioclesian.

14. *κρατοῦντας*] "some who hold or maintain." See Jude 10. *Τὴν διδ. Βαλ.*, i. e. such doctrines as, like Balaam's suggestion to Balak, breed iniquity among the people of God, by turning the grace of God into lasciviousness, which is in 2 Pet. ii. 10—15. and Jude 4. called the way or sinful course of Balaam. The next words advert to the *points of similitude*.

15. *ὁμοίως*.] This reading, for *ὃ μισῶ* (found in almost all MSS., Versions, and early Edd.) has been justly adopted by Beng., Wets., Griesb., Matth., Tittm., and Vater.

16. *ῥομφ. τ. στόμ.*] See Note supra v. 12.

17. *τῷ νικῶντι*] i. e. quantum in se, to him (as Prof. Lee explains) "who perseveres in the use of those weapons which are adapted to this warfare." See Ephes. vi. 11—20. What follows, on giving him of the hidden manna and the white stone, may be regarded as a periphrasis of the simple idea of making him partaker of God's kingdom in heaven.

— *τοῦ μάννα τ. κεκρ.*] i. e. the bread of life in its spiritual sense, as indicated by our Lord at John iv. 26. seqq., of which the manna, hidden and laid up in the tabernacle, free from corruption, was a type; namely, the benefits derived to the faithful followers of Christ by the offering of his body, forgiveness of sins, and life everlasting. (Woodhouse.) See also John vi. 32—35. It was so far *hidden* that, as Schoettg. shows, it was never *seen* but by the High Priest. And the *spiritual* manna may be said to be *hidden*, as being enjoyed in the heart of the true Christian. So 1 Pet. iii. 4. *ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος*.

— *ψῆφον λευκήν*.] Namely, according to some, as a token of acquittal; in allusion to the white and black stones used at elections or trials; the former to denote acquittal, or approbation; the latter, condemnation, or rejection. According to others, it alludes to the white stone given as warrants for receiving the prize at the Grecian Games. See Lowman and Doddr. But I rather coincide in the opinion of Dr. Ward (Dissert. on passages of Scrip.), Heinrichs, and Prof. Lee, that there is an allusion to the *tesseræ hospitalitatis* usual in ancient times, which were, as Prof. Lee observes, "a sort of carte blanche, entitling the person who showed it to ask for and receive what he might want." On the point of *Antiquities* connected with this, see Horne's Introd. vol. iii. 415.

— *ὄνομα καινόν*.] The best Expositors are agreed that this has reference to the Oriental custom of giving new names to persons advanced to great dignity; probably adopted from the favoured servants of God, as Abram and Jacob, having often new names bestowed on them, when placed in new circumstances. Thus is here designated high spiritual favour, that supreme felicity laid up in heaven for the righteous. Ὁ οὐδεὶς ἔγνω — λαμβ. is well explained, with Newc., "at the time when it is given, secret and mysterious to all men but to him who receives it."

18. *ὁ ἔχων τοὺς ὀφθαλμοὺς — πυρός*.] See Note at i. 14. So Eurip. Hec. 1255. *πυρσ' ἔχουσα δέργ-*

οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ· Οἶδά σου τὰ ἔργα, καὶ τὴν ἀγά- 19
πην καὶ τὴν διακονίαν, καὶ τὴν πίστιν, καὶ τὴν ὑπομονήν σου, καὶ τὰ
q 1 Kings 16. 31. 2 Kings 9. 7. Acts 15. 20. 1 Cor. 10. 19, 20. ἔργα σου [καὶ] τὰ ἔσχατα πλείονα τῶν πρώτων. [q] Ἀλλ' ἔχω κατὰ σοῦ 20
[ὀλίγα,] ὅτι * ἀφεῖς τὴν γυναῖκα Ἰεζαβήλ, * ἡ ‡ λέγουσα ἑαυτὴν προ-
φῆτιν, καὶ διδάσκει καὶ πλανᾷ τοὺς ἐμοὺς δούλους, πορνεῦσαι καὶ
εἰδωλόθυτα φαγεῖν. Καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ [ἐκ τῆς 21
πορνείας αὐτῆς·] καὶ οὐ * θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς. Ἰδοὺ [ἐγὼ] 22
βάλλω αὐτὴν εἰς κλίνην, καὶ τοὺς μοιχεύοντας μετ' αὐτῆς εἰς θλῖψιν
r 1 Sam. 16. 7. 1 Chron. 28. 9. & 29. 17. Psal. 7. 10. & 32. 19. & 62. 13. Jer. 11. 20. & 17. 10. Matt. 16. 27. John 2. 24, 25. Acts 1. 24. Rom. 2. 6. & 14. 12. 2 Cor. 5. 10. Gal. 6. 5. infra 20. 12. μεγάλην, ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων * αὐτῆς· [r] καὶ τὰ τέκνα 23
αὐτῆς ἀποκτενῶ ἐν θανάτῳ. Καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι, ὅτι
ἐγώ εἰμι ὁ ἐρευνῶν νεφροὺς καὶ καρδίας· καὶ δώσω ὑμῖν ἑκάστῳ κατὰ
τὰ ἔργα ὑμῶν. Ὑμῖν δὲ λέγω [καὶ] τοῖς λοιποῖς τοῖς ἐν Θυατείροις, 24
ὅσοι οὐκ ἔχουσι τὴν διδαχὴν ταύτην, [καὶ] οἵτινες οὐκ ἔγνωσαν τὰ
βάθη τοῦ Σατανᾶ (ὡς λέγουσιν)· Οὐ βαλῶ ἐφ' ὑμᾶς ἄλλο βάρος·
s πλὴν ὃ ἔχετε κρατήσατε ἄχρις οὗ ἂν ἥξω. [t] Καὶ ὁ νικῶν καὶ ὁ τηρῶν 25
s Infra 3. 11. t Psal. 2. 8. Matt. 19. 28. Luke 22. 29. 1 Cor. 6. 3. infra 3. 21. u Psal. 2. 8, 9. & 49. 15. ἄχρι τέλους τὰ ἔργα μου, δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν 26
ἐθνῶν.—[u] καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ, ὡς 27
τὰ σκεύη τὰ κεραμικὰ συντρίβεται·—ὡς κἀγὼ εἴληφα
παρὰ τοῦ Πατρός μου· καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωϊνόν 28
x Supra ver. 7, 11, 17. [x] Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις. 29

ματα, where the Schol. explains by πυρώδεις ὀφθαλμοὺς ἔχουσα.

19. καὶ τὰ—ἔσχατα πλείονα τῶν πρώτων.] The *reverse* of what is said of the Ephesians, v. 4., and of some at 2 Pet. ii. 20.

20. The alterations of the common reading in this verse and the next, are all founded on the strongest authority, and have been adopted by all the best Editors. Nevertheless, it is probable that λέγει, not λέγουσα, is the true reading. Many Critics and Editors, on the authority of several MSS., insert σοῦ after γυναῖκα. This, however, produces much incongruity; and the σοῦ was not unlikely to be inserted by the scribes; but that it should have been *omitted* by them is very improbable. Thus our common Version rightly renders *woman*, as also the Vulg. and Tertullian. By Jez. some female heresiarch seems to be meant; though by the expression may be designated such kind of persons under the character of the leader. See Woodhouse. This is supported by the opinion of Bp. Bull, Exam. p. 85, who thinks that by Jezebel is to be understood mystically the *Gnostic Faction*, whose monstrous doctrines "virgineam Christi Ecclesiam, recens ab Apostolis ipsis desponsatam, stupraverant."

21, 22. In these verses fornication and adultery are interchanged; both denoting the spiritual fornication or adultery, of *apostasy* from the truth by *heresy*. Τοὺς μοιχ. μετ' αὐτῆς, i. e. those who hold her heretical doctrines.

—αὐτῆς.] Vulg. αὐτῶν. The "casting upon a bed," denotes afflicting with severe sickness, or pains and afflictions similar thereto, as a punishment of heresy. For βάλλειν ἐπὶ κλίνην, is, as Heinr. observes, a Syriac phrase to signify, "morbum immittere," 2 Sam. xiii. 5.: and persons confined to their bed by sickness are called κλινοπετεῖς.

23. ἐγώ εἰμι ὁ ἐρευνῶν νεφ. καὶ κ.] A title peculiar to Deity, and here taken by the Son of God. Scott. Ὑμῖν ἑκάστῳ, for ὑμῶν ἑκάστω.

24. ὅσοι—ἔχουσι] for ὅσοι ἔχετε, by an idiom common in the prophetic style. By τοῖς λοιποῖς are meant the [great] number which remained, when separated from the bad. Τὴν διδ. τ., "this doctrine," namely, on the lawfulness of eating idol meats and of adultery. At οἵτινες—Σατ. there is a repetition of the sentiment, with a substitution for διδ. of a phrase expressing the *nature* of the doctrines in question, and formed (as appears from the ὡς λέγουσι) on a favourite phrase of the professors of them. They called their doctrines βάθη τοῦ Θεοῦ (a phrase perhaps borrowed from St. Paul, 1 Cor. ii. 10.), "the deep mysteries of God." But our Lord calls such mysteries of iniquity, the deep mysteries of Satan. Οὐ βαλῶ—βάρος· πλὴν ὃ ἔχ., &c. The full sense (expressed with extreme brevity) seems to be this: "I will lay no other injunction, except what ye have already received [from my ministers]; see Acts xv. 28.) that that faith, which ye have, ye hold fast till I come,"—i. e. till the day of judgment, or of death, as being tantamount to it.

26—28. To perseverance in the faith of Christ and in the works arising thence, is promised "power over the nations," i. e. over the yet unconverted Gentiles. See Matt. xix. 28. compared with Dan. vii. 22. 27. And this, in the verse following, is explained to be the same power which the Saviour himself had received over them, and which is expressed in words nearly resembling those prophetical of Christ, in the second Psalm. (Woodhouse.) The meaning is, that he who overcometh the world shall participate in the blessings of that spiritual kingdom of Christ, which shall ultimately prevail over the idolatry and wickedness of the

1 III. [y] Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράψον· Τάδε
λέγει ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας·
2 Οἶδά σου τὰ ἔργα, ὅτι [τὸ] ὄνομα ἔχεις ὅτι ζῇς, καὶ νεκρὸς εἶ. Γίνου
γρηγορῶν, καὶ στήριξον τὰ λοιπὰ, ἃ ἔμελλον ‡ ἀποθανεῖν. οὐ γὰρ
3 εὕρηκά σου τὰ ἔργα πεπληρωμένα ἐνώπιον τοῦ Θεοῦ μου. [z] Μνημό-
νευε οὖν πῶς εἴληφας καὶ ἤκουσας, καὶ τήρει καὶ μετανόησον. Ἐὰν
οὖν μὴ γρηγορήσῃς, ἥξω ἐπὶ σὲ ὡς κλέπτης, καὶ οὐ μὴ γνῷς ποίαν
4 ὥραν ἥξω ἐπὶ σέ. [a] Ἔχεις ὀλίγα ὀνόματα [καὶ] ἐν Σάρδεσιν, ἃ οὐκ
ἐμόλυναν τὰ ἱμάτια αὐτῶν· καὶ περιπατήσουσι μετ᾽ ἐμοῦ ἐν λευκοῖς,
5 ὅτι ἄξιοί εἰσιν. [b] Ὁ νικῶν, οὗτος περιβαλεῖται ἐν ἱματίοις λευκοῖς·
καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς· καὶ
[ἐξ]ομολογήσομαι τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ Πατρός μου καὶ ἐνώπιον
6 τῶν ἀγγέλων αὐτοῦ. Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς
ἐκκλησίαις.
7 [c] Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψον· Τάδε λέγει
ὁ Ἅγιος ὁ ἀληθινός· ὁ ἔχων τὴν κλεῖν τοῦ Δαυΐδ, ὁ ἀνοίγων
8 καὶ οὐδεὶς κλείει, καὶ κλείει καὶ οὐδεὶς ἀνοίγει. Οἶδά
σου τὰ ἔργα· ἰδοὺ, δέδωκα ἐνώπιόν σου θύραν ἀνεῳγμένην, * ἣν
οὐδεὶς δύναται κλεῖσαι αὐτήν· ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάς
9 μου τὸν λόγον, καὶ οὐκ ἠρνήσω τὸ ὄνομά μου. [d] Ἰδοὺ, δίδωμι ἐκ τῆς

y Supra 1. 4, 16, 20. & 2. 1. infra 4. 5. & 5. 6.
z Infra ver. 19. Matt. 24. 42, 43. Luke 12. 39, 40. 1 Thess. 5. 2. 2 Pet. 3. 10. infra 16. 15.
a Infra 4. 4. & 6. 11. & 7. 9, 13.
b Exod. 32. 32. Psal. 69. 29. Matt. 10. 32. Luke 12. 8. Phil. 4. 3. infra 13. 8. & 20. 12. & 21. 27.
c Infra ver. 14. Job. 12. 14. Isa. 22. 22. supra 1. 18.
d Supra 2. 9.

heathen nations. (Holden.) Others, as Daubuz and Newc., understand ἐξουσίαν of an earthly dominion over the unconverted nations, when Christ shall reign on earth. But it should rather seem only to denote advantage over the heathen, by being admitted into heaven: while *they* are figuratively broken in pieces like a potter's vessel, by being consigned to utter destruction. See also Scott. The quotation is as nearly from the Sept. of Ps. ii. 9., as the *application* of the passage will permit. The anacoluthon in ὁ νικῶν δώσω αὐτῷ is frequent in Scripture, and also found in the Classical writers. See Glass. Phil. S. p. 446. In δώσω — πρωϊνὸν Expositors are not agreed on the reference in ἀστέρα. Since Christ, xxii. 16., calls himself the bright morning star, some (as Woodhouse and Burton) assign the same sense here, q. d. "that he will give *himself*, i. e. his light and truth." It is, however, the *general* opinion of learned Commentators, that the sense is, "I will give him glories of which that star is an emblem" (Dan. xii. 3.), i. e. (in the words of Scott) the ineffable glory with which he will invest his victorious disciples, in the presence and enjoyment of him their Lord and Saviour, and in conformity to his glory.

III. 1. ὁ ἔχων τὰ ἑπτὰ πν. τ. Θ.] i. e. either, whose commands the Seven Spirits obey; or, who giveth the Holy Spirit; the interpretation here depending upon that at i. 4. See also i. 16. 20. Νεκρὸς εἶ, i. e. art spiritually dead [in trespasses and sins], devoid of Divine grace.

2. τὰ λοιπὰ] i. e. the remaining principles of piety and holiness. Ἔμελλον, Vulg. μέλλει. Perhaps, however, the true reading is ἐμελλες ἀποβαλεῖν, which is edited by Matth. Πεπληρ., for τέλεια, completely answering to what God requires. See Col. iv. 12. and Note.

3. In πῶς (for ποία) εἴληφας καὶ ἤκουσας the former term refers to *doctrines*, the latter to *precepts*. Ἥξω ὡς κλέπτης. A comparison used by our Lord, and from him by St. Paul, St. Peter, and St. John.

4. ὀνόματα] "persons," as xiv. 4. and Acts i. 15. In ἐμόλυναν there is a common metaphor by which sin is designated as defilement. Τὰ ἱμάτια is added to suit with the following image, designating high honour and happiness. With περιπατ. ἐν λευκοῖς (occurring in John xx. 12.) Heinr. compares from Arrian Epict. iii. 22., περιπατεῖν ἐν κοκκίνοις.

5. οὐ μὴ ἐξαλείψω — ζωῆς.] The metaphor here is probably the same as in Phil. iv. 3., where see Note. Though it is by most Expositors thought to contain an allusion to a custom, not of *civil* life, but of *military*, by which the names of those on the muster-roll, who were cashiered for misconduct, were expunged therefrom. Compare Dan. xii. 1—4.

7. ὁ ἔχων τὴν κλεῖν τοῦ Δ.] i. e. has the power of shutting out, or receiving into the spiritual kingdom, which as the son of David, as the Messiah, he established, i. 8. comp. Acts iii. 14. 1 John v. 20. (Holden.) By *key* is meant the ensign of regal power. See Lowth on Ps. ix. 6. Ὁ Ἅγιος ὁ ἀληθινός *may* be rendered, with Doddr., "the Holy One and the True One," or rather, "the Holy and True One," an epithet belonging appropriately to the DEITY (Exod. xxviii. 36. Is. vi. 3.), but also pertaining to the only begotten *Son*, as partaking of the nature of the Father. See Note at Matt. xvi. 19. on δέειν and λύειν.

8. θύραν ἀνεῳγμ.]. i. e. an opportunity of preaching the Gospel, as 1 Cor. xvi. 9. 2 Cor. ii. 12. Μικρὰν δύν., i. e. as Newc. explains, "has not numbers, wealth, and power to repel persecution."

9. δίδωμι ἐκ.] This is regarded as put for ποιήσω. But there is rather a *significatio præg-*

συναγωγῆς τοῦ Σατανᾶ τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ
εἰσὶν, ἀλλὰ ψεύδονται· ἰδοὺ, ποιήσω αὐτοὺς ἵνα ἥξωσι καὶ προσκυνή-
σωσιν ἐνώπιον τῶν ποδῶν σου, καὶ γνῶσιν ὅτι ἐγὼ ἠγάπησά σε.
Ὅτι ἐτήρησας τὸν λόγον τῆς ὑπομονῆς μου, κἀγὼ σὲ τηρήσω ἐκ τῆς 10
ὥρας τοῦ πειρασμοῦ τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης,
e Phil. 4. 5. supra 1. 3. & 2. 25. infra 22. 7, 12. f 1 Kings 7. 21. Gal. 4. 26. Heb. 12. 22. supra 2. 17. infra 21. 2, 10. & 22. 4.
πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. [e] [Ἰδοὺ,] ἔρχομαι ταχύ· 11
κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου. [f] Ὁ νικῶν, ποιήσω 12
αὐτὸν στύλον ἐν τῷ ναῷ τοῦ Θεοῦ μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι,
καὶ γράψω ἐπ᾽ αὐτὸν τὸ ὄνομα τοῦ Θεοῦ μου, καὶ τὸ ὄνομα τῆς
πόλεως τοῦ Θεοῦ μου, τῆς καινῆς Ἱερουσαλὴμ, ἡ * καταβαίνουσα ἐκ
τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν. Ὁ 13
ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

g Col. 1. 15. supra 1. 5, 6. & 3. 7.
[g] Καὶ τῷ ἀγγέλῳ τῆς * ἐν Λαοδικείᾳ ἐκκλησίας γράψον· Τάδε λέγει 14
ὁ Ἀμὴν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινὸς, ἡ ἀρχὴ τῆς κτίσεως τοῦ
Θεοῦ. Οἶδά σου τὰ ἔργα, ὅτι οὔτε ψυχρὸς εἶ οὔτε ζεστός· ὄφελον 15
ψυχρὸς * ἦς ἢ ζεστός! Οὕτως, ὅτι χλιαρὸς εἶ, καὶ οὔτε ψυχρὸς οὔτε 16
h 1 Cor. 4. 8.
ζεστὸς, μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου· [h] ὅτι λέγεις· ὅτι πλού- 17
σιός εἰμι, καὶ πεπλούτηκα, καὶ οὐδενὸς χρείαν ἔχω, καὶ οὐκ οἶδας ὅτι
σὺ εἶ ὁ ταλαίπωρος καὶ ἐλεεινὸς, καὶ πτωχὸς καὶ τυφλὸς καὶ γυμνός.
i 2 Cor. 5. 3. infra 7. 13. & 16. 15. & 19. 8.
[i] συμβουλεύω σοι ἀγοράσαι παρ᾽ ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρὸς, 18
ἵνα πλουτήσῃς· καὶ ἱμάτια λευκὰ, ἵνα περιβάλῃ, καὶ μὴ φανερωθῇ ἡ
αἰσχύνη τῆς γυμνότητός σου· καὶ κολλούριον ἵνα ἐγχρίσῃ τοὺς ὀφθαλ-

nans; and Dr. Burton well paraphrases: "I will *give* some of these persons into your power, and *cause* them to come," &c. viz. to come over to Christianity, and thus honour thee. See Rom. xi. 1. This is confirmed by what Prof. Lee says, who regards this verse as a remarkable instance of the language used under the old Dispensation being applied even to the *New;* for the present passage is (he adds) taken from Is. xlix. 23, or rather lx. 14, which belongs exclusively, from first to last, to the times of the Christian Dispensation.

10—12. The verses contain a promise of honour and glory in the eternal temple in heaven to those who persevere in the faith, i. 3. ii. 15. 17. Gal. ii. 9. (Holden.) Τὸν λόγον τῆς ὑπομ. i. e., as Heinr. explains, doctrinam meam, quæ inter præcepta alia et ὑπομονὴν injungit, et quidem ὑπομονήν μου, i. e. talem, qualem ipse præstiti, i. 9. See also Vater.

12. ποιήσω αὐτὸν στύλον ἐν τ. ν.] A metaphor denoting high dignity and trust. See Gal. ii. 9. 1 Tim. iii. 15. and Notes. Compare also Is. xxii. 17—26. In the next words the metaphor is abandoned, and the sense is, that 'he shall not be put from that house;' implying, as Daubuz remarks, an eternal state to be enjoyed in the New Jerusalem. Καταβαίνουσα. Vulg. καταβαίνει. On τὸ ὄνομά μου τὸ καινόν, see xix. 16.

14. ἐν Λαοδ. ἐκκλησίας.] Vulg. τῆς ἐκκλ. Λαοδικέων. Ὁ Ἀμὴν, i. e. the Truth itself, as God is called in the O. T., the God of truth, אמן. See also 2 Cor. i. 20. compared with John viii. 12—19. Ὁ μάρτυς ὁ π. See note at i. 5. Ἡ ἀρχὴ τῆς κτ. See Col. i. 15—18. and compare John i. 3.

15. οὔτε ψυχρὸς εἶ οὔτε ζ.] i. e. lukewarm and indifferent as to religion, neither wholly abandoning, nor fully observing it.

— ὄφελον — ζεστός!] "By the *cold* (as Dean Woodh. observes) is meant, not persons devoid of all warm feelings and affections, but who, having their passions absorbed by worldly objects, have hitherto been cold to religious affection. But (continues he) of such persons there is hope and expectation that the time may come, when, from experience of the vanity of mere worldly pursuits, they may listen to the suggestions of the Spirit, and turn their affections to their proper objects, — God and his works and promises. For, as Dr. Henry More (cited by Abp. Newc.) says, "*Coldness*, though not better in itself than lukewarmness, might have sooner led the Church of Laodicea to repentance." So our Lord said that the Publicans, and even characters decidedly vicious, would go to heaven sooner than the Pharisees, and that the kingdom of heaven is taken by force."

17. πτωχὸς — τυφλὸς — γυμνός.] These three defects and their remedies are mentioned in v. 18. (Burton.) "Ταλαίπ et ἐλ. universim, singula miseriæ genera sequuntur; v. 18.: ad eadem respicitur." (Vat.) The Article has an intensive force.

18. The allegory is continued, and expressed similarly to Matth. vi. 20. Συμβ. σοι. See supra v. 15. "*Paupertati* (remarks Iaspis) opponitur aurum probatum; *nuditati* opponuntur vestimenta candida; *cæcitati* collyrium, oculorum medicamentum." Ἀγοράσαι. See a similar passage in Is. lv. 1, 2. The words παρ᾽ ἐμοῦ are, as Heinr. observes, meant to be *emphatic*, Christ being the dispenser of true riches. See Matth.

19 μούς σου, ἵνα βλέπῃς. [k] Ἐγὼ ὅσους ἐὰν φιλῶ, ἐλέγχω καὶ
20 παιδεύω· * ζήλευε οὖν καὶ μετανόησον. [l] Ἰδοὺ, ἕστηκα ἐπὶ τὴν
θύραν καὶ κρούω. ἐάν τις ἀκούσῃ τῆς φωνῆς μου, καὶ ἀνοίξῃ τὴν
θύραν, καὶ εἰσελεύσομαι πρὸς αὐτὸν, καὶ δειπνήσω μετ' αὐτοῦ, καὶ
21 αὐτὸς μετ' ἐμοῦ. [m] Ὁ νικῶν, δώσω αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ
θρόνῳ μου, ὡς κἀγὼ ἐνίκησα, καὶ ἐκάθισα μετὰ τοῦ Πατρός μου ἐν
22 τῷ θρόνῳ αὐτοῦ. [n] Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς
ἐκκλησίαις.

k Job. 5. 17. Prov. 3. 11, 12. Heb. 12. 5, 6. James 1. 12.
l Cant. 5. 2. John 14. 21, &c.
m Matt. 19. 28. Luke 22. 30. 1 Cor. 6. 2. 2 Tim. 2. 12. supra 2. 26, 27.
n Supra 2. 7, 11, 17. & 3. 6, 13.

1 IV. [o] ΜΕΤΑ ταῦτα εἶδον· καὶ ἰδοὺ θύρα ἀνεῳγμένη ἐν τῷ οὐρα-
νῷ· καὶ ἡ φωνὴ ἡ πρώτη, ἣν ἤκουσα, ὡς σάλπιγγος λαλούσης μετ'
ἐμοῦ, * λέγων· Ἀνάβα ὧδε, καὶ δείξω σοι, ἃ δεῖ γενέσθαι μετὰ ταῦτα.
2 [p] Καὶ εὐθέως ἐγενόμην ἐν Πνεύματι· καὶ ἰδοὺ, θρόνος ἔκειτο ἐν τῷ
3 οὐρανῷ, καὶ ἐπὶ τοῦ θρόνου καθήμενος· καὶ ὁ καθήμενος
[ἦν] ὅμοιος ὁράσει λίθῳ ἰάσπιδι καὶ σαρδίνῳ· καὶ ἶρις κυκλόθεν
4 τοῦ θρόνου ὁμοία ὁράσει σμαραγδίνῳ. Καὶ κυκλόθεν τοῦ θρόνου

o Supra 1. 10.
p Ezek. 1. 26. & 10. 1. supra 1. 10.

xiii. 14. sq. Χρυσίον πεπυρωμένον ἐκ πυρὸς, i. e. gold of the purest sort, tried in the fire, and assayed (see Prov. x. 21.), i. e. the Gospel. To remedy their *nakedness*, they are to seek to be clothed in the white garment of Christian righteousness, and to remove their *blindness*, they are to seek the ointment of Christ, that they may see the true light of the Gospel.

19—21. See Heb. xii. 5—12. Luke xii. 37. John iii. 29. vi. 35. For the common reading ζήλωσον, Wets., Matth., Griesb., and others have edited ζήλευε; for which there is strong evidence external and internal, in the rarity of the form.

20. αὐτὸς μετ' ἐμοῦ] scil. δειπνήσει, i. e. "I will invite him to a heavenly banquet." See Note at John xiv. 23.

IV. After the first terrestrial vision, others, still more amazing, were vouchsafed to the enraptured Apostle by successive openings in heaven, affording new and more extended prospects of futurity: 1. A door was opened in heaven, which gave him a view of the spiritual Church and worship, Rev. iv. 1. 2. The spiritual sanctuary was opened, xi. 19. 3. Again, xv. 5. And 4thly, Heaven itself was fully opened, xix. 11. Hence the remainder of the book naturally resolves itself into four celestial visions The first and grand vision begins at Ch. iv. and ends at xi. 18; the second begins at xi. 19, and ends at xiv. 20; the third begins at xv., and ends at xix. 10; and the fourth begins at xix. 11, and ends at xxii. 5. (Dr. Hales.)

This and the next Chapter form an introduction to the prophetical part of the Book. In the present Chapter is represented John's Vision of the Heaven opened, with the Almighty seated on an exalted throne surrounded by four and twenty Elders and four Living Creatures, who adore him as the Creator and Lord of all.

1. μετὰ ταῦτα εἶδον·] The sense is, "After this I had another vision," or a continuation of the first. I have pointed accordingly, with the Latin Vulgate. This is confirmed by Primasius, "*Postea*, inquit, *vidi*. Post ipsam utique visionem se alteram memorat vidisse." This expression, which is of frequent occurrence in the present Book and the Prophets, is intended to intimate that something *remarkable* in the way of revelation took place. And accordingly it is a fit preface to announcements of prophecy or revelation. Θύρα ἀνεῳγμένη ἐν τῷ οὐρ., "a door [as it were] was opened." See Ezek. i. 1. Matt. iii. 16. Acts vii. 56. and Daubuz in loc. Ἡ πρώτη. This is justly supposed by Dr. Burton to be an allusion to i. 10; q. d. "Lo! the heavens were opened, and lo! there was the former voice, which I had heard as of a trumpet speaking to me; and it said," &c.

2. ἐγεν. ἐν Πνεύμ.] See Note supra i. 10.

— καθήμενος] scil. ἦν. The Person (as Daubuz remarks) is, by his attributes, plainly Jehovah, God the Father. "We are not to imagine (says Doddr.) that the Person sitting on the throne [or the Lamb], or the four and twenty elders, or the four animals, were real beings, existing in nature; though they represented, in a figurative manner, things that did really exist." On the thing signified by each symbol, reference is made to the tabernacle and temple-service. See Tilloch, ap. Valpy, Abp. Newc., Dean Woodh., and Prof. Lee. The ποεσβ., v. 4, are supposed by some to denote the ministers of the Christian church, double the number of the Jewish tribes; by others, the Jewish *and* Christian Churches, or the twelve Patriarchs, and the twelve Apostles; which seems the most probable opinion. "The rest of the Chapter (says Prof. Lee) seems to mark out the majesty of Almighty God, attended by his ministers, who are prepared to execute his purposes, and before they do so, they ascribe praise to Him, as the Creator of all things."

The words ὁ καθήμενος are marked by Griesb. as probably to be cancelled; and by Matthæi were actually thrown out of the text: but rashly; for there is little doubt but that the omission in the *MSS.* arose from the repetition of καθήμενος. The ἴασπ. is supposed to denote the *diamond*. By the σαρδ. is denoted a precious stone of a red colour, so called, as brought from Sardinia. Both are supposed to be symbolical of the splendid purity and awful glory of the Divine nature. The ἶρις is symbolical of God's mercy and faithfulness to be shown to Christians, as formerly they were to the Antediluvian world. (Gen. ix. 9—17.

θρόνοι εἴκοσι [καὶ] τέσσαρες· καὶ ἐπὶ τοὺς θρόνους [εἶδον] τοὺς
εἴκοσι καὶ τέσσαρας πρεσβυτέρους καθημένους, περιβεβλημένους ἐν
ἱματίοις λευκοῖς, καὶ [ἔσχον] ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυ-
q Supr. I. 4. & 3. 1. infra 5. 6. σοῦς. [6] Καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ βρονταὶ καὶ 5
φωναί. καὶ ἑπτὰ λαμπάδες πυρὸς καιόμεναι ἐνώπιον τοῦ θρόνου, αἵ
r Infra 15. 2. εἰσι τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ. [7] Καὶ ἐνώπιον τοῦ θρόνου θάλασσα 6
ὑαλίνη ὁμοία κρυστάλλῳ. Καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ
θρόνου τέσσαρα ζῶα γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὄπισθεν. καὶ 7
τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ,
καὶ τὸ τρίτον ζῶον ἔχον τὸ πρόσωπον ‡ ὡς ἄνθρωπος, καὶ τὸ
s Isa. 6. 2, 3. supra 1. 4, 8. infra 11. 17. & 16. 5. τέταρτον ζῶον ὅμοιον ἀετῷ πετομένῳ. [8] Καὶ τέσσαρα ζῶα, ἓν καθ' 8
ἑαυτὸ, εἶχον ἀνὰ πτέρυγας ἓξ, κυκλόθεν καὶ ἔσωθεν * γέμουσιν
ὀφθαλμῶν· καὶ ἀνάπαυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς λέγοντα·
"Ἅγιος, ἅγιος, ἅγιος Κύριος ὁ Θεὸς ὁ παντοκράτωρ,
ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος!" Καὶ ὅταν δώσουσι τὰ ζῶα δόξαν 9
καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου, τῷ ζῶντι εἰς
τοὺς αἰῶνας τῶν αἰώνων, πεσοῦνται οἱ εἴκοσι καὶ τέσσαρες πρεσβύτεροι 10
ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ προσκυνήσουσι τῷ ζῶντι
εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ βαλοῦσι τοὺς στεφάνους αὐτῶν ἐνώπιον
t Infra 5. 12 τοῦ θρόνου λέγοντες· [10] Ἄξιος εἶ, Κύριε, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν 11
καὶ τὴν δύναμιν· ὅτι σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ θέλημά σου
* ἦσαν καὶ ἐκτίσθησαν.

u Ezek. 2. 9, 10 V. [1] Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου 1
βιβλίον γεγραμμένον ἔσωθεν καὶ ὄπισθεν, κατεσφραγισμένον σφραγῖσιν

4. *θρόνοι.*] Not *seats*, but *thrones*. The *καὶ* is absent from most of the best MSS., and was probably from the margin.

5. *ἀστραπαὶ καὶ βρονταὶ καὶ φωναί.*] Agreeably to the terrific homage attendant on the majesty of God on Mount Sinai. The "seven lamps of fire" are supposed to correspond to the seven lights of the Candlestick on the Tabernacle.

—*τὰ ἑπτὰ πνεύματα*] "the seven spirits." See Note on i. 4.

6. The sea or laver of *glass* (analogous to that of *brass* under the Law) is supposed to be symbolical of the spiritual purity necessary for exaltation in heaven. (See Heb. x. 22.)

—*τέσσαρα ζῶα*] "four living creatures" (not *beasts*). So Heinr. renders it, "animantia, naturæ animantes [et quidem intelligentes]; sicuti depinguntur infra v. 8.; C. vi. 1. 3. 5. 7. et præ aliis naturis angelorum instar eminentes, significantesque vim et celeritatem, qua operatur numen, in cujus regno immenso nihil vacuum est aut mortuum."

The propriety of this correction, is now, I believe, generally agreed upon by Commentators. The word is very different from *θηρίον*, used to designate the *prophetic* Beast in the 13th and following Chapters. (Scholefield.) It may be added, that Bulkeley adduces several examples of *ζῶον* to denote, not only creature, but even a human being; especially one from Origen, who uses it of our Lord Jesus, calling him *πάντων ζώων καθαρώτερος*. These "living creatures" are supposed to represent, either the highest order of angelic beings, whose qualities and offices are figuratively described; or, as Newcome explains, "the whole body of the Church of God, who serve him in heaven with *strength* of affection, with *perseverance*, with *reason*, and with *swiftness* of obedience:" qualities which seem to be signified by the emblems in v. 7. The epithet, "full of eyes," denotes their knowledge, wisdom, prudence, and foresight. The imagery is, with reason, supposed to be formed on Ezek. i. 5. seqq. See Irenæus Lib. iii. 11. 8. cited by Heinr.

8. *ἡμέρας καὶ νυκτός.*] Said per anthropopathiam, to denote continually, at all fit times. *Ὁ ἦν — ἐρχ.* An expression denoting the eternity of the Deity.

9. The Futures *δώσουσι, προσκυνήσουσι*, &c. are used like the Aorist in the Classical writers, to designate what is *customary*.

10. *βαλοῦσι τοὺς στεφ.*, &c.] in sign of deep reverence and perfect subservience. On this *Chorus* of the angels, here and at v. 12., see Bp. Bull, Primit. Ap. Trad. p. 40.

V. 1. *βιβλίον.*] Under this image are denoted the prophecies which follow. This volume of prophecy is said to be in the right hand of God, as being of Divine original, and infallibly true: it is written within and without, as being abundant and perfect in matter; and sealed with seven seals, as having its fulfilment in successive times. No one, either in heaven or earth, was worthy to unfold this volume of prophecy, except the Lamb of God, the Saviour of the world, vv. 2—6.; and as no other could explain the scheme

2 ἑπτά. Καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα φωνῇ μεγάλῃ· Τίς
3 ἐστιν ἄξιος ἀνοῖξαι τὸ βιβλίον καὶ λῦσαι τὰς σφραγῖδας αὐτοῦ; [x] Καὶ x Phil. 2. 10. infra v. 13.
οὐδεὶς ἠδύνατο ἐν τῷ οὐρανῷ, οὐδὲ ἐπὶ τῆς γῆς, οὐδὲ ὑποκάτω τῆς γῆς,
4 ἀνοῖξαι τὸ βιβλίον, οὐδὲ βλέπειν αὐτό. Καὶ ἐγὼ ἔκλαιον πολλὰ, ὅτι
οὐδεὶς ἄξιος εὑρέθη ἀνοῖξαι [καὶ ἀναγνῶναι] τὸ βιβλίον, οὔτε βλέπειν
5 αὐτό. [y] Καὶ εἷς ἐκ τῶν πρεσβυτέρων λέγει μοι· Μὴ κλαῖε· ἰδοὺ, y Gen. 49. 9, 10.
ἐνίκησεν ὁ λέων ὁ [ὢν] ἐκ τῆς φυλῆς Ἰούδα, ἡ ῥίζα Δαυὶδ, Isa. 11. 1, 10. Rom. 15. 12. infra 22. 16.
6 ἀνοῖξαι τὸ βιβλίον καὶ [λῦσαι] τὰς ἑπτὰ σφραγῖδας αὐτοῦ. [z] Καὶ z Zech. 3. 9. & 4. 10.
εἶδον, [καὶ ἰδοὺ] ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων, καὶ ἐν John 1. 29, 36. 1 Pet. 1. 19.
μέσῳ τῶν πρεσβυτέρων, ἀρνίον ἑστηκὸς ὡς ἐσφαγμένον, ἔχον κέρατα supra 1. 4. & 3. 1.
ἑπτὰ καὶ ὀφθαλμοὺς ἑπτά, * ἅ εἰσι τὰ ἑπτὰ τοῦ Θεοῦ πνεύματα τὰ & 4. 5.
7 ἀπεσταλμένα εἰς πᾶσαν τὴν γῆν. Καὶ ἦλθε καὶ εἴληφε [τὸ βιβλίον]
8 ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ θρόνου. [a] Καὶ ὅτε ἔλαβε τὸ a Ps. 141. 2. infra 8. 3, 4. & 14. 2.
βιβλίον, τὰ τέσσαρα ζῶα καὶ οἱ εἰκοσιτέσσαρες πρεσβύτεροι ἔπεσον
ἐνώπιον τοῦ ἀρνίου, ἔχοντες ἕκαστος κιθάρας, καὶ φιάλας χρυσᾶς γεμού-
9 σας θυμιαμάτων, αἵ εἰσιν αἱ προσευχαὶ τῶν ἁγίων· [b] καὶ ᾄδουσιν b Acts 20. 28. 1 Cor. 6. 20. & 7. 23.
ᾠδὴν καινὴν, λέγοντες· Ἄξιος εἶ λαβεῖν τὸ βιβλίον, καὶ ἀνοῖξαι τὰς Eph. 1. 7. Col. 1. 14. Heb. 9. 12.
σφραγῖδας αὐτοῦ· ὅτι ἐσφάγης, καὶ ἠγόρασας τῷ Θεῷ ἡμᾶς ἐν τῷ & 10. 10.
10 αἵματί σου ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους, [c] καὶ c 1 Pet. 1. 18, 19. 2 Pet. 2. 1. 1 John 1. 7.
ἐποίησας * αὐτοὺς τῷ Θεῷ ἡμῶν βασιλεῖς καὶ ἱερεῖς, καὶ βασιλεύσομεν supra 4. 11. infra 14. 3.
11 ἐπὶ τῆς γῆς. [d] Καὶ εἶδον καὶ ἤκουσα φωνὴν ἀγγέλων πολλῶν * κύκλῳ c Exod. 19. 6. 1 Pet. 2. 5, 9.
τοῦ θρόνου καὶ τῶν ζώων καὶ τῶν πρεσβυτέρων· καὶ ἦν ὁ ἀριθμὸς supra 1. 6. infra 20. 6.
12 αὐτῶν μυριάδες μυριάδων καὶ χιλιάδες χιλιάδων, [e] λέγοντες φωνῇ μεγά- d Dan. 7. 10. e Supra 4. 11.
λῃ· Ἄξιόν ἐστι τὸ ἀρνίον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ πλοῦ-
13 τον καὶ σοφίαν καὶ ἰσχὺν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν. [f] Καὶ f Phil. 2. 10.
πᾶν κτίσμα ὅ [ἐστιν] ἐν τῷ οὐρανῷ, καὶ * ἐπὶ τῆς γῆς, καὶ ὑποκάτω

of the Divine administration, when he took the book into his hand for this purpose, the living creatures and elders, i. e. the angelic host, and the Church of the redeemed triumphant in heaven, pay him a glad and willing homage, vv. 7—14. (Holden.) The participation of our Lord here in the praises and prayers offered to the Father, proves his essential Deity.

— γεγραμμ. ἔσωθεν καὶ ὄπισθεν.] The long *rolls* of parchment used by the ancients, which we call *books*, were seldom written but on one side — namely, that which was in rolling turned inwards; any one written on *both* sides was called ὀπισθόγραφος. By this circumstance is here denoted the *copiousness* of the matter. Κατεσφρ., "sealed down;" the seals (as Dr. Burton observes) being placed on the last fold, so that the roll could not be opened without breaking them.

2. κηρύσσοντα] "proclaiming, as a herald," such as the Rabbins supposed to be in heaven.

3. ἠδύνατο] i. e. could undertake it, as being of dignity competent; explained by the ἄξιος εὑρέθη just after.

5. ἐνίκησεν — ἀνοῖξαι] i. e. as Dr. Burton renders, hath prevailed so as to open. Ὁ λέων — Ἰούδα. So called in allusion to Jacob's prophecy, Gen. xlix. 9. Ἡ ῥίζα Δ. So Is. xi. 10. calls Christ ἡ ῥίζα τοῦ Ἰεσσαί.

6. ἀρνίον ἑστ. ὡς ἐσφαγμ.] "as if newly slain." "An emblematical representation of the Saviour's High Priesthood before God, in our nature, as risen from the dead, through the merit of his Sacrifice in behalf of "all who come to the Father through him;" so that it was in consequence of that atonement, which the sacrificing of spotless lambs had prefigured from the beginning, that he prevailed to open the book." (Scott.) Ὀφθ. ἑπτά. So Zech. iv. 10. ἑπτὰ οὗτοι ὀφθαλμοί εἰσιν οἱ ἐπιβλέποντες ἐπὶ πᾶσαν τὴν γῆν. On the ἑπτὰ πν. see Note supra i. 4. It is observed by Newcome, that *horns* and *eyes* are emblems of power and wisdom.

8. φιάλας.] Not *vials*, but *cups*, *pateras*; something like our dishes. See Schweigh. on Herodot. ii. 151. Αἵ εἰσιν αἱ προσ. τῶν ἁγ., denoting that the prayers of God's true worshippers are highly acceptable spiritual sacrifices.

9. ᾠδὴν καινήν.] "So called (says Newc.) because adapted to a new occasion." So ὄνομα καινὸν, ii. 17. iii. 12. Ἄξιος εἶ, &c. A sort of acclamation, usual in ancient times, and often employed to hail a newly elected Emperor.

11. τῶν ζώων.] This is governed not by κύκλῳ, but by φωνὴν, thus: "I heard the voices of the angels round the throne, and of the ζῶα, and of the elders." (Burton.)

12. λαβεῖν τὴν δύναμιν — εὐλογίαν.] This seven-

τῆς γῆς, καὶ ἐπὶ τῆς θαλάσσης ἅ ἐστι, καὶ τὰ ἐν αὐτοῖς, * πάντας, ἤκουσα λέγοντας· "Τῷ καθημένῳ ἐπὶ τοῦ θρόνου καὶ τῷ ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων!" Καὶ τὰ τέσσαρα ζῶα ἔλεγον· Ἀμήν· καὶ οἱ [εἰκοσιτέσσαρες] πρεσβύτεροι ἔπεσον καὶ προσεκύνησαν [ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων]. 14

VI. ΚΑΙ εἶδον, ὅτε ἤνοιξε τὸ ἀρνίον μίαν ἐκ τῶν ἑπτὰ σφραγίδων, καὶ ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων ζώων λέγοντος ὡς * φωνὴ βροντῆς· 1
g Infra 19. 11. Ἔρχου καὶ ἴδε. [g] Καὶ εἶδον, καὶ ἰδοὺ, ἵππος λευκὸς, καὶ ὁ καθήμενος ἐπ᾽ αὐτὸν ἔχων τόξον· καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθε νικῶν, καὶ ἵνα νικήσῃ. 2

Καὶ ὅτε ἤνοιξε τὴν δευτέραν σφραγῖδα, ἤκουσα τοῦ δευτέρου ζώου λέγοντος· Ἔρχου! [καὶ βλέπε.] καὶ ἐξῆλθεν ἄλλος ἵππος πυρρός· καὶ τῷ καθημένῳ ἐπ᾽ αὐτῷ ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην [ἀπὸ] τῆς γῆς, καὶ ἵνα ἀλλήλους σφάξωσι· καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη. 3 4

Καὶ ὅτε ἤνοιξε τὴν * σφραγῖδα τὴν τρίτην, ἤκουσα τοῦ τρίτου ζώου λέγοντος· Ἔρχου καὶ βλέπε! καὶ εἶδον, καὶ ἰδοὺ ἵππος μέλας, 5
h Infra 9. 4. καὶ ὁ καθήμενος ἐπ᾽ * αὐτὸν ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ. [h] Καὶ ἤκουσα φωνὴν ἐν μέσῳ τῶν τεσσάρων ζώων λέγουσαν· "Χοῖνιξ σίτου δηναρίου, καὶ τρεῖς χοίνικες κριθῆς δηναρίου·" καί· "τὸ ἔλαιον καὶ τὸν οἶνον, μὴ ἀδικήσῃς." Καὶ ὅτε ἤνοιξε τὴν σφραγῖδα τὴν τετάρτην, ἤκουσα [φωνὴν] τοῦ τετάρτου ζώου λέγουσαν· Ἔρχου καὶ βλέπε. καὶ 6 7 8

fold *praise* is supposed to correspond to the seven-fold *attributes* above.

13. τὰ ἐν αὐτοῖς] i. e. things in the sea as well as in the earth; the dead committed to them. (Newc.) Prof. Lee is of opinion that as the matter in the whole of this Chapter is *symbolical*, it ought not to be literally interpreted; and as it manifestly relates to the Church on earth.

VI. 1. μίαν] for πρώτην. A common Hebrew idom. "Each (says Lowman) of the prophetical descriptions is, in part, some figurative or hieroglyphical picture, or some representation in the style and figurative expressions of ancient prophecy describing certain particular dispensations of Providence, proper and peculiar to the several successive states of the Church and empire during the space of time contained in this period." The opening of the seven seals, Heinr. understands of the removal of seven *involucra* or wrappers about the roll itself; and those, though not written on with letters, yet by no means empty, but exhibiting various emblems, which portended the subject of the Book itself.

— ἔρχου καὶ ἴδε.] A form of speaking to excite any one to attention, occurring in Ezek. viii. 9, and often in the Rabbinical writers. The Lamb now breaks the seals of the *codex fatidicus*, or book of the counsels of God, as Mede calls it, and discloses a series of *symbolical prophecies* illustrative of the history of the Church. The first seal refers to the triumph of Christianity over both Judaism and Paganism.

The *bow*, the *white horse*, and the *crown*, are emblems of *victory*, *triumph*, and *royalty*, accompanying the final triumph of the Gospel over all opposition. The imagery here is similar to that at Zech. vi. 1—6. See also Ps. xlv. 3—5. In ἵνα νικήσῃ there is a Hellenistic idiom, the sense being, "that he should gain victory after victory."

3, 4. ἵππος πυρρὸς — μεγ.] A symbol borrowed from Zech. vi. 2. of wars, seditions, and blood-shedding; though on the event referred to Interpreters are not agreed. Compare Matt. x. 34. sqq. which Prof. Lee thinks the best explanation of this.

5, 6. ἵππος μέλας.] An emblem of woe, the colour being of evil omen. Ζυγόν. On the reference here Expositors are by no means agreed. The common version, "a pair of balances," may, however, be retained, and the expression be understood most naturally (with Newc., Heinr., and Iaspis) of scales for exactly *weighing* out the corn; an apt designation of famine; corn being usually *measured*. The chœnix was about as much as our *quart*, and was considered a sufficient portion for a man's support for a day. See Herodot. vii. 186. The price then mentioned (which has been proved to be enormous, nearly twenty times the usual one) is meant to intimate the scarcity and dearness. By the σίτου is meant [*bread*] corn, i. e. *wheat:* and the proportion between the quality of wheat and of barley was, it seems, an usual one. On the purport of the subjoined words καὶ τὸ ἔλαιον — μὴ ἀδικ. — commentators are not agreed whether there is herein contained a command not to injure the wine and oil, or an injunction not to do wrong in respect to them. The latter view (which is adopted by Mede, Daubuz, Iaspis, and Heinr.) seems preferable. Perhaps, however, there is no occasion to

εἶδον, καὶ ἰδοὺ ἵ π π ο ς χ λ ω ρ ὸ ς, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ ὄνομα αὐτῷ [ὁ] Θάνατος· καὶ ὁ ᾅδης ἀκολουθεῖ μετ᾽ αὐτοῦ· καὶ ἐδόθη αὐτοῖς ἐξουσία ἀποκτεῖναι, ἐπὶ τὸ τέταρτον τῆς γῆς, ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ, καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

9 [i] Καὶ ὅτε ἤνοιξε τὴν πέμπτην σφραγῖδα, εἶδον ὑποκάτω τοῦ θυσι- i Supra 1. 9. infra 8. 3. & 9. 13.
αστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ Θεοῦ, καὶ διὰ & 11. 18.
10 τὴν μαρτυρίαν ἣν εἶχον. καὶ * ἔκραξαν φωνῇ μεγάλῃ, λέγοντες· "Ἕως & 19. 10. & 20. 4.
πότε, ὁ δεσπότης ὁ ἅγιος καὶ [ὁ] ἀληθινὸς, οὐ κρίνεις καὶ ἐκδικεῖς
11 τὸ αἷμα ἡμῶν ‡ ἀπὸ τῶν κατοικούντων ἐπὶ τῆς γῆς;" [k] Καὶ * ἐδόθη k Supra 3. 5. infra 7. 9, 14.
αὐτοῖς στολὴ λευκή· καὶ ἐρρέθη αὐτοῖς ἵνα ἀναπαύσωνται ἔτι χρόνον [μικρὸν], ἕως [οὗ] ‡ πληρωθῶσι καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν, οἱ μέλλοντες ἀποκτείνεσθαι ὡς καὶ αὐτοί.

12 [l] Καὶ εἶδον ὅτε ἤνοιξε τὴν σφραγῖδα τὴν ἕκτην· καὶ ἰδοὺ σεισμὸς l Joel 2. 10, 31. & 3. 15. Matt. 24. 29. Acts 2. 20.

suppose an ellipsis of κατά; but we may suppose μὴ ἀδικ. to mean, "See that thou dost not adulterate it;" a figurative sense not harsher than many in this Book, and even in the Classical writers. Here the four articles are adverted to, which then formed the main support of life.

8. χλωρὸς] "of a pale or yellowish colour;" an emblem of mortality, such as is caused by pestilence and death stalking forth, (so pallida mors) or that sallow hue incident to fear, according to the Homeric ἐμὲ δὲ χ λ ω ρ ὸ ν δέος εἷλε. By *Hades* is here meant, not as elsewhere in the N. T., the *under*-world, or region of the dead, but its *inhabitants*, who are regarded as the subjects of Death. The next words follow up the *general* idea of death and the grave, by the more *special* ones of what is most destructive of the human race, *war*, *famine*, and *pestilence*. The terms ἐν ῥομφαίᾳ — τῆς γῆς are very similar to those at Ezek. xiv. 21 — 23, where the Prophet denounces God's four sore judgments upon Jerusalem; "which (observes Prof. Lee) admirably depicts the state of those times, and doubtless predicts it." By θανάτῳ is denoted *pestilence;* a sense which may very well be admitted, since pestilence usually follows in the train of war. So an ancient Oracle in Thucyd. ii. 54. ἥξει Δωριακὸς πόλεμος, καὶ λοιμὸς ἅμ᾽ αὐτῷ. The words καὶ ὑπὸ τῶν θηρίων τῆς γῆς may be rendered, "by the means or instrumentality of the beasts." A very appropriate addition; for, as Abp. Newc. observes, "wild beasts increase where destructive calamities thin mankind." So Exod. xxiii. 29. (which passage it is strange should not have been adduced by the Commentators) οὐκ ἐκβαλῶ αὐτοὺς ἐν ἐνιαυτῷ ἑνὶ, ἵνα μὴ γένηται ἡ γῆ ἔρημος, καὶ πολλὰ γένηται ἐπὶ σὲ τὰ θηρία τῆς γῆς. And in point of fact, the histories of the period in question attest, that in various parts the wild beasts so increased upon the small residue of the inhabitants left by war, famine, and pestilence, that they were compelled to wage war with them, to keep them under, though with great difficulty and loss of life. One account records the entrance of 500 wolves at once into a depopulated city.

9 — 11. This, as also the subsequent *seal*, derives no light, like the former, from the living creatures as to the time of the commencement; for here we have not a prophecy concerning *new* events, but this is meant to minister consolation under the scandal of the cross; and has reference to the preceding persecutions, which were of long continuance. (Hardy.) By θυσιαστ. is meant, not, as some imagine, the golden altar for incense within the Holy of Holies, but (as the subject requires) the altar of burnt-offering, in the court of the priests: for there is a tacit comparison of the *martyrs* to the *victims* in the Temple Service. "These (observes Scott) appeared as sacrifices newly offered, to show their fellowship with Christ in his sufferings, and the acceptableness of their faithfulness unto death, through his propitiatory oblation."

— διὰ τὸν λόγον — εἶχον] "in the cause of God's word [the Gospel], and for the testimony which they had borne [to its truth]." Λέγοντες, for λέγουσαι, by the figure πρὸς τὸ σημαινόμενον. After μαρτ. is, in many MSS. and early Edd., added τοῦ ἀρνίου, which is adopted by Matth. The reading, however, has the appearance of a gloss.

— ἕως πότε, &c.] Hardy (after the older Commentators) remarks, that this is an "ecphonesis impatienter a brachio fortiori vindictam expetentium." But it is well remarked by Iaspis: "Martyres illi non vindictæ cupiditate incensi hanc quæstionem proponunt, sed modo sciscitantur, quando vaticinia eventum habitura sint." So also at xix. 17. sqq. For ἀπὸ many MSS. and early Editions have ἐκ, which is edited by Beng. and Matth., and may be supported from Gen. ix. 5. (which passage was probably in the mind of the writer) ἐκ χειρὸς ἀνθρώπου ἀδελφοῦ ἐκζητήσω τὴν ψυχὴν τοῦ ἀνθρώπου. Ἐδόθη — λευκή. Such is the reading of nearly the whole of the MSS. and early Edd., and adopted by all the best Editors, instead of the Vulg. ἐδόθησαν ἑκάστοις στολαὶ λευκαί. The gift of a white robe was a symbol of God's acceptance. Ἕως πληρ. may be rendered "until the number ordained by God be completed, by their fellow servants being also added to the list of martyrs." For the common reading πληρώσονται, most MSS. have πληρώσωσι; and some, with the Ed. Princ., πληρωθῶσι, which is adopted by Beng., Wets. and Tittm.; the other, by Griesb., Matth., and Vater. The latter should seem preferable; for although the above Critics urge that πληρώσωσι is the more *difficult* reading, and an uncommon form; yet it may be doubted whether this be really a form at all, or only a mere error of the scribes; for σ and θ are perpetually confounded, both in writing and in pronunciation.

12 — 17. This sixth seal is generally under-

μέγας ἐγένετο· καὶ ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρίχινος, καὶ ἡ
σελήνη [ὅλη] ἐγένετο ὡς αἷμα, καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς 13
τὴν γῆν, ὡς συκῆ βάλλει τοὺς ὀλύνθους αὐτῆς ὑπὸ μεγάλου ἀνέμου
m Ps. 102. 27. Isa. 34. 4. Heb. 1. 12. infra 16. 20. σειομένη, [m] καὶ ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον εἱλισσό- 14
μενον, καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν·
n Isa. 2. 19. [n] καὶ οἱ βασιλεῖς τῆς γῆς καὶ οἱ μεγιστᾶνες καὶ οἱ χιλίαρχοι, καὶ οἱ 15
πλούσιοι καὶ οἱ * ἰσχυροὶ, καὶ πᾶς δοῦλος καὶ πᾶς ἐλεύθερος, ἔκρυψαν
o Isa. 2. 19. Hos. 10. 8. Luke 23. 30. infra 19. 6. ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας τῶν ὀρέων, [o] καὶ λέγουσι 16
τοῖς ὄρεσι καὶ ταῖς πέτραις· Πέσετε ἐφ᾽ ἡμᾶς, καὶ κρύψατε ἡμᾶς
ἀπὸ προσώπου τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ ἀπὸ τῆς ὀργῆς
τοῦ Ἀρνίου· ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ, καὶ τίς 17
δύναται σταθῆναι;

VII. ΚΑΙ μετὰ ταῦτα εἶδον τέσσαρας ἀγγέλους ἑστῶτας ἐπὶ τὰς 1
τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς,
ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς μήτε ἐπὶ τῆς θαλάσσης, μήτε † ἐπὶ

stood to refer to the downfall of Paganism, and the establishment of Christianity in the reign of Constantine. And thus the earthquake, and other natural commotions and phenomena, as they often denote revolutions and changes of religious systems, so they are here supposed to mark the violent commotions, which agitated the Empire from the reign of Maximinian to that of Constantine. Dean Woodhouse and Dr. Burton, however, suppose this vision to relate to the end of the world, and the final triumph of the Gospel over its enemies. Compare Matt. xxiv. 29. Prof. Lee is of opinion that the whole manifestly relates to the progress of the persecutions, and the judgments poured out and witnessed during the first ages of the Church.

Σάκκος τρίχ. denotes the coarse *hair*-cloth, of a blackish colour, then in common use. See Matt. xi. 21. and Note. After σελήνη many MSS. have ὅλη, which is adopted by most Critics. But we may suspect it to have come from the margin. The image in ὡς συκῆ — ὀλύνθους αὐτῆς is a very striking one, and such as attests accurate observation; violent winds shaking off the unripe and late formed figs in great numbers; though they would otherwise remain for a late gathering.

14. ὁ οὐρανὸς — εἱλισσ.] "the heaven (i. e. the *ethereal*, or the firmament) was parted off, or separated in the midst, and the part removed, as a scroll is rolled up." So Is. xxxiv. 4. καὶ εἱλιγήσεται ὁ οὐρανὸς ὡς βιβλίον, imitated in the Orac. Sybill. cited by Heinrich, ὁπόταν θεὸς αἰθέρι ναίων Οὐρανὸν εἱλίξει, καθόπερ βιβλίον εἱλεῖται. With ἐκ τῶν τόπων ἐκινήθ. Heinr. aptly compares Plin. Epist. vi. 16. (of an earthquake) omnia quasi *emota* sedibus suis.

15. καὶ οἱ βασιλεῖς, &c.] Here are finely described the *effects* of this catastrophe,—in the vain endeavours to escape the wrath of omnipotence, by persons of whatever rank, from the highest to the lowest,—from those who occupy thrones, to those who are in the lowest estate. With ἔκρυψαν — ὀρέων I would compare Procop. p. 197, 25., which passage seems imitated from the present: φημὶ δὲ ὑμῖν ἀφίξεσθαι χρόνον, ἡνίκα ὑπὸ ταῖς ἀκάνθαις βουλόμενοι τὰς κεφαλὰς κρύπτεσθαι, οὐδαμῇ ἕξεται. See also Eurip. Hippol. 265. sqq. For the common reading δυνατοὶ, the most eminent Editors have adopted, on the strongest evidence, external and internal, ἰσχυροί.

VII. This Chapter is admitted to be a continuation of the preceding vision, and of course is explained according to the view adopted of that. Those who suppose it to have reference to the downfall of Paganism, and the establishment of Christianity, maintain that by the four angels are meant the *pretorian prefects* appointed by Constantine over the four great Provinces; and by the fifth angel, *Constantine himself*, who had the seal of the living God by being converted to Christianity, and through whom the persecutions against the Church ceased. See Eichhorn, Rosenm., Heinr., and Lee. Others, however, as Dean Woodhouse, assign a more general reference, and suppose that this is a sequel to the preceding, and contains a representation of the gathering of God's elect servants from the wrath to come, and the consequent triumph of men and angels.

1. τὰς τέσσαρας γωνίας τ. γ.] "the four quarters," corresponding to the four cardinal points. The ἀγγέλους must be understood according to the general view above adverted to.

— μήτε ἐπὶ πᾶν δένδρον.] This is rendered "Nor on any tree." Yet that would require δένδρου, which is, indeed, found in one MS., but doubtless from emendation. Moreover, the sense thus arising, is not a little jejune. And as the MSS. on this Book are well known to be very incorrect and little trust-worthy, I cannot but suspect a corruption: and for ἐπὶ πᾶν I conjecture ἐπισείειν, *to stir*. Thus the words μήτε — δένδρον will be exegetical of the expression, and be a *carrying* what is said *still further*, — i. e. that there should not be a breath of wind, to stir the foliage of a *tree*. Similar to the illustration of what is said at Matt. x. 29. of the preservation of the life of *man*, from that of the *sparrows*, of which not one of them falleth to the ground *without the Providence of God*. Certainly the above error might easily arise in ill written MSS. especially with the abbreviations; for πᾶν is not unlike σείῃ written in abbreviation, thus, σ̄ληῑ for σ and π are often interchanged; as are ει and α, and η and ν, or H and N. The thought seems to have been suggested by the idea, a few verses before, still

2 † πᾶν δένδρον. [p] Καὶ εἶδον ἄλλον ἄγγελον * ἀναβαίνοντα ἀπὸ ἀνα- [p] Infra 14. 1.
τολῆς ἡλίου, ἔχοντα σφραγῖδα Θεοῦ ζῶντος· καὶ ἔκραξε φωνῇ μεγάλῃ
τοῖς τέσσαρσιν ἀγγέλοις οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν
3 θάλασσαν, [q] λέγων· Μὴ ἀδικήσητε τὴν γῆν μήτε τὴν θάλασσαν, μήτε
τὰ δένδρα, ἄχρις οὗ σφραγίσωμεν τοὺς δούλους τοῦ Θεοῦ ἡμῶν ἐπὶ [q] Ezek. 9. 4. infra 9. 4.
4 τῶν μετώπων αὐτῶν. [r] Καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων, [r] Infra 14. 1.
5 ρμδ' χιλιάδες ἐσφραγισμένοι ἐκ πάσης φυλῆς υἱῶν Ἰσραήλ· ἐκ φυλῆς
Ἰούδα, ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ῥουβήν, ιβ' χιλιάδες
6 ἐσφραγισμένοι· ἐκ φυλῆς Γάδ, ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς
Ἀσήρ, ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Νεφθαλείμ, ιβ' χιλιάδες
7 ἐσφραγισμένοι· ἐκ φυλῆς Μανασσῆ, ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ
φυλῆς Συμεών, ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Λευΐ, ιβ' χιλιάδες
8 ἐσφραγισμένοι· ἐκ φυλῆς Ἰσαχάρ, ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς
Ζαβουλών, ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ἰωσήφ, ιβ' χιλιάδες
ἐσφραγισμένοι· ἐκ φυλῆς Βενιαμίν, ιβ' χιλιάδες ἐσφραγισμένοι.
9 [s] ΜΕΤΑ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος πολύς, ὃν ἀριθμῆσαι αὐτὸν [s] Supra 3. 5, 18. & 6. 11. infra v. 14.
οὐδεὶς ἠδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν,
ἑστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ Ἀρνίου, ‡ περιβεβλημένοι
10 στολὰς λευκὰς, καὶ φοίνικες ἐν ταῖς χερσὶν αὐτῶν· [t] καὶ * κράζουσι [t] Psal. 3. 9. Isa. 43. 11. Jer. 3. 23. Hos. 13. 4.
φωνῇ μεγάλῃ, λέγοντες· "Ἡ σωτηρία τῷ Θεῷ ἡμῶν τῷ καθημένῳ ἐπὶ
11 τοῦ θρόνου καὶ τῷ Ἀρνίῳ!" Καὶ πάντες οἱ ἄγγελοι ἑστήκεσαν κύκλῳ
τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων, καὶ ἔπεσον
ἐνώπιον τοῦ θρόνου ἐπὶ * τὰ πρόσωπα αὐτῶν, καὶ προσεκύνησαν τῷ Θεῷ,
12 λέγοντες· "Ἀμήν· ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία
καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ Θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν

remaining in the writer's mind, so vi. 14. ὡς συκῆ βάλλει τοὺς ὀλύνθους αὐτῆς ὑπὸ μεγάλου ἀνέμου σειομένη. It is, however, not improbable that St. John wrote μητ' ἐπισείῃ πᾶν δένδρον: for ἐπισείῃ written with abbreviation would be ϲαιη, which might be mistaken for εεπι. And upon the whole, this latter may be preferable: for those many MSS. that have τί do not destroy the authority of πᾶν, since τί is evidently a *gloss* on it. And the genuineness of πᾶν is attested by its strongly Hebraic idiom.

2. ἀπὸ ἀνατολῆς ἡλ.] The chief cardinal point, as being that from which the sun rises; insomuch that omens from the East were thought favorable.

3. σφραγίσωμεν.] As denoting that they belonged to God; for as it is shown by the Commentators, slaves were marked with the mark of their master. Comp. Exod. xii. 7. 13.

4. Here the 144,000 is admitted to be a great and indefinite number, denoting the great numbers of those converted from the Jewish to the Christian faith. The tribe of *Dan* is omitted for reasons which we can only *conjecture;* either, it is supposed from its *idolatry*, or because it had become extinct. *Joseph* is here put for *Ephraim*. *Levi* is mentioned, because equally participating in the benefits of Christ.

9. ὄχλος πολὺς ἠδύνατο.] By this ὄχλος some understand the *Gentile converts* to the Gospel; others, those composing, together with the preceding, the *universal and visible Church* of Christ: others, again, *the spirits of just men made perfect* and received into glory, especially the martyrs and confessors of the primitive Church. By their being clothed in white robes, and having palm branches, are denoted their spiritual victory, justification, and sanctification. See an admirable Sermon on this text by Dr. Blair, vol. ii. p. 246. sqq.

For περιβεβλημένοι many MSS. have περιβεβλημένους, which is adopted by Beng., Wets., Matth., Griesb., Vater, and Heinr., who suppose the common reading to have arisen from *emendation*, to remove the anacoluthon in ἑστῶτες. A principle, however, so far distrusted by *Matth.*, that he has, from some MSS., *altered* ἑστῶτες into ἑστῶτας. Yet that reading seems to have originated in emendation, to adapt it to περιβεβλημένους; and I suspect that the ους in περιβεβλημένους arose from blending the end of the word with the beginning of the next. As to the *anacoluthon*, we are not to bring in irregularities causelessly. Be that as it may, the same MSS. that have ἑστῶτας have περιβεβλημένους: yet not all; some having one and not the other.

10. ἡ σωτηρία — Ἀρνίῳ.] A sublime chorus of the heavenly host; in which the Article at σωτ. is supposed by Dean Woodhouse to be emphatic, "*the* salvation." But it should rather seem to be used according to that Canon of Bp. Middleton (Ch. v. § 1.) by which abstract nouns (i. e. nouns used in their most abstract sense) take the Article to *express* that abstraction. And so John iv. 22. ἡ σωτηρία ἐκ τῶν Ἰουδαίων, "salvation is from the

αἰώνων! ἀμήν." Καὶ ἀπεκρίθη εἷς ἐκ τῶν πρεσβυτέρων, λέγων μοι· 13
Οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκάς, τίνες εἰσὶ, καὶ πόθεν
u Isa. 1. 18. Heb. 9. 14. 1 John 1. 7. supra 1. 5. ἦλθον; [u] καὶ εἴρηκα αὐτῷ· Κύριε, σὺ οἶδας. Καὶ εἶπέ μοι· Οὗτοί 14
εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης, καὶ ἔπλυναν τὰς στολὰς
x Isa. 4. 5, 6. αὐτῶν καὶ ἐλεύκαναν στολὰς αὐτῶν ἐν τῷ αἵματι τοῦ Ἀρνίου. [x] Διὰ 15
τοῦτό εἰσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέ-
ρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ· καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου
y Psal. 121. 6. Isa. 49. 10. σκηνώσει ἐπ' αὐτούς. [y] Οὐ πεινάσουσιν ἔτι, οὐδὲ διψήσουσιν ἔτι, οὐδὲ 16
z Psal. 23. 1. Isa. 25. 8. John 10. 11. infra 21. 4. μὴ πέσῃ ἐπ' αὐτοὺς ὁ ἥλιος, οὐδὲ πᾶν καῦμα· [z] ὅτι τὸ Ἀρνίον τὸ ἀνὰ 17
μέσον τοῦ θρόνου ποιμανεῖ αὐτοὺς, καὶ ὁδηγήσει αὐτοὺς ἐπὶ ζώσας
πηγὰς ὑδάτων, καὶ ἐξαλείψει ὁ Θεὸς πᾶν δάκρυον ἀπὸ τῶν ὀφθαλμῶν
αὐτῶν.

VIII. ΚΑΙ ὅτε ἤνοιξε τὴν σφραγῖδα τὴν ἑβδόμην, ἐγένετο σιγὴ ἐν 1
τῷ οὐρανῷ ὡς ἡμιώριον. Καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους, οἳ ἐνώπιον 2
a Supra 5. 8. & 6. 9. infra 9. 13. & 14. 18. τοῦ Θεοῦ ἑστήκασι, καὶ ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες. [a] Καὶ ἄλλος 3
ἄγγελος ἦλθε, καὶ ἐστάθη ἐπὶ τὸ θυσιαστήριον ἔχων λιβανωτὸν χρυ-

Jews," and Acts iv. 12. ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία. See also Revel. xii. 10. xix. 1. and compare v. 12.

13—17. Here are described the glory and felicity of the Church. In τίνες εἰσὶ — ἦλθον; "the question (observes Daubuz) is not asked for want of knowledge, but to excite attention." In ἔπλυναν — Ἀρνίου there is the strongest attestation to the truth of the doctrine of the atonement. See Heb. ix. 14. and Note.

— εἰσιν ἐνώπιον, &c.] With this I would compare a fine passage in Theocrit. Idyll. xvii. 16—25, containing the ἀποθέωσις of the Ptolemies of Egypt. Λατρεύουσιν — ναῷ αὐτοῦ. Namely, as priests (see i. 6.); though a priesthood far more august than the Levitical. Σκηνώσει ἐπ' αὐτοὺς, i. e. as Iaspis explains, "will ever cheer them with his presence, and defend and protect them from harm." And he compares Num. ix. 18, 22, where σκηνοῦν is, in this sense, interchanged with σκιάζειν. See Ezek. xliii. 9. and infra. 21, 3. and Refer.

16, 17. The general sentiment here is, that they shall be delivered from all the evils and miseries under which they laboured; and this is expressed by imagery of the most beautiful kind (often found in the O. T. See Is. xlix. 9, 10. lv. 1. Ps. xxiii. 2.) designating the primitive evils from which they shall be everlastingly delivered, and also the positive good in which they shall eternally rest. Ἐξαλείψει — αὐτῶν. Thus it is finely observed by a heathen writer, εἰ ἔξομεν κἀκεῖ μερίμνας οἱ θανούμενοι βροτῶν, Οὐκ οἶδ' ὅποι τις τρέψεται· τὸ γὰρ θανεῖν Κακῶν μέγιστον φάρμακον νομίζεται. Eurip. Heracl. 593—6.

VIII. "Here the writer (after the episode contained in the last Chapter) returns to the subject treated of at Ch. vi., and unlooses the *seventh* and last seal; thus opening out, not an emblematical picture, but the *book* or *roll itself*, written on both sides, and filled with matter of the most serious and most mournful kind, of which the events are *supposed* to be already accomplished; and the return itself of the Messiah is regarded as if seen with the eyes." (Heinrichs.)

The opening of the seventh seal introduces the period of the seven *trumpets*, which is, like the former, variously viewed by different Commentators, whose expositions are principally three: 1. That of Grot., Lightft., and Hamm., which supposes these prophecies to have been fulfilled in the *Jewish wars*, &c. and the *destruction of Jerusalem;* 2. That of Mede, Bishop Newton, and others; of which see a full detail in Woodhouse. 3. That of Vitringa, and some eminent foreign Commentators, adopted by Dean Woodhouse; "which (says the latter) distinguishes the prophetic history of the seals from that of the trumpets, the latter not being allowed as a continuation of the former in a regular line of succession." "The emblems (continues he) under the seals are understood to exhibit a general history of the greater changes which were to take place in the world, more especially in the Christian Church, until the end; while those under the trumpets are supposed to foretell and recount the history of the same times, but much more particularly and minutely, and under different characters. The seals foretell the history of the Christian Church: and the first six contain a short, rapid, and general sketch of the progress of Christianity from its first establishment in the world, to that time, yet future, when the enemies of Christ shall be separated for punishment, and his faithful servants for heavenly favour and rewards."

1. ἐγένετο σιγὴ — ἡμιώριον.] This is generally supposed to be an allusion to a ceremony in Jewish worship, of silence for secret prayer, while incense was offered on the golden altar in the Sanctuary. It seems better, however, to suppose the awful silence [the sacro silentio of Horace] merely as suspending the gratification of holy curiosity, and as a *solemn pause* ("pertinens ad τὸ πρέπον," as Iaspis says) introductory to yet more august representations.

3. ἄλλος ἄγγελος] i. e. the great Angel of the Covenant, the Lord Jesus, as most Commentators explain. To this, however, well-founded objections have been made by Dean Woodhouse, who supposes that the angel represents the *Christian priesthood* in general, exercised in subordination to the great High-Priest.

σοῦν· καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ, ἵνα δώσῃ ταῖς προσευχαῖς
τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ
4 θρόνου. [b] Καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν [b] Psal. 141. 2.
5 ἁγίων ἐκ χειρὸς τοῦ ἀγγέλου ἐνώπιον τοῦ Θεοῦ. καὶ εἴληφεν ὁ ἄγγελος
τὸν λιβανωτὸν, καὶ ἐγέμισεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου, καὶ
ἔβαλεν εἰς τὴν γῆν· καὶ ἐγένοντο φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ καὶ
σεισμός.
6 Καὶ οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες τὰς ἑπτὰ σάλπιγγας ἡτοίμασαν
7 ἑαυτοὺς ἵνα σαλπίσωσι. Καὶ ὁ πρῶτος ἄγγελος ἐσάλπισε, καὶ ἐγένετο
χάλαζα καὶ πῦρ μεμιγμένα ἐν αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν· καὶ τὸ τρίτον
τῆς γῆς κατεκάη, καὶ τὸ τρίτον τῶν δένδρων κατεκάη, καὶ πᾶς χόρτος
8 χλωρὸς κατεκάη. Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισε, καὶ ὡς ὄρος μέγα

—ἵνα δώσῃ—ἁγίων] "that he might give it to the prayers of the saints," i. e. that he might give the effect of incense to the prayers of the saints. (Vitringa and Burton.) Thus showing, by an expressive emblem, that the prayers of the saints are acceptable to God.

5. εἴληφεν—τὸν λιβανωτὸν—καὶ ἔβαλεν εἰς τὴν γῆν.] This preparatory vision may, with Dean Woodhouse, be supposed to concern the *Christian Church;* and the burning incense be understood, with him, to denote the Christian worship and religion, pure and heavenly in its origin and nature, but which, being sent down to earth, and mixing with the passions of sinful men, produces signal commotions. It begins in pure incense, which is offered up purely for a time; till, mingling with human corruptions, it becomes the instrument of discord and violence. Now this is only a *general* view. In the sequel of this seal are more *particularly* depicted the heresies and commotions which, under the name of Christianity, afflicted the Christian world, and almost banished from it true religion. The symbolical action of casting the contents of the golden censer upon earth naturally paves the way for the representation of the *effects* of the Gospel thus sent, in producing commotions upon earth, agreeably to our Lord's words, Luke xii. 49. πῦρ ἦλθον βαλεῖν εἰς τὴν γῆν, i. e. divisions and discords.

6. On the intent of these trumpets great difference of opinion exists. The best founded view seems to be that of Dean Woodhouse, who supposes them to designate *hostile attacks;* and thinks that throughout the object is the same — *the pure Christian Church;* and that the assailants are not only its infidel and acknowledged foes, but also those, its most formidable enemies, who, professing to belong to its body, have taught doctrines, and pursued measures, contrary to its purity, destructive of its peace, and almost of its existence, *the heretics and Anti-Christian corrupters.* "A view (continues he) confirmed by the fact, that in those visions of the trumpets whose meaning can be most accurately ascertained, the Christian Church is evidently the object of assault. Such it is seen to be in the fifth and sixth trumpets, and yet more clearly and confessedly in the seventh; where (xi. 15.) upon the angel's sounding, the heavenly voices immediately proclaim the victory, and award the kingdoms of the world to Christ; and that this Church is to partake the happiness and glory of his victory and reign, is apparent from the subsequent song of the elders, and indeed from all holy writ. In this seventh and last conflict the contending powers are fully declared, and we may reasonably suppose them the same in all the stages of the warfare, under the four first trumpets, as well as under the three last."

7. ἐγένετο—αἵματι.] Compare Is. ix. 18, 19. xxix. 17—24. Exod. ix. 23, 24. Ezek. xxvi. 15, 16.; whence it is plain that the ἐν has been here rightly inserted from many MSS. and early Editions, by the most eminent Editors, who also, on the best authority, insert καὶ τὸ τρίτον τῆς γῆς κατεκάη. The omission, no doubt, arose from the recurrence of κατεκάη. The whole imagery is often adopted to denote great calamity, as χάλαζα is a symbol of divine wrath, infra. xi. 19. xvi. 21. Εἰς τὴν γῆν, "upon the land," as distinguished from τὴν θάλασσαν at v. 8. So Dr. Woodhouse, who also takes τὴν γῆν to denote Jewish Christians; and τὴν θάλασσαν at v. 8. the *Gentile Christians.* "By the *trees* he understands genuine Christians many of them (τὸ τρίτον denoting a considerable part) destroyed by the fire of persecution; by the *green* grass, those Christians who make a fair show, but in time of persecution fall away. He also considers the imagery of the remainder of this Chapter, as symbolically designating the corruptions of the Gospel by heretics, and the darkness and ignorance subsequent to that corruption." It must, however, be confessed that here, at least, the other hypotheses above adverted to are more probable. The opinion of the recent foreign Commentators is briefly expressed by Iaspis as follows: "Nil autem aliud continetur, v. 7—12. quam publicarum calamitatum omnis generis publica ac sollennis declaratio. Singuli angeli singula mala suo clangore prænuntiant quidem, neque tamen ideo singulæ calamitatum species quærendæ sunt. Sub variis imaginibus et figuris ad ornandam et amplificandam orationem una eademque res describitur, summa nimirum calamitas." This mode of viewing the subject is akin to that frequently resorted to in similar cases by our learned Continental brethren, and seems to save much trouble, but in general tends to any thing but real and sound knowledge; only summarily despatching matters which we are unable to explain. Thus here, though *specious,* it cannot safely be adopted.

8. ὄρος—καιόμενον, &c.] This Heinr. and Iaspis regard in the same light as that of a star falling into the sea, which was thought an ill omen. Prof. Lee supposes the figure to be taken from

[πυρὶ] καιόμενον ἐβλήθη εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ τρίτον τῆς
θαλάσσης αἷμα καὶ ἀπέθανε τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ 9
θαλάσσῃ τὰ ἔχοντα ψυχάς, καὶ τὸ τρίτον τῶν πλοίων διεφθάρη. Καὶ 10
ὁ τρίτος ἄγγελος ἐσάλπισε, καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας καιό-
μενος ὡς λαμπάς, καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν, καὶ ἐπὶ τὰς
πηγὰς τῶν ὑδάτων. καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται ἄψινθος, καὶ 11
γίνεται τὸ τρίτον τῶν ὑδάτων εἰς ἄψινθον· καὶ πολλοὶ [τῶν] ἀνθρώπων
ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν. Καὶ ὁ τέταρτος ἄγγε- 12
λος ἐσάλπισε, καὶ ἐπλήγη τὸ τρίτον τοῦ ἡλίου καὶ τὸ τρίτον τῆς
σελήνης καὶ τὸ τρίτον τῶν ἀστέρων· ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν,
καὶ ἡ ἡμέρα μὴ φαίνῃ τὸ τρίτον αὐτῆς, καὶ ἡ νὺξ ὁμοίως. Καὶ εἶδον 13
καὶ ἤκουσα ἑνὸς * ἀετοῦ πετομένου ἐν μεσουρανήματι λέγοντος φωνῇ
μεγάλῃ· "Οὐαὶ, οὐαὶ, οὐαὶ τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ἐκ τῶν
λοιπῶν φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλ-
πίζειν!" IX. [c] Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισε· καὶ εἶδον ἀστέρα 1
ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεὶς τοῦ
φρέατος τῆς ἀβύσσου. καὶ ἤνοιξε τὸ φρέαρ τῆς ἀβύσσου· καὶ ἀνέβη 2
καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου μεγάλης· καὶ ἐσκοτίσθη ὁ
ἥλιος καὶ ὁ ἀὴρ ἐκ τοῦ καπνοῦ τοῦ φρέατος. Καὶ ἐκ τοῦ καπνοῦ 3
ἐξῆλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξουσία, ὡς ἔχουσιν
ἐξουσίαν οἱ σκορπίοι τῆς γῆς. [d] καὶ ἐρρέθη αὐταῖς ἵνα μὴ ἀδικήσωσι 4
τὸν χόρτον τῆς γῆς, οὐδὲ πᾶν χλωρὸν, οὐδὲ πᾶν δένδρον, εἰ μὴ τοὺς
ἀνθρώπους [μόνους] οἵτινες οὐκ ἔχουσι τὴν σφραγῖδα τοῦ Θεοῦ ἐπὶ

c Luke 8. 31. infra 17. 8.

d Ezek. 9. 4. supra 6. 6. & 7. 3.

Jer. li. 25., where it is used of the destruction of the Babylonian empire.

10, 11. The idea of the falling star seems to be taken from Is. xiv. 12., where the fall of Babylon is predicted: and as Babylon appears in this book to be put for heathen Rome, the fall of the latter is here undoubtedly had in view by the Apocalypse. The star is further called *wormwood*, to denote, perhaps, the sorrows inflicted by that people wherever they went. See Ruth i. 20. Exod. xv. 30. (Lee.)

12. A better comment on this passage than Is. viii. 21, 22. ix. 1—7. cannot be given; which is a direct prophecy of these times. Another such prophecy is to be found in Zech. xiv.; and ver. 6, 7. mark out the particulars here mentioned. (Lee.)

13. ἀετοῦ] for ἀγγέλου, ὡς ἀετοῦ, who rent the air like an eagle. The common reading ἀγγέλου is plainly from the margin. Μεσουρανήματι may be rendered, "the mid-heaven," or the space between heaven and earth, and answering to the *ethereal* heaven, or the *sky*. The word occurs only in the later writers.

—Οὐαὶ, οὐαὶ—σαλπίζειν.] The sense may be thus expressed, with Iaspis: "Ferri adhuc poterant, quæ vidisti, omina; sed tria illa mala, nunc ingruentia, funestissimum afferent exitum." The exact *reference* in these *woes* will be according to the hypothesis adopted; and to *any* of the above it is very suitable. Dean Woodh. observes, that under the four first trumpets, which have their beginning from this period, the storm increases; and under the three last, it advances to its maturity, and produces the most special and desolating effects, by three distinct explosions. The three *woes* correspond to the three last trumpets, which, or the *woe-trumpets*, are generally regarded as predicting the miserable state of the Church in the dark ages. See also Bp. Newton.

IX. 1. ἀστέρα.] It is generally agreed, that this must denote, agreeably to the symbolical language of prophecy, a *teacher*, as in viii. 10.; and that, no doubt, a *false* teacher pretending to a Divine Legation. Most Expositors fix on *Mohammed*; but good reasons are given by Dean Woodhouse why it may be supposed to denote *Satan*, the instigator to all heresy, and the great *Heresiarch*. Τοῦ φρέατος τῆς ἀβύσσου means, as Prof. Lee explains, the well of the abyss of waters in the bowels of the earth. Prof. Lee compares Ezek. xxvi. 19., from which he thinks that here by *opening* the great deep is implied the letting loose of some power to take vengeance similar to that in the passage of the Prophet. The subsequent expressions, καπνὸς, ἐσκοτίσθη, and ἀκρίδες, have all assigned to them by Woodhouse, a *mystical* sense. Others, however, take a very different view, according to the hypothesis they adopt. See Pyle and Prof. Lee.

3. ὡς ἔχουσιν ἐξουσίαν οἱ σκορπ.] i. e. power not to kill, but to torture and inflict misery.

4. οὐκ ἔχουσι—αὐτῶν.] This must denote true Christians, as opposed to corrupt believers or hypocritical professors.

5 τῶν μετώπων αὐτῶν. Καὶ ἐδόθη αὐταῖς ἵνα μὴ ἀποκτείνωσιν αὐτούς,
ἀλλ' ἵνα βασανισθῶσι μῆνας πέντε· καὶ ὁ βασανισμὸς αὐτῶν ὡς βασα-
6 νισμὸς σκορπίου, ὅταν παίσῃ ἄνθρωπον. [e] Καὶ ἐν ταῖς ἡμέραις ἐκεί- [e] Isa. 2. 19. Jer. 8. 3. Hos. 10. 8.
ναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον, καὶ * οὐ μὴ εὑρήσουσιν Luke 23. 30.
αὐτόν· καὶ ἐπιθυμήσουσιν ἀποθανεῖν, καὶ φεύξεται ὁ θάνατος ἀπ' supra 6. 16.
7 αὐτῶν. [f] Καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια ἵπποις ἡτοιμασμένοις εἰς [f] Exod. 10. 4. Wisd. 16. 9. Joel 2. 4.
πόλεμον, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι ὅμοιοι χρυσῷ, καὶ τὰ
8 πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων, [g] καὶ εἶχον τρίχας ὡς τρίχας [g] Joel 1. 6.
9 γυναικῶν, καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν. καὶ εἶχον θώρακας
ὡς θώρακας σιδηροῦς· καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἁρ-
10 μάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον. καὶ ἔχουσιν οὐρὰς ὁμοίας
σκορπίοις, καὶ κέντρα ἦν ἐν ταῖς οὐραῖς αὐτῶν· καὶ ἡ ἐξουσία αὐτῶν
11 ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε. [h] Καὶ ἔχουσιν ἐφ' αὐτῶν [h] Supra ver. 1.
βασιλέα τὸν ἄγγελον τῆς ἀβύσσου, ὄνομα αὐτῷ Ἑβραϊστὶ Ἀβαδδών,
12 ‡ καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων. [i] Ἡ οὐαὶ ἡ μία ἀπῆλθεν· [i] Supra 8. 13.
ἰδοὺ, ἔρχονται ἔτι δύο οὐαὶ μετὰ ταῦτα.
13 Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισε· καὶ ἤκουσα φωνὴν μίαν ἐκ τῶν
τεσσάρων κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ Θεοῦ,

5. μῆνας πέντε.] With allusion, it is supposed, to the very period of existence of these ephemeral creatures, which are hatched in spring, and die at the end of the summer.

6. ζητήσουσι — ὁ θάνατος.] A very expressive, and, by the parallelism, yet *more* energetic, mode of expressing an utter weariness of life. Compare Luke xxiii. 29. sq., xxi. 26., and the Classical citations in Wets.

7—10. These figurative locusts are now *described* representing a formidable army. Compare Joel ii. 4. seqq. The description has many striking points of similarity in the *Arabians*, who are generally supposed to be here meant; they being always famed for horsemanship. Thus the *crowns* will correspond to the *turbans* of that people; and their having the hair of women, is explained by the Arabian custom of wearing long hair. By the "teeth of lions," they are aptly designated as strong to devour. The *breast-plates* allude to the scales of the locusts; and the *sound of their wings*, to the rapidity of their conquests. The description, however, I apprehend, would be quite as applicable to some *other* Eastern nations, as to the Arabians; and certainly there are many characteristics which suit the *Zelotæ*, according to the hypothesis of many learned Commentators. So Joseph. Bell. Jud. iv. 9, 10. cited by Heinr. γυναικιζόμενοι δὲ τὰς ὄψεις ἐφόνων ταῖς δεξιαῖς· θρυπτόμενοι δὲ τοῖς βαδίσμασιν ἐπίοντες ἐξαπίνης ἐγένοντο πολεμισταί. There are, Bp. Newton thinks, some things here said in allusion to the properties of natural locusts, which well designate horsemen; their heads resembling a *horse's* head; whence the Italians call them *cavallette*. On the other hand, Dean Woodh. assigns to the whole a *spiritual* import; but with far less than his usual success. Ἁρμάτων ἵππων π., "chariots of many horses," i. e. in which are harnessed many horses; a Genit. of *consequence*. On the thing itself see Pliny Hist. N. L. ii. 29.

10. κέντρα — οὐραῖς αὐτῶν.] This is meant to show that they were *pugnacious*, ever ready to *hurt* as well as to *spoil*. So Pliny Hist. xi. 25. cited by Heinr., says of scorpions: "Semper cauda in ictu est, nulloque momento meditari cessat, ne quando desit occasioni." Ἡ ἐξουσία αὐτῶν scil. ἦν, τοῦ, &c.; equivalent to ἐδόθη αὐτοῖς, supra v. 5. Thus ἐξουσία is used, as infra v. 19. of the virtue or power with which nature endues animals.

11. For καὶ ἐν many MSS. have ἐν δὲ, which is adopted by most Editors; but it has the appearance of *emendation*. Ἀβαδδών. Heb. אבדון, literally, *the destroyer*. There is perhaps allusion to Job xxvi. 6. xxviii. 22. and Prov. xv. 11; for there it is joined with שאול and מות as to correspond to the Greek Ἀΐδης. It may here designate Satan, as the instigator of heresy. Professor Lee, however, thinks it designates some tremendous earthly power; and, for many reasons which he assigns, that of ROME, comparing Dan. ix. 25.

12. ἡ οὐαὶ — ταῦτα.] This is supposed by some to be meant to *distinguish* the woes, and to suggest that some time will elapse between the first, and the second and third. The words may be regarded, with Heinr., as those of the angel exclaiming aloud in the mid-heaven.

13—21. This is by one class of interpreters referred to the victories of Vespasian; by others, to those of the Mahometans; the first woe being, they think, of the Arabian locusts; and the next, of the Euphratean horsemen. Dean Woodhouse, while he admits that this vision may be fitly applied to the irruption of particular Mahometan nations, yet suggests that the symbols of this vision, although more strictly applicable to the first grand irruption by Mahomet and his Saracens, may not unfitly be so applied as to comprehend them all. Prof. Lee, however, refers the idea of the four angels to Dan. vii. 2. And he thinks the angels setting these spirits, or ministers, at liberty, is neither more nor less than an *interpretation* of the prediction in Daniel. He regards the *power* spoken of in Dan. vii. 17—26. as beyond all doubt the *Roman* power.

k Supra 7. 1.

[k] λέγουσαν τῷ ἕκτῳ ἀγγέλῳ, ὁ ἔχων τὴν σάλπιγγα· Λῦσον τοὺς τέσ- 14
σαρας ἀγγέλους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ.
Καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ ἡτοιμασμένοι εἰς τὴν ὥραν καὶ 15
ἡμέραν καὶ μῆνα καὶ ἐνιαυτόν, ἵνα ἀποκτείνωσι τὸ τρίτον τῶν ἀνθρώ-
l Psal. 68. 18. Dan. 7. 10.
πων. [l] Καὶ ὁ ἀριθμὸς τῶν στρατευμάτων τοῦ ἱππικοῦ δύο μυριάδες 16
μυριάδων· [καὶ] ἤκουσα τὸν ἀριθμὸν αὐτῶν. Καὶ οὕτως εἶδον 17
τοὺς ἵππους ἐν τῇ ὁράσει, καὶ τοὺς καθημένους ἐπ' αὐτῶν, ἔχοντας
θώρακας πυρίνους καὶ ὑακινθίνους καὶ θειώδεις· καὶ αἱ κεφαλαὶ
τῶν ἵππων ὡς κεφαλαὶ λεόντων· καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύ-
εται πῦρ καὶ καπνὸς καὶ θεῖον. * Ἀπὸ τῶν τριῶν τούτων ἀπεκτάν- 18
θησαν τὸ τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ ἐκ τοῦ καπνοῦ καὶ
ἐκ τοῦ θείου τοῦ ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν. * ἡ γὰρ 19
ἐξουσία αὐτῶν ἐν τῷ στόματι αὐτῶν * ἐστι καὶ ἐν ταῖς οὐραῖς αὐτῶν·
αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν, ἔχουσαι κεφαλάς, καὶ ἐν αὐταῖς
m Lev. 17. 7. Deut. 31. 17. Psal. 106. 37. & 115. 5, &c. & 135. 5.
ἀδικοῦσι. [m] Καὶ οἱ λοιποὶ τῶν ἀνθρώπων, οἳ οὐκ ἀπεκτάνθησαν ἐν 20
ταῖς πληγαῖς ταύταις, οὔτε μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν,
ἵνα μὴ προσκυνήσωσι τὰ δαιμόνια, καὶ τὰ εἴδωλα τὰ χρυσᾶ καὶ τὰ
ἀργυρᾶ καὶ τὰ χαλκᾶ, καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν
δύναται, οὔτε ἀκούειν, οὔτε περιπατεῖν· καὶ οὐ μετενόησαν ἐκ τῶν 21
φόνων αὐτῶν, οὔτε ἐκ τῶν φαρμακειῶν αὐτῶν, οὔτε ἐκ τῆς πορνείας
αὐτῶν, οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.

n Matt. 17. 2. supra 1. 15.

X. [n] ΚΑΙ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα ἐκ τοῦ οὐρανοῦ, 1
περιβεβλημένον νεφέλην· καὶ [ἡ] ἶρις ἐπὶ τῆς κεφαλῆς· καὶ τὸ πρόσ-
ωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς στύλοι πυρός· καὶ 2
‡ εἶχεν ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον ἀνεῳγμένον· καὶ ἔθηκε τὸν πόδα
αὐτοῦ τὸν δεξιὸν ἐπὶ * τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ τὴν γῆν·
καὶ ἔκραξε φωνῇ μεγάλῃ ὥσπερ λέων μυκᾶται. Καὶ ὅτε ἔκραξεν, 3
o Dan. 8. 26. & 12. 4, 9.
ἐλάλησαν [αἱ] ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς· [o] καὶ ὅτε ἐλάλησαν αἱ 4
ἑπτὰ βρονταὶ [τὰς φωνὰς ἑαυτῶν,] ἔμελλον γράφειν. Καὶ ἤκουσα

20, 21. Whatever hypothesis be adopted respecting this vision, it seems evident that these verses designate the *state of the Christian world* during the period in question, whatever that may be. It seems to mean that the foregoing plagues of Divine wrath on the corrupt Christian world did not produce reformation; the remnant not abandoning their senseless and idolatrous superstitions, and the vices attendant thereon. By the *τὰ δαιμόνια* are meant the spirits of departed saints. *Φόνων*, namely, of those who opposed their superstitions. *Φαρμ.* may mean either *exorcisms* or pretended miracles (see Gal. v. 20.) or the poisoning of their opposers. *Πορν.* and *κλεμμ.* may, with Bp. Newton, be understood of the tolerating of public brothels, and of exactions and impositions.

X. 1. *ἄγγελον — στύλοι πυρός.*] This description was pronounced by Sir William Jones to be "superior to any thing ever produced by an uninspired writer." The *person* described by such sublime imagery has been generally supposed to be either Christ himself, or an emblematical display of his glory. And so Prof. Lee. Dean Woodh., however, supposes this to be the same kind of divine messenger as before, but coming with a more dignified commission.

2. *βιβλαρίδιον.*] It has been not a little debated what portion of the subsequent matter may be supposed to constitute the contents of this book. The reader is especially referred to Heinrich, Dean Woodh., Mr. Scott, and Prof. Lee. Mr. Valpy, partly from Woodhouse, supposes it to contain no more than the former part of this Chapter, which is an important appendix to the preceding, as it gives a general account of the state of the Western Church during the period of the 5th and 6th trumpets. Then the former subject proceeds, the 7th trumpet is sounded, and a compendious view is given of the subsequent events to the end of the world.

— *ἔθηκε τὸν πόδα — γῆν.*] Namely, to denote his sovereign authority over the whole terraqueous globe; and also to intimate his intention of spreading the Gospel through every part of it. (Scott.)

φωνὴν ἐκ τοῦ οὐρανοῦ, λέγουσάν [μοι]· Σφράγισον ἃ ἐλάλησαν αἱ
5 ἑπτὰ βρονταὶ, καὶ μὴ ταῦτα γράψῃς. [p] Καὶ ὁ ἄγγελος, ὃν εἶδον ἑστῶ- [p] Dan. 12. 7.
τα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς, ἦρε τὴν χεῖρα αὐτοῦ εἰς τὸν
6 οὐρανὸν, καὶ ὤμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὃς
ἔκτισε τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ, καὶ
7 τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, ὅτι χρόνος * οὐκέτι ἔσται· [q] ἀλλὰ ἐν [q] Infra 11. 15.
ταῖς ἡμέραις τῆς φωνῆς τοῦ ἑβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν,
καὶ * ἐτελέσθη τὸ μυστήριον τοῦ Θεοῦ, ὡς εὐηγγέλισε ‡ τοῖς ἑαυτοῦ
‡ δούλοις τοῖς προφήταις.
8 [r] Καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ, πάλιν λαλοῦσα μετ᾽ ἐμοῦ, [r] Supra ver. 4.
καὶ λέγουσα· Ὕπαγε, λάβε τὸ βιβλαρίδιον τὸ ἠνεῳγμένον ἐν τῇ χειρὶ
9 τοῦ ἀγγέλου τοῦ ἑστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς. [s] Καὶ [s] Ezek. 3. 1, 2, 3.
ἀπῆλθον πρὸς τὸν ἄγγελον, λέγων αὐτῷ δοῦναί μοι τὸ βιβλαρίδιον.
καὶ λέγει μοι· Λάβε καὶ κατάφαγε αὐτό· καὶ πικρανεῖ σου τὴν κοι-
10 λίαν, ἀλλ᾽ ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι. καὶ ἔλαβον τὸ
βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου, καὶ κατέφαγον αὐτό· καὶ ἦν
ἐν τῷ στόματί μου ὡς μέλι γλυκύ· καὶ ὅτε ἔφαγον αὐτὸ, ἐπικράνθη
11 ἡ κοιλία μου. Καὶ λέγει μοι· Δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς
καὶ ἔθνεσι καὶ γλώσσαις καὶ βασιλεῦσι πολλοῖς.
1 XI. [t] Καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ, [καὶ ὁ ἄγγελος εἱ- [t] Ezek. 40. & 41. & 42. & 43.
στήκει] λέγων· Ἔγειραι καὶ μέτρησον τὸν ναὸν τοῦ Θεοῦ καὶ τὸ

4. σφράγισον—γράψῃς.] i. e. "place them among those so sealed by Daniel." (Prof. Lee.) See Dan. viii. 26. xii. 9. For these prophecies were proper for the knowledge of the Apostle, but not for that of the Church. (Abp. Newcome.)

5. ἦρε τὴν χεῖρα αὐτοῦ, &c.] A gesture anciently used in swearing. See Gen. xiv. 22.

6. ὅτι χρόνος οὐκέτι ἔ.] I cannot but entirely agree with Prof. Scholefield, that neither the common translation nor another which has been proposed ('that the time should not be'), gives a satisfactory sense; and that the words ought to be rendered, 'that there should be no more delay;' the scope of the passage being, that without any further delay, upon the sounding of the seventh angel, "the mystery of God should be finished." Such, too, is the view of the sense adopted by Heinr. and Iaspis, "meaning (says Prof. Lee,) that that dispensation which was temporal shall now come to a close." See Deut. xxxii. 40, 43. and compare Dan. xii. 5—7. Yet this sense of *delay* cannot, I think, be proved to exist, as they imagine, in the χρόνος. It should rather seem to rest on the ἔσται, which is probably used provincially for ἔνεσται. So Thucyd. i. 30. εἰ δὲ μελετήσομεν καὶ ἀντιπαρεσκευασόμεθα, χρόνος ἔνεσται, "time must intervene;" to omit other passages which I could adduce. Though it is not improbable that St. John wrote οὐκέτ᾽ ἔνεσται. For the common reading ἔτι οὐκ there is little or no authority (scarcely more than Erasmus's *one* wretched MS.): and internal evidence is against it; since it seems to have been an *alteration* made to elicit the sense contained in our common Version.

7. καὶ ἐτελέσθη.] Bp. Middl., in a learned Note, has satisfactorily proved that the words should be rendered, "and [rather than] the mystery of God shall be finished." This, he shows, is according to the Hebrew idiom of giving to a past tense the sense of a Future, when a Vau Conversive. Thus Judg. iv. 8. "if thou wilt go with me, then I will go," literally, "and I went."

8. ἠνεῳγμένον.] Here we have an example of the *triple augment* in verbs, sometimes found in the later writers. On which see Matth., Winer, and Alt Gr. Gr.

9. κατάφαγε αὐτό] i. e. meditate on and digest its matter, so as to be able to prophesy still further concerning peoples, &c. See more in Woodh. The words following denote, that the contents would give partly *comfort*, and partly *sorrow*, meaning (in the words of Prof. Lee) that it shall give pleasure, peace, and blessedness to the believer in its *declarations;* but, as to its *trials*, it foretells them as bitter things indeed: many of them shall be slain, and otherwise tried. See Jer. xv. 16—18. Ezek. ii. 8—10. iii. 1—3, 14.

XI. 1—14. On these verses there has been much debate; some supposing them to be the contents of the little book; others, to contain prophecies of events in the Christian Church under the 6th trumpet, which are posterior to the taking of Constantinople. Others, again, regard them as a symbolical declaration of the approaching destruction of Jerusalem. The reader is especially referred to the Notes of Woodhouse and Scott, Heinr., and Lee. All are agreed that the symbolical representation in question is formed on what is found in Ezek. xl.—xliv.

1. λέγων.] Before this word the common text has καὶ ὁ ἄγγελος εἱστήκει, which, however, are found in very few MSS., and were evidently supplied to furnish a Nominative case to λέγων;

u Ezek. 4. 17, 19, 20. infra 13. 5.
θυσιαστήριον, καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ· [u] καὶ τὴν αὐλὴν τὴν 2
ἔξωθεν τοῦ ναοῦ ἔκβαλε ἔξω, καὶ μὴ αὐτὴν μετρήσῃς, ὅτι ἐδόθη τοῖς
ἔθνεσι· καὶ τὴν πόλιν τὴν ἁγίαν πατήσουσι μῆνας τεσσαράκοντα δύο.
x Infra 12. 6.
[x] Καὶ δώσω τοῖς δυσὶ μάρτυσί μου, καὶ προφητεύσουσιν ἡμέρας χιλίας 3
y Zech. 4. 2, 3, 11, 14.
διακοσίας ἑξήκοντα περιβεβλημένοι σάκκους. [y] Οὗτοί εἰσιν αἱ δύο
ἐλαῖαι καὶ αἱ δύο λυχνίαι αἱ ἐνώπιον τοῦ * Κυρίου τῆς γῆς ἑστῶσαι.
Καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος 5
αὐτῶν, καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν· καὶ εἴ τις αὐτοὺς θέλει
z Exod. 7. & 8. & 9. & 10. & 12. 1 Kings 17. 1.
ἀδικῆσαι, οὕτω δεῖ αὐτὸν ἀποκτανθῆναι. [z] Οὗτοι ἔχουσιν ἐξουσίαν 6
κλεῖσαι τὸν οὐρανόν, ἵνα μὴ ὑετὸς βρέχῃ ἐν ἡμέραις αὐτῶν τῆς προφη-
τείας· καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν ὑδάτων στρέφειν αὐτὰ εἰς αἷμα,
a Dan. 7. 21. infra 13. 1, 7. 11. & 17. 8.
καὶ πατάξαι τὴν γῆν πάσῃ πληγῇ ὁσάκις ἐὰν θελήσωσι. [a] Καὶ ὅταν 7
τελέσωσι τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ ἀναβαῖνον ἐκ τῆς ἀβύσ-
σου ποιήσει πόλεμον μετ' αὐτῶν, καὶ νικήσει αὐτοὺς καὶ ἀποκτενεῖ
b Infra 17. 2, 5. & 18. 10.
αὐτούς. [b] Καὶ τὰ πτώματα αὐτῶν ἐπὶ τῆς πλατείας τῆς πόλεως τῆς 8

though, indeed, Dean Woodh. thinks it does not *require* one, since we may refer it either to "the mighty angel" who gave to St. John the little book, or to "the voice from heaven," by which he had been called and directed in the last Chapter. The Vulg. well renders, et *dictum est* mihi. Τὸν ναὸν τοῦ Θεοῦ, i. e. the Church, or body of true believers, as Dr. Woodh. explains. Others, however, interpret differently, according to the particular hypothesis adopted by them.

2. ἔκβαλε ἔξω] i. e. "put out of your measurement, take no account of it." Τὴν πόλιν ἁγ., i. e. the Christian Church. Πατήσουσι. Dean Woodhouse and Dr. Burton object to our common version, "they shall tread under foot," and take the sense to be, "shall walk in," or, frequent, as Is. i. 12. compared with Ps. xlv. 4. But the most learned Commentators (and recently Heinr. and Iaspis) take παρ. for καταπατ. or ὑβρίσουσι, as did our Translators; which interpretation is confirmed by the Peschito Syriac ܕܪܡܘܢ, *trampled under foot;* the very same expression as that used by the same Translator at Matt. vii. 6. of the trampling under foot of the pearls by the swine. The word is used of what is *overturned* and *destroyed* in wars and tumults (see Luke xxi. 24. 1 Macc. iv. 60.) also of the *profanation* of things sacred, as 1 Macc. iii. 45. and Dan. viii. 13. ix. 27.

3. τοῖς δυσὶ μάρτ.] Namely, as the early Commentators supposed, Enoch and Elias. The general opinion, however, is now, that this does not relate to *two particular* persons, but to all who testify to the truth, i. e. profess a pure religion during the period in question, supposed to be the *middle ages.* Yet see Prof. Lee. Περιβεβ. σάκκους. *More Prophetico.* See Heinrichs. Δώσω τοῖς δυσὶ — καὶ προφητ. is *Hebrew*-Greek for δώσω τοῖς — ἵνα προφητ.

4. αἱ δύο ἐλαῖαι.] By these some suppose Zerubbabel and Joshua to be denoted; others, Enoch and Elias. Prof. Lee understands the *Law* and the *Gospel.*

— αἱ δύο λυχνίαι] which being fed by the oil of the olive-trees, gave a constant light. (Newc.)

6. οὗτοι ἔχουσι — οὐρανόν.] The best Expositors are agreed that by this is figuratively denoted, that their prayers will bring down judgments on their persecutors; and, generally, that they will have as great an influence in heaven, as the most eminent of the prophets had on earth. See 1 Kings xvii. & xviii.

7. ὅταν τελέσωσι τὴν μαρτυρίαν] i. e. when this succession of witnesses shall have continued as long as the Providence of God may think fit (Newc.); shall have given their testimony completely; i. e. shall have called in the remnant of Israel, and vast numbers from among the heathen. (Lee.) By the *Beast* at v. 7, Prof. Lee (with the ancient and some eminent modern Commentators) understands the *Roman power* (alluded to by St. Paul, 2 Thess. ii. 4.) and the persecution by which the saints shall be brought so near to utter destruction (being considered dead, though not actually buried), to be the tenth and last general persecution, "which (says the author of the Universal History, vol. xv. p. 502) broke out A. D. 303, and raged ten whole years with a fury hardly to be expressed. Such numbers of Christians suffered death in all the provinces, that the tyrants imagining they had compassed their wicked intent, and entirely abolished Christianity, told the world in a pompous, but lying inscription, *that they had extinguished the Christian name and superstition, and everywhere restored the worship of the gods to its former purity and lustre.* But the Church triumphed." On this Prof. Lee remarks, that the lying Inscription alluded to is probably one of those preserved by Gruterus, p. cclxxx. (Græv. Vol. i.), which are as follows: "DIOCLETIANUS. JOVIUS. ET. MAXIMIAN. HERCULEUS. CÆS. AUG. AMPLIFICATO. PER. ORIENTEM. ET. OCCIDENTEM. IMP. ROM. ET. NOMINE. CHRISTIANORUM. DELETO. QUI. REMP. EVERTEBANT." — "DIOCLETIAN. CÆS. AUG. GALERIO. IN ORIENTE. ADOPT. SUPERSTITIONE. CHRIST. UBIQ. DELETA. ET. CULTU. DEOR. PROPAGATO."

8. τὰ πτώματα αὐτῶν ἐπὶ τῆς πλατ. τ. πόλ.] An example of the greatest brutality and indignity. Καλεῖται πνευμ., "is mystically called." So πνευματικὸν at 1 Pet. ii. 5. Σόδ. καὶ Αἴγ. Both are fit types, — the former of lewdness, the latter of intemperance.

μεγάλης, ἥτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ
9 Κύριος ἡμῶν ἐσταυρώθη. Καὶ βλέπουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ
γλωσσῶν καὶ ἐθνῶν * τὸ πτῶμα αὐτῶν ἡμέρας τρεῖς καὶ ἥμισυ, καὶ
10 τὰ πτώματα αὐτῶν οὐκ ἀφήσουσι τεθῆναι εἰς * μνῆμα. Καὶ οἱ κατ-
οικοῦντες ἐπὶ τῆς γῆς ‡ χαροῦσιν ἐπ᾽ αὐτοῖς καὶ εὐφρανθήσονται· καὶ
δῶρα πέμψουσιν ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβα-
11 σάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. Καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ
ἥμισυ πνεῦμα ζωῆς ἐκ τοῦ Θεοῦ εἰσῆλθεν ἐν αὐτοῖς· καὶ ἔστησαν
ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ἔπεσεν ἐπὶ τοὺς θεωροῦντας
12 αὐτούς. Καὶ ἤκουσαν φωνὴν μεγάλην ἐκ τοῦ οὐρανοῦ λέγουσαν αὐ-
τοῖς· Ἀνάβητε ὧδε! καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ
13 ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν. Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο
σεισμὸς μέγας, καὶ τὸ δέκατον τῆς πόλεως ἔπεσε, καὶ ἀπεκτάνθησαν
ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑπτά· καὶ οἱ λοιποὶ ἔμφο-
14 βοι ἐγένοντο, καὶ ἔδωκαν δόξαν τῷ Θεῷ τοῦ οὐρανοῦ. [c] Ἡ οὐαὶ ἡ c Supra 8. 13. & 9. 12. infra 15. 1.
δευτέρα ἀπῆλθεν· ἰδοὺ, ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.
15 [d] Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισε· καὶ ἐγένοντο φωναὶ μεγάλαι ἐν d Supra 10. 7.
τῷ οὐρανῷ, * λέγοντες· Ἐγένοντο αἱ βασιλεῖαι τοῦ κόσμου, τοῦ Κυρίου
ἡμῶν καὶ τοῦ Χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων!
16 [e] Καὶ οἱ εἴκοσι [καὶ] τέσσαρες πρεσβύτεροι οἱ ἐνώπιον τοῦ Θεοῦ καθήμενοι e Supra 4. 4, 10. & 5. 8.
ἐπὶ τοὺς θρόνους αὐτῶν, ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν, καὶ προσε-
17 κύνησαν τῷ Θεῷ, [f] λέγοντες· Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς ὁ παν- f Supra 1. 4, 8. infra 16. 5. & 19. 6.
τοκράτωρ, ὁ ὢν καὶ ὁ ἦν [καὶ ὁ ἐρχόμενος]· ὅτι εἴληφας τὴν δύναμίν
18 σου τὴν μεγάλην καὶ ἐβασίλευσας! Καὶ τὰ ἔθνη ὠργίσθησαν, καὶ
ἦλθεν ἡ ὀργή σου, καὶ ὁ καιρὸς τῶν νεκρῶν, κριθῆναι, καὶ δοῦναι τὸν
μισθὸν τοῖς δούλοις σου τοῖς προφήταις καὶ τοῖς ἁγίοις, καὶ τοῖς φο-
βουμένοις τὸ ὄνομά σου, τοῖς μικροῖς καὶ τοῖς μεγάλοις, καὶ διαφθεῖραι
τοὺς διαφθείροντας τὴν γῆν.
19 [g] ΚΑΙ ἠνοίγη ὁ ναὸς τοῦ Θεοῦ ἐν τῷ οὐρανῷ, καὶ ὤφθη ἡ κιβωτὸς g Infra 15. 5.
τῆς διαθήκης τοῦ Κυρίου ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ
1 καὶ φωναὶ καὶ βρονταὶ καὶ σεισμὸς καὶ χάλαζα μεγάλη. XII. Καὶ

9 — 13. On the prophetical sense of these verses, see Mr. Scott and Dean Woodhouse.

10. δῶρα πέμψ. ἀλλ.] A custom of expressing great joy. See Esth. ix. 22, from which this expression seems taken. Ἐβασάνισαν, viz. by drawing God's judgments on them, vv. 5, 6. Some suppose an allusion to 1 Kings xviii. 17. (Newc.) On the events which were to take place after the 1268 days, as stated in vv. 7 — 13, interpreters are by no means agreed. With the accomplishment of these the 2d woe-trumpet terminates; and the 7th trumpet, or the 3d woe-trumpet, begins to sound, as described in vv. 14 — 18. On the purport, however, of these, equal diversity of opinion exists. It should seem, as Dr. Burton supposes, that they refer to a future extension of the Gospel.

17. εἴληφας τὴν δύν.] "thou hast taken to thee this great strength." So Is. li. 9. ἐνδύσας τὴν ἰσχὺν τοῦ βραχίονός σου.

18. ὠργίσθησαν] "they were rebellious and contumacious." Ps. xcix. 1. Ἦλθεν ἡ ὀργή σου, &c. Supply ἐπ᾽ αὐτά. The imagery seems derived from Ps. ii. 2. seqq., applied in a similar manner at Acts iv. 26. sq. It is well observed by Heinr. that the σου is *emphatical*, q. d. "ultionem meditatus est Jona, et ejus ὀργὴ contra illorum ὀργὴν insurrexit (per paronomas. ut infra διαφθεῖραι τοὺς διαφθ.)" In the words following, the construction is harsh, and the mode of expression obscurely brief. The sense may, with Heinr., be fully evolved as follows: καιρός ἐστι, νεκροῖς μὲν (δούλοις σου) τοῦ κριθῆναι, σοὶ δὲ, ὁ Θεὸς, καιρός ἐστι τοῦ δοῦναι μισθὸν αὐτοῖς, καὶ σοί ἐστι καιρὸς τοῦ διαφθεῖραι τοὺς διαφθείροντας. It is not clear whether διαφθείροντας there is to be taken of *destruction* by wars and persecutions, or figuratively, of corrupting by false doctrines, and evil examples.

XII. 1. With this ought to have been joined the 19th verse of the preceding Chapter, as being introductory to a new subject, "containing (says Prof. Lee) another exhibition of the difficulties,

σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ· γυνὴ περιβεβλημένη τὸν ἥλιον,
καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς
στέφανος ἀστέρων δώδεκα· καὶ ἐν γαστρὶ ἔχουσα κράζει ὠδίνουσα καὶ 2
βασανιζομένη τεκεῖν. Καὶ ὤφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ· καὶ ἰδοὺ 3
δράκων μέγας πυρρός, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα, καὶ ἐπὶ τὰς
κεφαλὰς αὐτοῦ διαδήματα ἑπτά· καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον 4
τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν. Καὶ ὁ
δράκων ἕστηκεν ἐνώπιον τῆς γυναικὸς τῆς μελλούσης τεκεῖν· ἵνα, ὅταν
h Psal. 2. 9. supra 2. 27. infra 19. 15. τέκῃ, τὸ τέκνον αὐτῆς καταφάγῃ. [h] Καὶ ἔτεκεν υἱὸν ἄρρενα, ὃς μέλλει 5
ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἡρπάσθη τὸ τέκνον
i Supra 11. 3. αὐτῆς πρὸς τὸν Θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ. [i] Καὶ ἡ γυνὴ ἔφυ- 6
γεν εἰς τὴν ἔρημον, ὅπου ἔχει ἐκεῖ τόπον ἡτοιμασμένον ἀπὸ τοῦ Θεοῦ,
ἵνα ἐκεῖ τρέφωσιν αὐτὴν, ἡμέρας χιλίας διακοσίας ἑξήκοντα.
j Dan. 10. 13, 21. & 12. 1. Jude 9. [j] Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ· ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐ- 7
τοῦ ‡ ἐπολέμησαν κατὰ τοῦ δράκοντος, καὶ ὁ δράκων ἐπολέμησε καὶ οἱ
k Dan. 2. 35. ἄγγελοι αὐτοῦ· [k] καὶ οὐκ ἴσχυσαν, οὐδὲ τόπος εὑρέθη αὐτῶν ἔτι ἐν 8
l Gen. 3. 1, 4. Luke 10. 18. John 12. 31. 1 Cor. 11. 3. infra 20. 2. τῷ οὐρανῷ. [l] Καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ ἀρχαῖος, ὁ 9
καλούμενος Διάβολος, καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην,
ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ᾽ αὐτοῦ ἐβλήθησαν.

judgment, &c., attendant on the propagation of the Gospel." Of that verse the *first* clause probably has reference to a Jewish opinion, as to what should take place at the coming of the Messiah (see Note on Heb. ix. 15.): but the sentiment (which is, as Iaspis says, *expressed* graphically) is this, that "now there is an universal access to the favour of God, and that the highest rewards in heaven await the pious worshippers of God." In the *latter* clause the purport of the sublime imagery introduced is not clear. See Bp. Newton. Mr. Holden thinks that "the visions in this and the two following Chapters run parallel with that relative to the prophesying of 'the two witnesses' in the foregoing Chapter." "A number (continues he) of additional particulars are introduced, but they all relate to the period of 1260 prophetic years included in the little book, and describe the state and circumstances of the true faith under the prevalence and persecutions of the great apostasy in the Western Empire."

—περιβεβλημένη τὸν ἥλιον — δώδεκα.] By the γυνὴ some suppose to be meant *the Jewish Church:* but it should rather seem to be, as others think, the *Christian* Church, whose heavenly origin is designated by the sublimely figurative phraseology subjoined, which is supposed to be derived from Gen. xxxvii. 9. See Reiff on Artemid. iv. 49. No. 1. Compare also Gal. iv. 19. Or these emblems may, as Abp. Newcome thinks, denote the light of truth, the subjection of all sublunary things, and a bright and everlasting crown. The twelve stars may have a reference to the twelve Apostles, xxi. 14.

2. ὠδίνουσα.] The Church may be viewed from its first beginning, when the promise of a Redeemer was given to our first parents: and the expectation of this promise being fulfilled, is expressed in this verse. See Micah v. 3. Rom. viii. 22. (Woodh. and Burton.)

3. ἔχων κεφαλὰς — διαδήματα.] All meant to suggest mighty power among the kingdoms of the earth.

4. In ἡ οὐρὰ αὐτοῦ σύρει — οὐρανοῦ there seems to be an allusion to the notion of a comet proceeding across the heaven. Ἵνα καταφάγῃ, "that he may utterly destroy."

5. ποιμαίνειν — ῥάβδῳ σιδηρᾷ] i. e. finally subdue all her enemies, on some of whom God will execute signal vengeance. (Newc.)

6. ἔφυγεν εἰς τὴν ἔρ.] A circumstance supposed to be derived from the flight of the Virgin Mary into Egypt with the infant Jesus. The mystical sense is disputed. But after all, Prof. Lee may be nearest the truth in supposing nothing more to be meant than "God's faithfulness in never losing sight of his own promise."

7—9. A visionary scene presented to the mind of St. John, of which the allegory is variously interpreted: but perhaps best by Bp. Horsley (after Mede, Newton, and Newc.) as representing the vehement struggles between Christianity and Paganism during the first ages of the Gospel. "The Angels (continues he) of the two opposite armies represent, in a figurative description, two opposite parties in the Roman State, at the time which the vision more particularly regards. Michael's angels are the party who espoused the side of the Christian religion, the friends of which had, for many years, been numerous, and became very powerful under Constantine: the dragon's angels are the party which endeavoured to support the old idolatry." Dr. Burton, however, renders the καὶ ἐγένετο πόλ., "Now there *had been* war;" and thinks that vv. 7—13. are parenthetical, and relate to an event prior to that in the preceding verses. "It *accounts* (he says) for the hostility of Satan to the Church of Christ." In this view I am inclined to coincide, and have divided accordingly.

9. καὶ ἐβλήθη, &c.] A spirited symbolical repre-

10 [m] *Καὶ ἤκουσα φωνὴν μεγάλην ‡ λέγουσαν ἐν τῷ οὐρανῷ· Ἄρτι ἐγένετο* m Job 1. 9. & 2. 5. Zech. 3. 1. supra 11. 15.
ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ Θεοῦ ἡμῶν, καὶ ἡ ἐξου-
σία τοῦ Χριστοῦ αὐτοῦ! ὅτι κατεβλήθη ὁ κατήγορος τῶν ἀδελφῶν
ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ Θεοῦ ἡμῶν ἡμέρας καὶ νυκτός.
11 [n] *καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ Ἀρνίου καὶ διὰ τὸν λόγον* n Rom. 8. 33, 34, 37. & 16. 20.
τῆς μαρτυρίας αὐτῶν· καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανά-
12 *του.* [o] *Διὰ τοῦτο εὐφραίνεσθε οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες.* o Psal. 96. 11. Is. 49. 13.
οὐαὶ [τοῖς κατοικοῦσι] τῇ γῇ καὶ τῇ θαλάσσῃ! ὅτι κατέβη ὁ διάβολος supra 8. 13.
13 *πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει. Καὶ ὅτε*
εἶδεν ὁ δράκων, ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξε τὴν γυναῖκα ἥτις ἔτεκε
τὸν ἄῤῥενα.
14 [p] *Καὶ ἐδόθησαν τῇ γυναικὶ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου,* p Dan. 7. 25. & 12. 7. supra ver. 6.
ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπου τρέφεται ἐκεῖ
καιρὸν καὶ καιροὺς, καὶ ἥμισυ καιροῦ, ἀπὸ προσώπου τοῦ ὄφεως.
15 *Καὶ ἔβαλεν ὁ ὄφις ‡ ὀπίσω τῆς γυναικὸς ἐκ τοῦ στόματος αὐτοῦ ὕδωρ*
16 *ὡς ποταμὸν, ἵνα ταύτην ποταμοφόρητον ποιήσῃ. καὶ ἐβοήθησεν ἡ γῆ*
τῇ γυναικί· καὶ ἤνοιξεν ἡ γῆ τὸ στόμα αὐτῆς καὶ κατέπιε τὸν ποτα-
17 *μὸν ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ.* [q] *Καὶ ὠργίσθη ὁ* q 1 John 5. 10.
δράκων ἐπὶ τῇ γυναικὶ, καὶ ἀπῆλθε ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν
τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ Θεοῦ καὶ ἐχόν-
των τὴν μαρτυρίαν [τοῦ] Ἰησοῦ [Χριστοῦ].
18 *Καὶ ἐστάθην ἐπὶ τὴν ἄμμον τῆς θαλάσσης·* XIII. [r] *καὶ εἶδον ἐκ* r Dan. 7. 7. infra 17. 3. 9, 12.
1 *τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα δέκα,*
καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ

sentation of the complete victory of Christianity over Heathenism.

10. *ὁ κατήγορος τῶν ἀδ. ἡ.*] See James i. 6 — 12. ii. 1 — 7. and Notes. For *κατήγορος* the Alexandrine MS. has *κατήγωρ*, which is edited by Griesb., Knapp, and others: but rashly; for though it may seem more likely to be true, as presenting a very uncommon form; yet the vast preponderance of external evidence (namely, that of all the other MSS.) must forbid its being received. Besides, *internal* evidence may be urged for *κατήγορος*; since it is not improbable, that in the MS. from which the Alexandrian was transcribed, the termination had been inadvertently *omitted*, or was faded away, or eaten away by a worm. I have myself observed in the MSS. of *Thucydides* which I have collated, that sometimes the terminations of words, often expressed *above* the last letter of the syllable preceding, have been *omitted* through inadvertence, or because not found in the original. Besides, the anomalies in this book are not so much in the *forms* of words, as in their *constructions*. I must not omit to observe, that as to Griesb. and Matthæi's cancelling the *κατ* in *κατεβλήθη*, it *might* arise from the *κατ* following; but it is probably genuine; and the writer (in other places antithetical) seems to have intended a *paronomasia* between *κατεβλήθη* and *κατήγορος*. So St. Paul (Acts xxiii. 3.) on the High Priest's ordering his apparitors to *smite* him on the mouth, says, "God shall smite thee, thou whited wall."

11. *οὐκ ἠγάπησαν τὴν ψυχὴν α. ἄ. θ.*] The phraseology is Hebraic, and obscure from brevity. The sense is, "they were careless of life, even unto hazarding death." Bp. Middl. cannot imagine why our Translators used the uncouth phrase, "unto *the* death," especially as they were not led to it by the original. Had the learned Prelate been as conversant with our *old English authors* as he was with the *Classical* writers, he would have been at no loss to see why the Article should here have been used. It was an *idiom* in frequent use formerly. So Hackluyt says, of Chancellor's voyage to Russia, and the attempt to bring about a commercial treaty with great Britain, "he resolved either to bring that to passe, or els to *die the* death."

15 — 17. These verses are variously interpreted. See Scott and Woodh. The sense may simply be that "The enemies of unadulterated Christian truth took different ways to subdue it: and particularly by endeavouring to, as it were, drown and stifle it by a *flood* of opposition and persecution, direct and indirect. But God raised up, from time to time, many who supported the faithful disciples of Christ."

XIII. On the contents of this and the next Chapter, considerable diversity of opinion exists; especially as to the explanation of particular symbols, and their application to particular events. The best Expositors, however, are in general agreed that there is a reference to Papal Rome, and the Papal religion, as opposed to the pure Church of Christ. However, the reader may

s Supra 12. 9. ὄνομα βλασφημίας. [s] Καὶ τὸ θηρίον ὃ εἶδον, ἦν ὅμοιον παρδάλει, καὶ 2
οἱ πόδες αὐτοῦ ὡς ‡ ἄρκτου, καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος.
καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ καὶ τὸν θρόνον αὐτοῦ
t Infra 17. 3. καὶ ἐξουσίαν μεγάλην. [t] Καὶ [εἶδον] μίαν τῶν κεφαλῶν αὐτοῦ ὡς 3
ἐσφαγμένην εἰς θάνατον· καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἐθεραπεύθη.
u Infra 18. 18. Καὶ ἐθαύμασεν ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου, [u] καὶ προσεκύνησαν 4
* τῷ δράκοντι, ὅτι ἔδωκεν ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν * τῷ
θηρίῳ, λέγοντες· Τίς ὅμοιος τῷ θηρίῳ; τίς δύναται πολεμῆσαι μετ'
x Dan. 7. 8, 11. & 11. 36. αὐτοῦ; [x] Καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ βλασφημίας· 5
supra 11. 2, 9. καὶ ἐδόθη αὐτῷ ἐξουσία [πόλεμον] ποιῆσαι μῆνας τεσσαράκοντα δύο. καὶ 6
ἤνοιξε τὸ στόμα αὐτοῦ εἰς βλασφημίαν πρὸς τὸν Θεὸν, βλασφημῆσαι τὸ
ὄνομα αὐτοῦ καὶ τὴν σκηνὴν αὐτοῦ, καὶ τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας.
y Dan. 7. 21. supra 11. 7. [y] Καὶ ἐδόθη αὐτῷ πόλεμον ποιῆσαι μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς· 7
καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν καὶ λαὸν καὶ γλῶσσαν καὶ ἔθνος.
z Exod. 32, 33. Philip. 4. 3. supra 3. 5. infra 17. 8. & 20. 12. & 21. 27. [z] Καὶ προσκυνήσουσιν ‡ αὐτῷ πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, 8
ὧν οὐ γέγραπται * τὸ * ὄνομα ἐν τῇ βίβλῳ τῆς ζωῆς τοῦ Ἀρνίου [τοῦ]
ἐσφαγμένου ἀπὸ καταβολῆς κόσμου. a Εἴ τις ἔχει οὖς, ἀκουσάτω. b Εἴ 9
τις αἰχμαλωσίαν συνάγει, εἰς αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν μαχαίρᾳ 10
a Supra 2. 7. b Gen. 9. 6. Isa. 33. 1. Matt. 26. 52. infra 14. 12. ἀποκτενεῖ, δεῖ αὐτὸν ἐν μαχαίρᾳ ἀποκτανθῆναι. ὧδέ ἐστιν ἡ ὑπομονὴ
καὶ ἡ πίστις τῶν ἁγίων.
c Supra 11. 7. [c] Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ εἶχε κέρατα δύο 11
d Supra v. 3. infra 19. 20. ὅμοια ἀρνίῳ· καὶ ἐλάλει ὡς δράκων. [d] καὶ τὴν ἐξουσίαν τοῦ πρώτου 12
θηρίου πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ· καὶ ποιεῖ τὴν γῆν καὶ τοὺς κατοι-
κοῦντας ἐν αὐτῇ, ἵνα προσκυνήσωσι τὸ θηρίον τὸ πρῶτον, οὗ ἐθερα-
e Matt. 24. 24. 2 Thess. 2. 9. infra 16. 14. πεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ. [e] Καὶ ποιεῖ σημεῖα μεγάλα, 13
* ἵνα πῦρ καὶ ποιῇ καταβαίνειν ἐκ τοῦ οὐρανοῦ εἰς τὴν γῆν ἐνώπιον
f Deut. 13. 1. Matt. 24. 24. infra 16. 14. & 19. 20. τῶν ἀνθρώπων. [f] καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς, διὰ τὰ 14
σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου, λέγων τοῖς κατοι-
κοῦσιν ἐπὶ τῆς γῆς, ποιῆσαι εἰκόνα τῷ θηρίῳ ὃ ἔχει τὴν πληγὴν τῆς

profitably consult Prof. Lee's remarks on this Chapter, who adduces reasons for regarding it as "a recital of the attacks to be made upon the Church and people of God by Daniel's *fourth monarchy*." The beast rising out of the sea, he thinks, beyond all doubt, nothing more than Daniel's fourth beast, vii. 7. See also 8. 25. xi. 36—38. Of course, he understands the whole of the *Roman* power, civil and religious, as associated to destroy Christianity.

3. ἐθαύμασε — θηρίου.] Here we have a blending of two forms of expression; and the full sense is, "the whole world surveyed the beast with admiration and went after him." So John xii. 19. ὁ κόσμος [ὅλος, added in many MSS. and Versions] ὀπίσω αὐτοῦ ἀπῆλθεν.

8. The meaning of this verse is, that "the world shall be divided between his kingdom and that of Christ, the names of whose faithful followers are written in the Book of life." See Dan. xii. 1. Phil. iv. 3. For τὸ ὄνομα the common reading is τὰ ὀνόματα. The former, however, is preferable, being better supported by authority external and internal.

9, 10. The believer's attention is arrested: and we are told that *he* (this power) *that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword.* (Is. xxxiii.) Which, it is added, is a theme for the faith and patience of THE SAINTS. (Lee.)

10. εἴ τις αἰχμ. συνάγει] "if any man collect a number of captives." See Eph. iv. 8. The instruction suggested is (to use the words of Abp. Newc.), that the truly good will keep themselves uncorrupted by this idolatrous power; and that the cruelties exercised by these persecutors will be *retaliated* on them. Ὧδέ ἐστιν — ἁγίων, "Here, in this matter, in resisting this enemy (see v. 7.) is scope for the exercise of faith and patience in holy men." (Newc.)

11, 12. ἄλλο θηρίον.] Emblematical, it is supposed, of the Romish hierarchy; the two *horns* being supposed by Newc. to denote the *regular* and the *secular* clergy. Many points of similarity in the following verses with the Romish hierarchy and ecclesiastics, have been traced by Newc., Faber, and other Commentators. But see Lee.

15 μαχαίρας καὶ ἔζησε. [g] Καὶ ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ [g] Infra 19. 20.
θηρίου, ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου, καὶ ποιήσῃ, ὅσοι ἂν μὴ
16 προσκυνήσωσι ‡ τὴν εἰκόνα τοῦ θηρίου, ἵνα ἀποκτανθῶσι. [h] Καὶ [h] Infra 19. 20.
ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους
καὶ τοὺς πτωχοὺς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα [i] * δῶ- [i] Infra 14. 11.
σιν αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ * τὸ
17 μέτωπον αὐτῶν, καὶ ἵνα μή τις δύνηται ἀγοράσαι ἢ πωλῆσαι, εἰ
μὴ ὁ ἔχων τὸ χάραγμα, [ἡ] τὸ ὄνομα τοῦ θηρίου, ἢ τὸν ἀριθμὸν τοῦ
18 ὀνόματος αὐτοῦ. [k] Ὧδε ἡ σοφία ἐστίν· ὁ ἔχων [τὸν] νοῦν ψηφισάτω [k] Infra 15. 2. & 17. 9.
τὸν ἀριθμὸν τοῦ θηρίου· ἀριθμὸς γὰρ ἀνθρώπου ἐστὶ, καὶ ὁ ἀριθ-
μὸς αὐτοῦ χξς΄.

1 XIV. [l] ΚΑΙ εἶδον· καὶ ἰδοὺ, τὸ ἀρνίον ἑστηκὸς ἐπὶ τὸ ὄρος Σιὼν, [l] Supra 7. 4.
καὶ μετ᾽ αὐτοῦ ἑκατὸν τεσσαρακοντατέσσαρες χιλιάδες, ἔχουσαι τὸ ὄνομα
αὐτοῦ καὶ τὸ ὄνομα τοῦ Πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐ-
2 τῶν. [m] Καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν, [m] Supra 1. 15. & 5. 8.
καὶ ὡς φωνὴν βροντῆς μεγάλης. καὶ φωνὴν ἤκουσα κιθαρῳδῶν κιθαρι- infra 19. 6.
3 ζόντων ἐν ταῖς κιθάραις αὐτῶν. [n] Καὶ ᾄδουσιν [ὡς] ᾠδὴν καινὴν [n] Supra 5. 9.
ἐνώπιον τοῦ θρόνου, καὶ ἐνώπιον τῶν τεσσάρων ζώων καὶ τῶν πρεσβυ-
τέρων· καὶ οὐδεὶς ἠδύνατο μαθεῖν τὴν ᾠδὴν, εἰ μὴ αἱ ἑκατὸν τεσσαρα-
4 κοντατέσσαρες χιλιάδες οἱ ἠγορασμένοι ἀπὸ τῆς γῆς. [o] Οὗτοί εἰσιν οἱ [o] 1 Cor. 6. 20. 2 Cor. 11. 2. James 1. 18. supra 3. 4. & 5. 9.
μετὰ γυναικῶν οὐκ ἐμολύνθησαν· παρθένοι γάρ εἰσιν· οὗτοί εἰσιν
οἱ ἀκολουθοῦντες τῷ Ἀρνίῳ ὅπου ἂν ὑπάγῃ. οὗτοι ἠγοράσθησαν
5 ἀπὸ τῶν ἀνθρώπων ἀπαρχὴ τῷ Θεῷ καὶ τῷ Ἀρνίῳ· [p] καὶ ἐν τῷ [p] Psal. 32. 2. Zeph. 3. 13. Eph. 5. 27.
στόματι αὐτῶν οὐχ εὑρέθη ‡ δόλος· ἄμωμοι γάρ εἰσιν
[ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ].

6 Καὶ εἶδον ἄλλον ἄγγελον πετόμενον ἐν μεσουρανήματι, ἔχοντα εὐαγγέλιον
αἰώνιον εὐαγγελίσαι τοὺς ‡ κατοικοῦντας ἐπὶ τῆς γῆς, καὶ πᾶν ἔθνος [q] Gen. 1. 1. Psal. 33. 6. & 124. 8. & 146. 6.
7 καὶ φυλὴν καὶ γλῶσσαν καὶ λαόν· [q] λέγων ἐν φωνῇ μεγάλῃ· Φοβήθητε Acts 14. 14. & 17. 24.
τὸν Θεὸν καὶ δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ· [r] Isa. 21. 9. Jer. 51. 8.
καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θά- infra 18. 2, 3, 10, 21.
8 λασσαν καὶ πηγὰς ὑδάτων. [r] Καὶ ἄλλος ἄγγελος ἠκολούθησε, λέγων· & 16. 19. & 17. 2, 5.

17. καὶ ἵνα μή τις δύν. ἀγορ.] "and that men might not [have the power to] buy;" simply denoting a deprivation of political privileges, or of the intercourse of society. So Thucyd. v. 34., ὥστε μήτε πριαμένους τι ἢ πωλοῦντας κυρίους εἶναι.

— τὸν ἀριθμὸν τοῦ ὀν.] "This passage is to be explained from the *Cabbala* of the Jews. It means the number which is made up, by reducing the numeral power of each of the letters, of which the name is composed, and bringing it to a sum total. That art, now held in merited contempt, was in the time of the Apostle held in great honour, not only among the Jews, but also the Greeks, as we may collect from Artemid. Oneir. i. 12." Heinrich. See more in his elaborate Excursus IV. on the whole passage. The sense is, "Herein is wisdom to be shown," i. e. herein is a test of wisdom or sagacity. A similar ellipsis is observable in 1 John iv. 10. ἐν τούτῳ ἐστὶν ἡ ἀγάπη. and especially supra v. 10. ὧδέ ἐστιν ἡ ὑπομονή: q. d. "Herein is a fit occasion for evincing the patience and faith of the saints."

XIV. 1—5. On this disputed passage see Scott, Dean Woodh., and Prof. Lee.

6. ἐν μεσουρανήματι.] See Note supra viii. 13.

— εὐαγγέλιον αἰών.] Our English Version "the everlasting Gospel" says rather more than does the original Greek, and more than the context requires. (Middl.)

7. δότε αὐτῷ δόξαν.] Δοῦναι δόξαν Θεῷ solennis formula apud Judæos, qua increpabant, secus sentientes agentesque, quos ad rectum Jovæ cultum revocare volebant. Joh. ix. 24. Peroppportune igitur et h. l. hac formula paganos alloquitur fecialis. *Reverentiam adhibeatis vero Numini et ab impio adversus ejus cultores odio et insolentia desistite.* (Heinr.) Ἦλθεν ἡ ὥρα τῆς κρίσ. See supra vi. 17.

6 & 7.] See Note on Acts xiii. 32, and Bp. Bull's Jud. Eccl., p. 62.

Ἔπεσεν, ἔπεσε Βαβυλὼν [ἡ πόλις] ἡ μεγάλη! ὅτι ἐκ
τοῦ οἴνου [τοῦ θυμοῦ] τῆς πορνείας αὐτῆς πεπότικε
πάντα ἔθνη! Καὶ ‡ τρίτος ἄγγελος ἠκολούθησεν αὐτοῖς, λέγων ἐν
φωνῇ μεγάλῃ· "Εἴ τις τὸ θηρίον προσκυνεῖ καὶ τὴν εἰκόνα αὐτοῦ·
καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ ἢ ἐπὶ τὴν χεῖρα αὐτοῦ·
s Ps. 75. 9. Isa. 51. 17. Jer. 25. 15. infra 16. 19. & 19. 20. & 20. 10. s καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ Θεοῦ, 10
τοῦ κεκερασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς
αὐτοῦ, καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ ἐνώπιον τῶν ἁγίων
t Isa. 34. 10. infra 19. 3. ἀγγέλων καὶ ἐνώπιον τοῦ ἀρνίου. t Καὶ ὁ καπνὸς τοῦ βασανισμοῦ 11
αὐτῶν ἀναβαίνει εἰς αἰῶνας αἰώνων· καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας
καὶ νυκτὸς, οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἴ
u Supra 13. 10. τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ." u Ὧδε ὑπομονὴ τῶν 12
ἁγίων ἐστίν· [ὧδε] οἱ τηροῦντες τὰς ἐντολὰς τοῦ Θεοῦ καὶ τὴν πί-
v 1 Cor. 15. 18. 1 Thess. 4. 14. στιν Ἰησοῦ. v Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ λεγούσης [μοι]· 13
Γράψον· Μακάριοι οἱ νεκροὶ οἱ ἐν Κυρίῳ ἀποθνήσκοντες ἀπάρτι. Ναὶ,
λέγει τὸ Πνεῦμα, ἵνα ἀναπαύσωνται ἐκ τῶν κόπων αὐτῶν· τὰ δὲ ἔργα
αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.

x Ezek. 1. 26. Dan. 7. 13. supra 1. 13. x Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκὴ, καὶ ἐπὶ τὴν νεφέλην καθήμενος 14
ὅμοιος Υἱῷ ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν,
y Joel 3. 13. Matt. 13. 39. καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὀξύ. y Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ 15
τοῦ ναοῦ κράζων ἐν μεγάλῃ φωνῇ τῷ καθημένῳ ἐπὶ τῆς νεφέλης·
Πέμψον τὸ δρέπανόν σου καὶ θέρισον, ὅτι ἦλθέ [σοι] ἡ ὥρα τοῦ

8. By Βαβυλὼν is meant, as the best Expositors are agreed, the mystical Babylon, ROME, the metropolis of apostasy. In ἐκ τοῦ οἴνου — ἔθνη there is an almost lyrically bold expression of mad and unbounded idolatry; which is compared to a harlot alluring to lasciviousness. Heinr. compares a similar image in the Tabula Cebetis: Ἀπάτη καλεῖται, ἣ πάντας τοὺς ἀνθρώπους — ποτίζει τῇ ἑαυτῆς δυνάμει. Comp. Rom. i. 24, 26, 28.

10, 11. The heaviest punishments here and hereafter are threatened. (Newc.) In καὶ αὐτὸς πίεται there is, as Heinr. remarks, an *antanaclasis*; q. d. "He had before a cup of inebriating sweetness; but now he will drink the cup of Divine wrath in full draught." See Jer. xxv. 15. Is. li. 17 & 22. Κεκερασ. ἀκράτου. The best Commentators are agreed, that this denotes pure wine made yet stronger by a mixture of powerful ingredients. See Lowth on Isa. p. 14. Wakef. Crit. iii. 186, and Woodh. in loc. So Ps. lxxiv. 8. (Sept.) ποτήριον οἴνου ἀκράτου πλῆρες κεράσματος.

12. ὧδε — ἐστίν.] The sense is: "In these circumstances will be the trial of the patience and perseverance of Christ's faithful disciples. (Newc.) In hac re cernitur caussa, ob quam ὑπομονὴ, constans perseverantia, adhibenda est ab ἁγίοις. Vid. 2 Tim. iv. 7. Οἱ τηροῦντες, per anacoluthon pro τῶν τηρούντων. (Heinr.) See Note supra xiii. 17.

13. Heinr. here recognizes an anticipation of an objection, — that this ὑπομονὴ may bring us in peril of our lives. To which the answer is, that they must not betray the faith, even to save life; and, for their consolation, they are assured, on the highest authority, — an authority which orders it to be put on record for an everlasting remembrance henceforward — that Blessed, &c. At ἐν Κυρίῳ supply ὄντες. For ἀπάρτι some read ἀπαρτὶ, and construe it with μακ. But thus a frigid sense arises: it is simply for ἀπὸ τοῦ νῦν, "from this period." In ἵνα ἀναπ. the ἵνα is, as Heinr. observes, used ἐκβατικῶς, and is nearly equivalent to ὅτι. With τὰ δὲ ἔργα — αὐτῶν, Wets. compares Soph. Phil. 1437. οὐ γὰρ εὐσέβεια συνδνήσκει βρότοις.

14—20. Here again the judgments of God upon [Babylon and] the adherents of the beast are foretold, and represented under the figures of *harvest* and *vintage*, often, both in the Scriptural and Classical writers, symbolical of *destruction*. See Joel iii. 18. Isa. xvii. 5. Jer. viii. 3. Hom. Il. λ. 67. Virg. Æn. x. 513. The Messiah is represented under the similitude of a *husbandman*, committing the work of reaping to his labourers; and holding in his own hand a sickle, as a symbol of *punishment*, the execution of the judgment committed to him by the Father, John v. 22. The figure in ἐπὶ τὴν νεφ. καθ. is found also in Dan. vii. 13, and Virg. Æn. ix. 640. (Heinr.)

15. ὅτι ἦλθε, &c. ὅτι ἐξηράνθη.] It is well observed by Bp. Jebb, Sacr. Lit., p. 387, that these two clauses are not [as they may seem] synonymous in sense; the reasons for reaping being distinct and progressive: 1. the proper season for reaping is come; 2. the harvest of the earth is withered, and therefore demands the sickle. At v. 17. ult. there is, as Heinr. observes, the other part of the image; q. d. "Not only is the harvest ripe, but the vintage is ready:" the image being similar to that at Is. lxiii. 3, and Jer. vi. 9. It may seem strange, that a *sickle* should be mentioned for the *vintage*; but hence it should seem that the grapes were sometimes not taken by the

16 θερίσαι, ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς. καὶ ἔβαλεν ὁ καθήμενος
ἐπὶ τὴν νεφέλην τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.
17 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ ἔχων καὶ
18 αὐτὸς δρέπανον ὀξύ. καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου
ἔχων ἐξουσίαν ἐπὶ τοῦ πυρός, καὶ ἐφώνησε κραυγῇ μεγάλῃ τῷ ἔχοντι τὸ
δρέπανον τὸ ὀξὺ λέγων· Πέμψον σου τὸ δρέπανον τὸ ὀξύ, καὶ τρύγη-
σον τοὺς βότρυας τῆς ἀμπέλου τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυλαὶ αὐτῆς.
19 [z] Καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησε z Infra 19. 15.
τὴν ἄμπελον τῆς γῆς, καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ Θεοῦ ‡ τὴν
20 μεγάλην. [a] Καὶ ἐπατήθη ἡ ληνὸς * ἔξωθεν τῆς πόλεως, καὶ ἐξῆλθε a Isa. 63. 3. Lam. 1. 15.
αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων, ἀπὸ σταδίων χιλίων
ἑξακοσίων.

1 XV. [b] ΚΑΙ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ θαυμα- b Supra 11. 14.
στόν, ἀγγέλους ἑπτὰ ἔχοντας πληγὰς ἑπτὰ τὰς ἐσχάτας, ὅτι ἐν αὐταῖς
2 ἐτελέσθη ὁ θυμὸς τοῦ Θεοῦ. [c] Καὶ εἶδον ὡς θάλασσαν ὑαλίνην με- c Supra 4. 6. & 5. 8. & 14. 2.
μιγμένην πυρί· καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνος
αὐτοῦ καὶ [ἐκ τοῦ χαράγματος αὐτοῦ,] ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος
αὐτοῦ, ἑστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας κιθάρας τοῦ
3 Θεοῦ. [d] καὶ ᾄδουσι τὴν ᾠδὴν Μωϋσέως δούλου τοῦ Θεοῦ, καὶ τὴν ᾠδὴν d Exod. 15. 1. Psal. 111. 2. & 139. 14. & 145. 17.
τοῦ Ἀρνίου, λέγοντες· Μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου, Κύριε ὁ
Θεὸς ὁ παντοκράτωρ· δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί σου, ὁ βασιλεὺς τῶν
4 * ἐθνῶν. [e] τίς οὐ μὴ φοβηθῇ σε, Κύριε, καὶ δοξάσῃ τὸ ὄνομά σου; e Isa. 66. 23. Jer. 10. 7.
ὅτι μόνος ὅσιος· ὅτι πάντα τὰ ἔθνη ἥξουσι καὶ προσκυνήσουσιν ἐνώ-
πιόν σου· ὅτι τὰ δικαιώματά σου ἐφανερώθησαν.
5 [f] Καὶ μετὰ ταῦτα εἶδον· [καὶ] [ἰδοὺ] ἠνοίγη ὁ ναὸς τῆς σκηνῆς f Num. 1. 50. supra 11. 19.

hand, but cut off by a hooked knife of the form of a sickle.

20. In ἐξῆλθε αἷμα ἐκ τῆς ληνοῦ there is, as often, a blending of the thing itself with the thing thereby signified: and, indeed, αἷμα might be used of the blood; i. e. juice of the grape. See Gen. xlix. 11. In ἄχρι τῶν χαλ. there is a fine hyperbole, of which examples are adduced by the Commentators, especially from the Rabbinical writers.

XV. Up to this Chapter we have proceeded, under the guidance of past events, with considerable satisfaction: but *here* that direction almost wholly fails us. Destitute of this, we need not wonder at the evident inability of Expositors to make any regular or consistent application of the subsequent Chapters, except as coincident with those things which have been already considered.

The present Chapter introduces the *seven Vials*, all of which fall under the *seventh Trumpet*, as the seven trumpets were included under the seventh seal: for they contain *the seven last plagues*, in which the wrath of God is filled up, or accomplished, on the persecuting idolatrous power, assuming the name of Christian. These plagues must, therefore, be coincident with the last woe-trumpet; in great measure at least. Before he sees the effects of the ministry of the seven angels, who had it in charge to inflict the *seven last plagues*, the Apostle records an introductory vision, representing the joy and triumph which the Church would express on that occasion, (Scott.) Nearly the same view is taken by Prof. Lee.

2. θάλασσαν ὑαλίνην] i. e. a large crystalline laver, like a pellucid pavement, similar to the *sea* in Solomon's Temple. The *fire* in it (also part of the temple-furniture) is supposed to denote the anger of God about to be displayed. By νικῶντας ἐκ τοῦ θηρίου Heinr. proves, is meant not *victorious over the beast*, but victorious after having escaped the power of the beast, — there being a *constructio prægnans* thus to be resolved: νικῶντας (for νενικηκότας) τὸ θηρίον, καὶ σωθέντας ἐξ αὐτοῦ. — Ἐπὶ τὴν θάλασσ. Not *on*, but *by* the sea, as Professor Scholefield renders.

3, 4. ᾠδὴν Μωϋσ.] i. e. a song of triumph similar to that sung by him, on the children of Israel being delivered from Egyptian bondage, Exod. xv. (Heinr.); and formed, observe Heinr. and Vater, chiefly from phrases in Ps. lxxxvi. 9; cxi. 2; cxxxix. 14. Deut. xxxii. 4. Jer. x. 7. Ἐθνῶν for ἁγίων is adopted by almost all Editors, on strong evidence, external and internal. The ᾠδὴ τοῦ Ἀρνίου is generally supposed to designate the "new song" *above-mentioned* in honour of the Lamb.

4. μόνος ὅσιος.] On this expression see Note at Rom. xvi. 27.

5. σκηνῆς τοῦ μαρτ.] See Note on Heb. ix. 2.

g Supra 1. 13. τοῦ μαρτυρίου ἐν τῷ οὐρανῷ· [g] καὶ ἐξῆλθον οἱ ἑπτὰ ἄγγελοι, οἱ ἔχοντες 6
τὰς ἑπτὰ πληγὰς, ἐκ τοῦ ναοῦ, ἐνδεδυμένοι λίνον καθαρὸν [καὶ] λαμ-
πρόν· καὶ περιεζωσμένοι περὶ τὰ στήθη ζώνας χρυσᾶς· καὶ ἓν ἐκ 7
τῶν τεσσάρων ζώων ἔδωκε τοῖς ἑπτὰ ἀγγέλοις ἑπτὰ φιάλας χρυσᾶς,
γεμούσας τοῦ θυμοῦ τοῦ Θεοῦ τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν αἰώνων.
h Exod. 40. 34. 1 Kings 8. 10. Isa. 6. 4. [h] Καὶ ἐγεμίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης τοῦ Θεοῦ, καὶ ἐκ τῆς 8
δυνάμεως αὐτοῦ· καὶ οὐδεὶς ἠδύνατο εἰσελθεῖν εἰς τὸν ναὸν, ὄχρι
τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν ἑπτὰ ἀγγέλων.

XVI. ΚΑΙ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ ναοῦ, λεγούσης τοῖς 1
ἑπτὰ ἀγγέλοις· [i] Ὑπάγετε καὶ ἐκχέατε τὰς ἑπτὰ φιάλας τοῦ θυμοῦ τοῦ
i Exod. 9. 9, 10, 11. supra 13. 14, 16, 17. Θεοῦ εἰς τὴν γῆν! [i] Καὶ ἀπῆλθεν ὁ πρῶτος καὶ ἐξέχεε τὴν φιάλην 2
αὐτοῦ ἐπὶ τὴν γῆν· καὶ ἐγένετο ἕλκος κακὸν καὶ πονηρὸν εἰς τοὺς
ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς τῇ εἰκόνι
k Exod. 7. 17, 20. αὐτοῦ προσκυνοῦντας. [k] Καὶ ὁ δεύτερος ἄγγελος ἐξέχεε τὴν φιάλην 3
αὐτοῦ εἰς τὴν θάλασσαν· καὶ ἐγένετο αἷμα ὡς νεκροῦ· καὶ πᾶσα
ψυχὴ [ζῶσα] ἀπέθανεν ἐν τῇ θαλάσσῃ. Καὶ [ὁ] τρίτος ἄγγελος 4
ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τοὺς ποταμοὺς καὶ εἰς τὰς πηγὰς τῶν
Supra 1. 4, 8. & 4. 8. & 11. 17. ὑδάτων· καὶ ἐγένετο αἷμα. [l] Καὶ ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων 5
λέγοντος· Δίκαιος [Κύριε] εἶ, ὁ ὢν καὶ ὁ ἦν, [καὶ] ὁ Ὅσιος, ὅτι
m Matt. 23. 34. ταῦτα ἔκρινας. [m] ὅτι αἷμα ἁγίων καὶ προφητῶν ἐξέχεαν, καὶ αἷμα 6
n Supra 9. 13. & 15. 3. αὐτοῖς ἔδωκας πιεῖν· ἄξιοι [γάρ] εἰσι! [n] Καὶ ἤκουσα [ἄλλου ἐκ] τοῦ 7
θυσιαστηρίου λέγοντος· Ναὶ, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ἀληθιναὶ

6. *καθαρὸν καὶ λαμπρόν.*] Namely, as those who had purified themselves were accustomed to do. So J. Pollux i. 25. *τὸ δὲ προσιέναι — ὑπὸ νεουργῷ στολῇ, ὑπὸ νεοπλυνεῖ ἐσθῆτι.*

6—8. The *seven angels* coming forth from the tabernacle of God in the temple, showed that these judgments would be executed on the enemies of the Church, in mercy to the people of God; while the white clothing and golden girdles, worn by these ministers of vengeance, represented their holiness, and the righteousness and excellency of these awful dispensations. The *living creature*, an emblem of the Gospel ministry, giving the vials to the angels, implied that the preaching of the truth would be instrumental in bringing the judgments, which were written, upon anti-christian opposers; and the temple being filled with smoke, showed the darkness of those dispensations; and the horror, which would envelop the enemies of God, whilst these plagues were executing. (Scott.)

XVI. We have here described the pouring out of the seven vials, on which the opinions of Commentators are very various, but Bp. Newton's view seems to be the best founded — because the most sober, — namely, that "as the trumpets were so many steps and degrees of the ruin of the Roman Empire; so are the vials of the ruin of the Roman Church." See also Dean Woodhouse and Mr. Scott. I am, however, rather inclined to agree with Prof. Lee, that these plagues of the *vials* seem to be nothing more than a repetition of, and partly a *supplement* to those.

1. *ἐκχέατε.*] By the pouring out of these vials, Dean Woodhouse and Dr. Burton understand *generally* the punishments inflicted upon the enemies and persecutors of the Church.

2. *ἐγένετο ἕλκος κακὸν*, &c.] Meaning that the calamity will resemble that inflicted on Egypt, as recorded in Exod. ix. 8—11. See also Deut. xxviii. 35.

3. *καὶ ἐγένετο αἷμα ὡς νεκ.*] Simil. Exod. vii. 18—21. The vision (as Abp. Newc. says) portends great effusion of blood, and destruction. "Tanquam (says Heinr.) si cruore et tabe cadaverum infestum esset mare."

4. *πηγὰς τῶν ὑδ.*] water-springs or fountains. The expression occurs also at vii. 17. xxi. 6. John iv. 14. and Æsch. Soc. Dial. iii. 20; but rarely elsewhere.

5. *ἀγγέλου τῶν ὑδ.*] From the Rabbinical writers (see Schoettg. Hor. Hebr.) it appears that the Jews were accustomed to assign to every part of creation its peculiar angel. Ὅτι ταῦτα ἔκρινας, "because thou hast thus executed judgment." Δίκαιος — Ὅσιος is well rendered by Newc. "just art thou — the Being that is and that was, the Holy One."

6. *αἷμα αὐτοῖς ἔδωκας πιεῖν*] i. e. "thou hast ordained that they shall have enough of that which they so much loved." So Queen Tomyris, after defeating and taking prisoner Cyrus, ordered his head to be cut off and thrown into a vessel full of human blood, with the words: "Satisfy thyself with the blood thou thirstedst after." The same figure of *drinking* for *shedding* it, is found not only in the Prophets of the O. T., but in the Classical writers. So Soph. Elect. 783. *τοὐμὸν ἐκπίνουσ' ἀεὶ Ψυχῆς ἄκρατον αἷμα.* See also Joseph. p. 1238. Huds.

8 καὶ δίκαιαι αἱ κρίσεις σου! Καὶ ὁ τέταρτος ἄγγελος ἐξέχεε τὴν φιάλην
αὐτοῦ ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ καυματίσαι τοὺς ἀνθρώπους ἐν
9 πυρί. [o] καὶ ἐκαυματίσθησαν οἱ ἄνθρωποι καῦμα μέγα, καὶ ἐβλασφή-
μησαν τὸ ὄνομα τοῦ Θεοῦ τοῦ ἔχοντος ἐξουσίαν ἐπὶ τὰς πληγὰς ταύ-
τας· καὶ οὐ μετενόησαν, δοῦναι αὐτῷ δόξαν.

10 Καὶ [ὁ] πέμπτος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν θρόνον
τοῦ θηρίου· καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη· καὶ ἐμασσῶντο
11 τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου, καὶ ἐβλασφήμησαν τὸν Θεὸν τοῦ
οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἑλκῶν αὐτῶν· καὶ οὐ μετε-
12 νόησαν ἐκ τῶν ἔργων αὐτῶν. Καὶ ὁ ἕκτος ἄγγελος ἐξέχεε τὴν φιάλην
αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν τὸν Εὐφράτην· καὶ ἐξηράνθη τὸ
ὕδωρ αὐτοῦ, ἵνα ἑτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ ἀνατολῶν
13 ἡλίου. [p] Καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος, καὶ ἐκ τοῦ στό-
ματος τοῦ θηρίου, καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου πνεύματα
14 τρία ἀκάθαρτα, * ὡς βάτραχοι [q] (εἰσὶ γὰρ πνεύματα δαιμόνων ποιοῦντα
σημεῖα,) ἐκπορεύεται ἐπὶ τοὺς βασιλεῖς τῆς [γῆς καὶ τῆς] οἰκουμένης
ὅλης, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον τῆς ἡμέρας ἐκείνης τῆς μεγάλης
15 τοῦ Θεοῦ τοῦ παντοκράτορος. ([r] Ἰδοὺ, ἔρχομαι ὡς κλέπτης· μακάριος
ὁ γρηγορῶν καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῇ, καὶ
16 βλέπωσι τὴν ἀσχημοσύνην αὐτοῦ·) καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον
17 τὸν καλούμενον Ἑβραϊστὶ Ἁρμαγεδών. [s] Καὶ ὁ ἕβδομος [ἄγγελος]
ἐξέχεε τὴν φιάλην αὐτοῦ * ἐπὶ τὸν ἀέρα· καὶ ἐξῆλθε φωνὴ μεγάλη
18 ἀπὸ τοῦ ναοῦ τοῦ οὐρανοῦ ἀπὸ τοῦ θρόνου λέγουσα· Γέγονε! [t] Καὶ
ἐγένοντο ‡ φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ, καὶ σεισμὸς ἐγένετο μέγας,

o Infra ver. 11, 12.
p Supra 12. 9. infra 19. 20. & 20. 10.
q Matt. 24. 42, 43. Luke 12. 39. 1 Thess. 5. 2. 2 Thess. 2. 9. 2 Pet. 3. 10. supra 2. 10. & 13. 13. infra 17. 14. & 19. 19, 20. & 20. 9.
r Matt. 24. 44. Luke 12. 39. 2 Cor. 5. 3. 1 Thess. 5. 2. 2 Pet. 3. 10. supra 3. 3, 4, 18.
s Infra 21. 6.
t Supra 4. 5. & 8. 5.

10. ἐγένετο ἡ βασιλεία α. ἐσκ.] Eheu! periit omnis splendor, et spissis tenebris obvolvebatur, ἐγένετο ἡ βασιλ. α. ἐσκοτ., id quod pessimi erat ominis, vid. supra ad c. 6. 12—15. 8. 12. Respicitur autem ad tenebras, quæ Ægyptum occupasse leguntur, Exod. 10. 21. (Heinr.) See my Note on Acts vii. 24. Καὶ ἐμασσῶντο τὰς γλ. A lively and *graphic* description of desperate and rabid fury.

12. ἵνα ἑτοιμασθῇ — ἡλίου.] The Euphrates is the great natural barrier to Syria and Palestine, against any hostile attacks from the more Eastern countries of Persia and others.

13. τοῦ ψευδοπ.] The θηρίου described at xiii. 11—17. Ὡς βάτραχοι. These seem to designate persons falsely pretending to miracles, and characterized by vain-glory and impudence. So Artemid. ii. 15. cited by Heinr. βάτραχοι ἄνδρας γόητας καὶ βωμολόχους προσημαίνουσι.

14. εἰς τὸν πόλεμον — μεγάλης.] The full sense is, "to go out to war, on the great day [of combat] against Almighty God."

15. ἰδοὺ, ἔρχομαι ὡς κλέπτης — αὐτοῦ.] The predictions are here *suspended*, in order to inculcate a suitable and weighty admonition, reminding those whom it concerned, — and, in some measure, all others, — that, in times of such great temptation, the professed servants of Christ are called upon to be more than ordinarily watchful (for watching is their duty, and prayer their strength), expecting his second coming; that they may be found in the garments of salvation, and not be surprised naked, as apostates or hypocrites, and so be put to shame by rejection. See Luke xii. 39. compared with 1 Thess. v. 2. 2 Pet. iii. 10. also Matth. xxiv. 50. xxv. 13. St. John seems here to have had in mind Gen. ix. 22, where Aquila and Symm. render: εἶδε τὴν ἀσχημοσύνην τοῦ πατρὸς αὐτοῦ, and Heb. ii. 16. Comp. also Gen. ix. 22. The usual prophetical formula λέγει ὁ Κυριος is here omitted, as easy to be supplied.

16. Ἁρμαγεδών.] This has been variously interpreted; either "the *mountain* of Megiddo," הרמגדו, denoting, figuratively, the mountain of destruction, with allusion to the great slaughter there (Judg. v. 19. 2 Kings xxiii. 29.); or "the dry mountainous tract," such as the Jews supposed to be the abode of demons.

17. ἐπὶ τὸν ἀέρα] as the seat of the dominion of the Devil, called in Eph. ii. 2. ὁ ἄρχων τῆς ἐξουσίας τοῦ ἀέρος.

— γέγονε] "actum est, fuit urbs!" An awful fiat from Him who "spake, and it was done; who commanded, and it stood fast." Ps. xxxiii. 9. "Here (observes Prof. Lee) the chain of *particular* prophecy ends. The purposes of God regarding his Church and the heathen are now all fulfilled (see x. 6, 7. xi. 15. xvi. 17. Dan. vii. 7.), the full time of THE END is come. The remnant of Israel has been sealed; innumerable multitudes out of ALL NATIONS have been added to the Church (vii. 3—17.); the heavens had received Christ, until this glorious restitution of lost man had fully taken place (Acts iii. 21.); and now (v. 15.) he comes as a thief, and destroys his adversaries, both Jew and heathen;

οἷος οὐκ ἐγένετο ἀφ᾽ οὗ οἱ ἄνθρωποι ἐγένοντο ἐπὶ τῆς γῆς τηλικοῦτος
u Is. 51. 22, 23. Jer. 25. 15, 16. supra 14. 8, 10. infra 18. 5. σεισμὸς οὕτω μέγας. [u] Καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη· 19
καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσον· καὶ Βαβυλὼν ἡ μεγάλη ἐμνήσθη
ἐνώπιον τοῦ Θεοῦ, δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς
x Supra 6. 14. ὀργῆς αὐτοῦ. [x] Καὶ πᾶσα νῆσος ἔφυγε, καὶ ὄρη οὐχ εὑρέθησαν· 20
y Supra 11. 19. & 16. 9, 11. [y] καὶ χάλαζα μεγάλη ὡς ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ 21
τοὺς ἀνθρώπους· καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν Θεὸν ἐκ τῆς
πληγῆς τῆς χαλάζης, ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.

z Jer. 51. 13. Nah. 3. 4. XVII. [z] ΚΑΙ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς 1
ἑπτὰ φιάλας, καὶ ἐλάλησε μετ᾽ ἐμοῦ, λέγων [μοι]· Δεῦρο, δείξω σοι τὸ
κρῖμα τῆς πόρνης τῆς μεγάλης, τῆς καθημένης ἐπὶ τῶν ὑδάτων τῶν πολλῶν·
a Jer. 51. 7. supra 14. 8. infra 18. 3. [a] μεθ᾽ ἧς ἐπόρνευσαν οἱ βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν οἱ κατοικοῦντες 2
b Supra 13. 1. infra ver. 7, 8. τὴν γῆν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς οἱ κατοικοῦντες τὴν γῆν. [b] Καὶ 3
ἀπήνεγκέ με εἰς ἔρημον ἐν πνεύματι· καὶ εἶδον γυναῖκα καθημένην
ἐπὶ θηρίον κόκκινον, γέμον ὀνομάτων βλασφημίας, ἔχον κεφαλὰς ἑπτὰ
c Infra 18. 16. καὶ κέρατα δέκα. [c] Καὶ ἡ γυνὴ ἦν περιβεβλημένη * πορφύρουν καὶ 4
κοκκίνον καὶ κεχρυσωμένη χρυσῷ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις,
ἔχουσα χρυσοῦν ποτήριον ἐν τῇ χειρὶ αὐτῆς γέμον βδελυγμάτων καὶ
d 2 Thess. 2. 7. * τὰ ἀκάθαρτα τῆς πορνείας αὐτῆς· [d] καὶ ἐπὶ τὸ μέτωπον αὐτῆς 5
ὄνομα γεγραμμένον· Μυστήριον! ΒΑΒΥΛΩΝ Ἡ ΜΕΓΑΛΗ Ἡ

and his kingdom, which is to last for ever, is firmly established."

19. ἐμνήσθη] "was remembered [for visitation and punishment]." See xviii. 5. and 3 John 10.

20. πᾶσα νῆσος — χάλαζα — ὡς ταλ.] Hyperbolical expressions, but denoting the greatness of these Divine judgments.

XVII. This and the next Chapter seem a continuation of the prophetic description of the events under the seventh vial; but they may be a kind of recapitulation, of what concerns "the judgment of the great whore that sitteth upon many waters," which judgment might be to take place previously. (Holden.) Mr. Scott considers this Chapter as parenthetical in the course of the prophecy; to show what was meant by great Babylon, which was to be destroyed. In this view Prof. Lee coincides; comparing a similar recapitulation, for illustration, in Dan. Ch. xi. He does not, however, with most other Commentators, consider *Babylon* to designate the *great Western* apostasy, Popery: neither does he, with most Foreign Commentators, take it to regard the Roman Empire only; but Heathen Rome, considered both in its political and religious character. And this he undertakes to prove at large, with considerable ability at least, if not success.

1. καθημένης ἐπὶ τῶν ὑδ. τῶν πολλ.] The sense seems to be, "at or near much water," as of the sea, or a mighty river, like the Euphrates. The expression is derived from Jerem. li. 13, where Babylon is so described. By this *sitting* upon many *waters*, however, should seem, from the angel's own explanation at v. 15, to be meant ruling over many peoples and nations; and that, it appears, as derived from the power and influence over many nations, which the commanding situation of Babylon, as the Great Emporium of the East, would give her.

2. μεθ᾽ ἧς ἐπόρν.] i. e. imitated her fornication or spiritual adultery. By the οἱ κατοικ. τὴν γῆν seem to be meant those persons, of all nations, whom the commerce of the world brought in great numbers. That these should be intoxicated and maddened with her furious idolatries, was to be expected. The imagery is derived from Jerem. li. 7.

3. ἐν πνεύματι] scil. ὄντα. Prof. Lee takes the description here to designate regal pomp, at the same time teeming with the doctrines of error and resistance to the true God. By the *seven heads* and *ten horns* he understands great wisdom and power. See xii. 3. In v. 4. (he adds) we have the wealth and abomination of this state symbolically depicted; and in v. 5. its character is so given, as to leave no doubt that the great *Head* of idolatry is meant; and at v. 6 the insatiate rage of this state against Christ's followers is intimated.

4. τὰ ἀκάθαρτα τῆς.] The common reading ἀκαθάρτητος τῆς is of scarcely any manuscript authority, and indeed is contrary to analogy; while the adopted reading, on the other hand, offends against grammatical *construction*. So that there is only a choice of difficulties. In such a case, the authority of MSS. has peculiar weight; though in the present instance I suspect that all the copies are wrong; and thus the forthcoming new collations of Scholz will be most acceptable. The true reading I believe to be τῶν ἀκαθάρτων, "the impurities."

5. ἐπὶ τὸ μέτωπον — γεγρ.] After the custom of harlots, to have their name written on their forehead.

— μυστήριον.] It is justly observed by Heinr. that this is not a part of the inscription, but is said by apposition; and is to be construed, in

ΜΗΤΗΡ ΤΩΝ ΠΟΡΝΩΝ ΚΑΙ ΤΩΝ ΒΔΕΛΥΓΜΑΤΩΝ ΤΗΣ
6 *ΓΗΣ.* [e] *Καὶ εἶδον τὴν γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων* e Infra 18. 24.
καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ. καὶ ἐθαύμασα, ἰδὼν αὐτὴν,
θαῦμα μέγα.
7 *Καὶ εἶπέ μοι ὁ ἄγγελος· Διατί ἐθαύμασας; ἐγώ σοι ἐρῶ τὸ μυ-*
στήριον τῆς γυναικὸς καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτὴν, τοῦ ἔχοντος
8 *τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα.* [f] *Θηρίον, ὃ εἶδες, ἦν καὶ οὐκ* f Exod. 32. 32. Phil. 4. 3.
ἔστι· καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν ὑπάγειν. supra 3. 5. & 13. 1. 3, 8, 10.
Καὶ θαυμάσονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὰ infra 20. 12 & 21. 27.
ὀνόματα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, * *βλεπόντων*
9 *τὸ θηρίον ὅ τι ἦν, καὶ οὐκ ἔστι,* ‡ *καίπερ ἐστὶ, πάρεσται.* [g] *Ὧδε ὁ* g Supra 13. 1, 13.
νοῦς ὁ ἔχων σοφίαν. αἱ ἑπτὰ κεφαλαὶ ὄρη εἰσὶν ἑπτὰ, ὅπου ἡ γυνὴ
10 *κάθηται ἐπ' αὐτῶν· καὶ βασιλεῖς ἑπτά εἰσιν. οἱ πέντε ἔπεσαν, [καὶ]*
ὁ εἷς ἐστὶν, ὁ ἄλλος οὔπω ἦλθε, καὶ ὅταν ἔλθῃ, ὀλίγον αὐτὸν δεῖ μεῖναι.
11 *καὶ τὸ θηρίον, ὃ ἦν, καὶ οὐκ ἔστι, καὶ αὐτὸς ὄγδοός ἐστι, καὶ ἐκ τῶν*
12 *ἑπτά ἐστι, καὶ εἰς ἀπώλειαν ὑπάγει.* [h] *Καὶ τὰ δέκα κέρατα ἃ* h Dan. 7. 20, 24. supra 13. 1.
εἶδες δέκα βασιλεῖς εἰσιν, οἵτινες βασιλείαν οὔπω ἔλαβον, ἀλλ'
13 *ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσι μετὰ τοῦ θηρίου. Οὗτοι*
μίαν γνώμην ἔχουσι, καὶ τὴν δύναμιν καὶ τὴν ἐξουσίαν ἑαυτῶν τῷ
14 *θηρίῳ διδόασιν.* [i] *οὗτοι μετὰ τοῦ Ἀρνίου πολεμήσουσι, καὶ τὸ Ἀρνίον* i 1 Tim. 6. 15. supra 16. 14. infra 19. 16
νικήσει αὐτοὺς, — ὅτι Κύριος κυρίων ἐστὶ καὶ Βασιλεὺς βασιλέων, —
καὶ οἱ μετ' αὐτοῦ, κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.
15 [k] *Καὶ λέγει μοι· Τὰ ὕδατα ἃ εἶδες, οὗ ἡ πόρνη κάθηται, λαοὶ καὶ* k Isa. 8. 7.
16 *ὄχλοι εἰσὶ, καὶ ἔθνη καὶ γλῶσσαι.* [l] *Καὶ τὰ δέκα κέρατα ἃ εἶδες,* * *καὶ* l Infra 18. 8.
τὸ θηρίον, οὗτοι μισήσουσι τὴν πόρνην, καὶ ἠρημωμένην ποιήσουσιν
αὐτὴν καὶ γυμνὴν, καὶ τὰς σάρκας αὐτῆς φάγονται, καὶ αὐτὴν κατα-

an adjective sense, with *ὄνομα*, as if it were *ὄνομα μυστικὸν* or *μυστηριῶδες*. The name BABYLON inscribed on her forehead is not to be understood, properly, of Babylon itself, but *μυστικῶς, καὶ μεταφορικῶς* (xi. 8.) of another city. On *μυστ.* see Note on 2 Thess. ii. 5.

6. *μεθύουσαν — ἁγίων.*] So Deut. xxxii. 42. *μεθύσω τὰ βέλη μου ὑφ' αἵματος.* Many examples of the metaphor might also be adduced from the Classical writers.

7. *τὸ μυστήριον τῆς γυναικὸς*, &c.] i. e. the hidden meaning couched under the representation in question. *Τοῦ ἔχοντος — κέρατα.* These words clearly point out ROME to be meant.

8. *οὐκ ἔστι*] i. e. shall soon cease to be. *Μέλλει ἀναβαίνειν ἐκ τῆς ἀβ.*, namely, to make war upon the saints. See ix. 2. xi. 7. The words following contain an impressive mode of expressing the *result* of that warfare.

— *βλεπόντων*] scil. *αὐτῶν*, "they seeing;" for *δρώντων*, Genit. absolute. The common reading *βλέποντες* is a mere *alteration* for plainness' sake.

— *καίπερ ἔστιν.*] Several MSS. have *καὶ πάρεσται*, which is adopted by Wets., Griesb., Matthæi, and all Editors since their time. But I doubt whether this reading be not, as Prof. Lee supposes, an *alteration to remove a difficulty;* which, however, is not very great, since the clause may be rendered, with Prof. Lee, "the beast which was, or has been, but continues not (i. e. shall not continue) although he [now] exists." On which idiom see more in the Professor's Note.

9. *ὧδε ὁ νοῦς — σοφίαν.*] See supra xiii. 10. 18. xiv. 12. The sense, however, is disputed. It is probably, as Iaspis expresses it, "In his enodandis cerni potest ingenii acumen." Heinr., however, by *ὁ νοῦς* understands the allegorical meaning of this emblem; and in *σοφίαν ἔχει ὧδε*, the *ὧδε*, he thinks, may be taken for *οὕτως* or *τήνδε*; q. d. "the interpretation of this, and, indeed, of the following visions, will exercise the ingenuity of the inquirer:" or (if *ἔχει* be supposed to be, as often, for *παρέχει*), "will make thee wise, by affording thee an opportunity of exercising thy ingenuity," equivalent to what is said at xiii. 18. The fulfilment of the predictions here is traced variously, according to the hypothesis adopted. The reader is especially referred to Bp. Newton and Prof. Lee.

11. *ὃ ἦν — ἐστι*] viz. that did exist under his former heads, and does not do so any longer, but exists under another form. (Holden.)

13. *μίαν γνώμην ἔχ.* "will be of one mind."

14. *Κύριος κυρίων — βασιλ.*] A plain assertion of the divinity of our Lord.

16, 17. These verses contain strong metaphors, importing utter destruction.

καύσουσιν ἐν πυρί. ὁ γὰρ Θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν ποιῆσαι 17
τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι μίαν γνώμην, καὶ δοῦναι τὴν βασιλείαν
m Supra 16. 19. αὐτῶν τῷ θηρίῳ, ἄχρι * τελεσθήσονται τὰ ῥήματα τοῦ Θεοῦ. [m] Καὶ 18
ἡ γυνὴ ἣν εἶδες, ἔστιν ἡ πόλις ἡ μεγάλη ἡ ἔχουσα βασιλείαν ἐπὶ τῶν
βασιλέων τῆς γῆς.

XVIII. ΚΑΙ μετὰ ταῦτα εἶδον ἄλλον ἄγγελον καταβαίνοντα ἐκ τοῦ 1
οὐρανοῦ, ἔχοντα ἐξουσίαν μεγάλην· καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης
n Isa. 13. 21. & 21. 9. & 34. 11, 14. Jer. 50. 39. & 51. 8, 37. supra 14. 8. αὐτοῦ· [n] καὶ ἔκραξεν ἐν ἰσχυρᾷ φωνῇ [μεγάλῃ], λέγων· Ἔπεσεν, 2
ἔπεσε Βαβυλὼν ἡ μεγάλη! καὶ ἐγένετο κατοικητήριον δαιμόνων, καὶ
φυλακὴ παντὸς πνεύματος ἀκαθάρτου, καὶ φυλακὴ παντὸς ὀρνέου ἀκα-
o Supra 14. 8. & 17. 2. er. 51. 7. Nah. 3. 4. θάρτου καὶ μεμισημένου· [o] ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς 3
πορνείας αὐτῆς πέπωκε πάντα τὰ ἔθνη· καὶ οἱ βασιλεῖς
τῆς γῆς μετ᾽ αὐτῆς ἐπόρνευσαν, καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνά-
μεως τοῦ στρήνους αὐτῆς ἐπλούτησαν.

p Gen. 19. 12. Is. 48. 20. & 52. 11. Jer. 50. 8. & 51. 6, 45, 52, 11. 2 Cor. 6. 17. [p] Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν· Ἐξέλθετε 4
ἐξ αὐτῆς, ὁ λαός μου, ἵνα μὴ συγκοινωνήσητε ταῖς
ἁμαρτίαις αὐτῆς, καὶ ἵνα μὴ λάβητε ἐκ τῶν πληγῶν αὐτῆς! [q] ὅτι 5
q Supra 16. 19. * ἐκολλήθησαν αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ· καὶ ἐμνημόνευσεν
r Psal. 137. 8. Jer. 50. 15. supra 14. 10. ὁ Θεὸς τὰ ἀδικήματα αὐτῆς. [r] Ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν 6
[ὑμῖν], καὶ διπλώσατε αὐτῇ διπλᾶ κατὰ τὰ ἔργα αὐτῆς· ἐν τῷ πο-
s Isa. 47. 8. τηρίῳ ᾧ ἐκέρασε κεράσατε αὐτῇ διπλοῦν· [s] ὅσα ἐδόξασεν ἑαυτὴν καὶ 7
ἐστρηνίασε, τοσοῦτον δότε αὐτῇ βασανισμὸν καὶ πένθος. Ὅτι ἐν τῇ
καρδίᾳ αὐτῆς λέγει· Κάθημαι βασίλισσα, καὶ χήρα οὐκ εἰμὶ, καὶ
t 2 Thess. 2. 8. supra 17. 16. πένθος οὐ μὴ ἴδω. [t] διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἥξουσιν αἱ πληγαὶ αὐτῆς, 8

XVIII. We have in this Chapter nothing more than another Revelation, given for the purpose, perhaps, of marking out with greater strength the certain fall of heathen Rome. The terms are in many cases taken from the ancient prophets, for reasons already detailed; and, as the marginal references in the common Bibles will point these out, they need not now be dwelt upon. (Lee.)

1. ἄλλον ἄγγελον.] Or rather Christ himself, or an emblematical representation of him.

2. ἔπεσεν, ἔπεσε, &c.] Compare Is. xxi. 9. The destruction of this spiritual Babylon is vividly represented by imagery derived from what usually accompanies utter destruction in great Oriental capitals; for, in the East, the desertion of the habitations by *man* soon makes them the resort of the *wild animals* of every kind, — partly beasts, but chiefly birds, as the testimony of all travellers in oriental countries attests: and not only of *those*, but, according to the notions of the Jews, of *evil spirits*, which were supposed to choose their habitation in all desert places. Comp. Is. xiii. 20. xxxiv. 11. Φυλακὴ, haunt or lurking-place. Μεμισ., "hateful," because the unclean birds were held in especial abhorrence by the Jews.

3. Here is given the reason why this ruin has overtaken the city. Στρήνους. See Note on 1 Tim. v. 11. With this compare a similar passage in Is. xxiii. 8. with respect to Tyre.

4. ἐξέλθετε ἐξ αὐτῆς, &c.] Compare Jer. li. 6. Numb. xvi. 26. 2 Cor. vi. 17.

5. ἐκολλήθησαν.] This, for the common reading ἠκολούθησαν, is found in very many MSS. and early Edd., and has been adopted by Wets., Griesb., Matth., Tittm., Heinr., and Vat., rightly; for though the common reading be suitable, yet the other is the much stronger term, and bears the stamp of truth in its very harshness yet bold propriety. So Heinr. remarks: "Adhærent illis ad judicem cœlestem proficiscentibus peccata tenacissimè, perpetui comites et accusatores. Gen. xviii. 20, 21. infr. xix. 13. et Odyss. O. 328. τῶν ὕβριος τε, βίη τε, σιδήρεον οὐρανὸν ἵκει. Cf. Jer. li. 18." Indeed, the reading is confirmed by Jer. li. 9, from which passage the whole of the first clause of this verse is taken; since דבק might be rendered ἐκολλήθησαν, but not ἐκολούθησαν. The words, too, might easily be confounded by copyists, who would be likely, as usual, to take the more *usual* term. Ἐμνημ. See Note at xvi. 9.

6. Here they are enjoined not only to avoid communication with her, as accursed, but to avenge her fornications and seductions, and that by a *double* retaliation; which is expressed in the strong figures found also in Jer. l. 15; xvi. 18. For ἀπέδωκε I conjecture should be read ἐπέδωκε, "gave unto;" a sense not unfrequent. See Steph. Thes.

7. ἐστρηνίασε] "hath played the lascivious wanton." See Note on 1 Tim. v. 11. Κάθημαι βασίλισσα — ἴδω. All images of serenity and peace. Comp. Is. xlvii. 7 & 8. Ez. xxvii. 3.

8. ἐν μιᾷ ἡμέρᾳ] i. e. suddenly and at once.

θάνατος καὶ πένθος καὶ λιμός· καὶ ἐν πυρὶ κατακαυθήσεται· ὅτι
9 ἰσχυρὸς Κύριος ὁ Θεὸς ὁ κρίνων αὐτήν. [u] Καὶ κλαύσονται [αὐτὴν] u Ezek. 26. 16. supra 17. 2. & 18. 3.
καὶ κόψονται ἐπ᾽ αὐτῇ οἱ βασιλεῖς τῆς γῆς οἱ μετ᾽ αὐτῆς πορνεύσαντες infra ver. 18.
καὶ στρηνιάσαντες, ὅταν βλέπωσι τὸν καπνὸν τῆς πυρώσεως αὐτῆς,
10 [x] ἀπὸ μακρόθεν ἑστηκότες, διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, λέ- x Isa. 21. 9. Jer. 51. 8. supra 14. 8.
γοντες· Οὐαὶ, οὐαί! ἡ πόλις ἡ μεγάλη, Βαβυλὼν ἡ πόλις ἡ ἰσχυρὰ,
11 ὅτι [ἐν] μιᾷ ὥρᾳ ἦλθεν ἡ κρίσις σου! [y] Καὶ οἱ ἔμποροι τῆς γῆς y Ezek. 27. 36.
κλαίουσι καὶ πενθοῦσιν ἐπ᾽ αὐτῇ, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει
12 οὐκέτι, γόμον χρυσοῦ καὶ ἀργύρου, καὶ λίθου τιμίου καὶ μαργαρίτου,
καὶ βύσσου καὶ πορφύρας, καὶ σηρικοῦ καὶ κοκκίνου, καὶ πᾶν ξύλον
θύϊνον, καὶ πᾶν σκεῦος ἐλεφάντινον, καὶ πᾶν σκεῦος ἐκ ξύλου τιμιω-
13 τάτου, καὶ χαλκοῦ καὶ σιδήρου καὶ μαρμάρου, [z] καὶ κινάμωμον καὶ z Ezek. 27. 13.
ἄμωμον καὶ θυμιάματα, καὶ μύρον καὶ λίβανον, καὶ οἶνον καὶ ἔλαιον, καὶ
σεμίδαλιν καὶ σῖτον, καὶ κτήνη καὶ πρόβατα, καὶ ἵππων καὶ ῥεδῶν καὶ
14 σωμάτων, καὶ ψυχὰς ἀνθρώπων. Καὶ ἡ ὀπώρα τῆς ἐπιθυμίας τῆς
ψυχῆς σου ἀπῆλθεν ἀπὸ σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ
15 * ἀπώλετο ἀπὸ σοῦ· καὶ οὐκέτι οὐ μὴ εὑρήσῃς αὐτά. Οἱ ἔμποροι
τούτων, οἱ πλουτήσαντες ἀπ᾽ αὐτῆς, ἀπὸ μακρόθεν στήσονται, διὰ τὸν
16 φόβον τοῦ βασανισμοῦ αὐτῆς, κλαίοντες καὶ πενθοῦντες, [a] [καὶ] λέγον- a Supra 17. 4.
τες· Οὐαὶ, οὐαί! ἡ πόλις ἡ μεγάλη, ἡ περιβεβλημένη βύσσινον καὶ
πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη ἐν χρυσῷ καὶ λίθῳ τιμίῳ
17 καὶ μαργαρίταις· ὅτι μιᾷ ὥρᾳ ἠρημώθη ὁ τοσοῦτος πλοῦτος. [b] Καὶ b Isa. 23. 14. Ezek. 27. 29.
πᾶς κυβερνήτης καὶ πᾶς ἐπὶ τῶν πλοίων [ὁ ὅμιλος], καὶ ναῦται καὶ
18 ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ μακρόθεν ἔστησαν, [c] καὶ ἔκραζον c Isa. 34. 10. supra ver. 9. & 13. 4.
‡ ὁρῶντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς, λέγοντες· Τίς ὁμοία τῇ
19 πόλει τῇ μεγάλῃ; [d] Καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν, καὶ d Jos. 7. 6. Job 2. 12.
ἔκραζον, κλαίοντες καὶ πενθοῦντες, λέγοντες· Οὐαὶ, οὐαί! ἡ πόλις ἡ
μεγάλη, ἐν ᾗ ἐπλούτησαν πάντες οἱ ἔχοντες πλοῖα ἐν τῇ θαλάσσῃ ἐκ

11. τὸν γόμον.] The word signifies a freight or freighted merchandize. With the whole passage compare Ezek. xxvii.

12. Now follows a *list* of the various sorts of luxurious merchandize, with which compare a very similar one, (introduced for the same purpose,) in Is. iii. 16—24. The importation of every kind of luxury from all countries into Rome is well known. And here I would observe, that what Pericles (Thucyd. ii. 38.) says figuratively of *Athens*, was literally true of ROME: ἐπεισέρχεται δὲ, διὰ μέγεθος τῆς πόλεως, ἐκ πάσης γῆς τὰ πάντα.

— θύϊνον] "of citron," or some other such odoriferous wood.

13. καὶ ἄμωμον.] A sort of aromatic perfume, on which see Schleus. Lex. The word is not found in some MSS., being, no doubt, omitted per homœoteleuton. Σεμίδαλιν, "the finest flour." Καὶ κτήνη — ψυχὰς ἀνθρ. Prof. Scholef. renders: "And sheep, and the *merchandize of* horses, and of chariots, and of slaves, and souls of men;" remarking that the transition from the accusative to the genitive, after the genitive had been used in the beginning of the sentence, is so remarkable that there must be some reason for it, and it ought to be expressed in a translation. He understands γόμον from γόμον χρυσοῦ in the preceding verse. Such, too, is the opinion of Heinr., who, moreover, remarks on ψυχάς: "Hæc vox spectat ad mancipia, uti נפש אדם Ezek. xxvii. 13. de mancipiis adhibetur, et in Polyb. Excerpt., p. 1486. adest: κύριος οὐ μόνον τοῦ σώματος, ἀλλὰ καὶ τῆς ψυχῆς (vitæ physicæ, non πνεύματος) et nos perinde loquimur *Seelenverkäufer*."

14. ἡ ὀπώρα] "the rich fruits." An emblem of luxury.

17. πᾶς κυβερν.] See my Note on Thucyd. (Edit.) Vol. i. 163; ii. 126. With respect to the controverted expression πᾶς ἐπὶ τῶν πλοίων, it might be shown, by many proofs from the Classical writers, (see my Note above, and on Acts xxvii. 11,) that the meaning of it must be, "every supercargo." The ὁ ὅμιλος after πλοίων has but slender authority, and is evidently (as Matth. and others suppose) from the margin; notwithstanding the learned demur made by Bp. Middl. Ὅσοι τὴν θάλασσαν ἐργ. is not a mere Hellenistic phrase, but occurs also in the later Classical writers.

19. πάντες — θαλάσσῃ] "all who had ships [sailing] on the sea," i. e. on trading voyages.

e Isa. 44. 23. & 49. 13. Jer. 51. 48. infra 19. 2.

τῆς τιμιότητος αὐτῆς! ὅτι μιᾷ ὥρᾳ ἠρημώθη. [e] Εὐφραίνου ἐπ' αὐτῇ, 20
οὐρανέ, καὶ οἱ ἅγιοι ἀπόστολοι καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ Θεὸς τὸ
κρῖμα ὑμῶν ἐξ αὐτῆς.

f Jer. 51. 64.

[f] Καὶ ἦρεν εἷς ἄγγελος ἰσχυρὸς λίθον ὡς μύλον μέγαν, καὶ ἔβαλεν 21
εἰς τὴν θάλασσαν, λέγων· Οὕτως ὁρμήματι βληθήσεται Βαβυλὼν ἡ

g Isa. 24. 8. Jer. 7. 34. & 16. 9. & 25. 10. Ezek. 26. 13.

μεγάλη πόλις, καὶ οὐ μὴ εὑρεθῇ ἔτι. [g] καὶ φωνὴ κιθαρῳδῶν καὶ μου- 22
σικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι· καὶ πᾶς
τεχνίτης πάσης τέχνης οὐ μὴ εὑρεθῇ ἐν σοὶ ἔτι· καὶ φωνὴ μύλου οὐ

h Isa. 23. 8. Jer. 7. 34. & 16. 9. & 25. 10.

μὴ ἀκουσθῇ ἐν σοὶ ἔτι· [h] καὶ φῶς λύχνου οὐ μὴ φανῇ ἐν σοὶ ἔτι, 23
καὶ φωνὴ νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι· (ὅτι οἱ
ἔμποροί σου ἦσαν οἱ μεγιστᾶνες τῆς γῆς·) ὅτι ἐν τῇ φαρμακείᾳ σου

i Supra 17. 6.

ἐπλανήθησαν πάντα τὰ ἔθνη· [i] καὶ ἐν αὐτῇ αἷμα προφητῶν καὶ 24
ἁγίων εὑρέθη καὶ πάντων τῶν ἐσφαγμένων ἐπὶ τῆς γῆς.

k Supra 7. 10. & 12. 10.

XIX. [k] [ΚΑΙ] μετὰ ταῦτα ἤκουσα φωνὴν ὄχλου πολλοῦ μεγάλην 1
ἐν τῷ οὐρανῷ, λέγοντος· Ἀλληλούϊα! ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ

l Deut. 32. 43. supra 15. 3. & 16. 7. & 18. 20.

τιμὴ καὶ ἡ δύναμις [Κυρίῳ] τῷ Θεῷ ἡμῶν! [l] ὅτι ἀληθιναὶ καὶ δίκαιαι 2
αἱ κρίσεις αὐτοῦ· ὅτι ἔκρινε τὴν πόρνην τὴν μεγάλην, ἥτις ἔφθειρε τὴν
γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδίκησε τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ

m Isa. 34. 10. supra 14. 11. & 18. 18.

[τῆς] χειρὸς αὐτῆς. [m] Καὶ δεύτερον εἴρηκαν· Ἀλληλούϊα! καὶ ὁ 3

n Supra 4. 4, 6.

καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων! [n] Καὶ ἔπεσον 4
οἱ πρεσβύτεροι οἱ εἴκοσι [καὶ] τέσσαρες καὶ τὰ τέσσαρα ζῶα, καὶ προσ-
εκύνησαν τῷ Θεῷ τῷ καθημένῳ ἐπὶ τοῦ θρόνου, λέγοντες· Ἀμήν·
Ἀλληλούϊα! Καὶ φωνὴ ἐκ τοῦ θρόνου ἐξῆλθε, λέγουσα· Αἰνεῖτε τὸν 5
Θεὸν ἡμῶν, πάντες οἱ δοῦλοι αὐτοῦ, καὶ οἱ φοβούμενοι αὐτὸν, [καὶ] οἱ

o Supra 11. 15, 17. & 12. 10.

μικροὶ καὶ οἱ μεγάλοι! [o] Καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ, καὶ ὡς 6
φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν, λεγόντων·

p Matt. 22. 2. & 25. 10. Luke 14. 16.

Ἀλληλούϊα! ὅτι ἐβασίλευσε Κύριος ὁ Θεὸς ὁ παντοκράτωρ. [p] χαίρω- 7
μεν καὶ ἀγαλλιώμεθα, καὶ δώμεν τὴν δόξαν αὐτῷ. ὅτι ἦλθεν ὁ

q Psal. 45. 14, 15. Ezek. 16. 10.

γάμος τοῦ Ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν. [q] Καὶ ἐδόθη 8
αὐτῇ ἵνα περιβάληται βύσσινον ‡ καθαρὸν καὶ λαμπρόν· (τὸ γὰρ βύσ-
σινον τὰ δικαιώματά ἐστι τῶν ἁγίων.)

r Matt. 22. 2. Luke 14. 16. infra 21. 5. s Acts 10. 26. & 14. 14. t John 5. 10. supra 12. 17. infra 22. 8.

[r] Καὶ λέγει μοι· Γράψον· Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου 9
τοῦ ἀρνίου κεκλημένοι. καὶ λέγει μοι· Οὗτοι οἱ λόγοι ἀληθινοὶ εἰσι
τοῦ Θεοῦ. [s] Καὶ ἔπεσον ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι 10

21. λίθον — ἔβαλεν εἰς τὴν θάλ.] So in Jer. li. 63, 64, the fall of Babylon is signified by a stone cast into the Euphrates. Οὕτως ὁρμ. is (as Heinr. says) for τοιούτῳ or τοσούτῳ ὁρμήματι.

22. πᾶς τεχνίτης] "artificers of every sort." Φωνὴ μύλου, i. e. the noise of the hand-engine for grinding corn, of which there must have been an immense number in such a vast city.

23. φῶς λύχνου — σοὶ ἔτι.] Meant to suggest that there will be an utter end to all the gaieties and luxuries of life. See Bp. Jebb's Sacr. Lit., p. 387. The words ὅτι ἐν τῇ suggest the *cause* of these judgments.

XIX. 1—10. These verses are a song of triumphant congratulation by the redeemed saints in heaven, and angelic beings, in consequence of the just overthrow of the mystic Babylon.

2. ἐξεδίκησε τὸ αἷμα, &c.] I would compare Lycophron. 1397. ἀδελφῆς αἷμα τιμωρούμενος. See Bp. Jebb's Sac. Lit. p. 387.

7. ἦλθεν ὁ γάμος — ἑαυτήν.] A most beautiful representation, by imagery elsewhere occurring in the N. T., (as 2 Cor. xi. 2, and Eph. v. 22—32,) of the spiritual union between Christ and his Church consisting of his faithful disciples of every age.

10. προσκυνῆσαι αὐτῷ.] Intending merely an act of civil honour, or homage. But the angel declined it with humility, and with a wise and prophetic caution. (Abp. Newc.) See Bp. Bull's Def. Fid., pp. 30, 31.

αὐτῷ· καὶ λέγει μοι· Ὅρα μή· — σύνδουλός σου εἰμὶ καὶ τῶν ἀδελ-
φῶν σου τῶν ἐχόντων τὴν μαρτυρίαν τοῦ Ἰησοῦ· Τῷ Θεῷ προσκύνη-
σον· (ἡ γὰρ μαρτυρία τοῦ Ἰησοῦ ἐστι τὸ πνεῦμα τῆς προφητείας.)
11 [t] Καὶ εἶδον τὸν οὐρανὸν ἀνεῳγμένον· καὶ ἰδοὺ, ἵππος λευκὸς, καὶ ὁ t Supra 3. 14. & 6. 2.
καθήμενος ἐπ᾽ αὐτὸν, καλούμενος πιστὸς καὶ ἀληθινὸς, καὶ ἐν δικαιο-
12 σύνῃ κρίνει καὶ πολεμεῖ. [u] Οἱ δὲ ὀφθαλμοὶ αὐτοῦ ὡς φλὸξ πυρὸς, καὶ u Supra 1. 14 & 2. 18.
ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά· ἔχων ὄνομα γεγραμμένον ὃ
13 οὐδεὶς οἶδεν, εἰ μὴ αὐτός· [x] καὶ περιβεβλημένος ἱμάτιον βε- x Isa. 63. 2, 3. John 1. 1.
βαμμένον αἵματι· καὶ καλεῖται τὸ ὄνομα αὐτοῦ· [l] Ὁ ΛΟΓΟΣ l John 1. 1.
14 ΤΟΥ ΘΕΟΥ. [y] Καὶ τὰ στρατεύματα τὰ ἐν τῷ οὐρανῷ ἠκολούθει y Matt. 28. 3. supra 4. 4. & 7. 9.
αὐτῷ ἐφ᾽ ἵπποις λευκοῖς, ἐνδεδυμένοι βύσσινον λευκὸν [καὶ] καθαρόν.
15 [z] καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία ὀξεῖα, ἵνα ἐν αὐτῇ z Psal. 2. 9. & 76. 13.
πατάξῃ τὰ ἔθνη· καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ Isa. 11. 4. & 63. 3.
σιδηρᾷ· καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ καὶ τῆς 2 Thess. 2. 8. supra 2. 16, 27.
16 ὀργῆς τοῦ Θεοῦ τοῦ παντοκράτορος. [a] καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ & 12. 5. & 14. 19, 20.
τὸν μηρὸν αὐτοῦ [τὸ] ὄνομα γεγραμμένον· ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ infra ver. 21. a 1 Tim. 6. 15.
17 ΚΑΙ ΚΥΡΙΟΣ ΚΥΡΙΩΝ. [b] Καὶ εἶδον ἕνα ἄγγελον ἑστῶτα ἐν τῷ supra 17. 14. b Jer. 12. 9. Ezek. 39. 17
ἡλίῳ· καὶ ἔκραξε φωνῇ μεγάλῃ, λέγων πᾶσι τοῖς ὀρνέοις τοῖς
πετομένοις ἐν μεσουρανήματι· Δεῦτε καὶ * συνάχθητε εἰς
18 τὸ δεῖπνον * τὸ μέγα τοῦ Θεοῦ· ἵνα φάγητε σάρκας
βασιλέων, καὶ σάρκας χιλιάρχων, καὶ σάρκας ἰσχυρῶν, καὶ σάρκας
ἵππων καὶ τῶν καθημένων ἐπ᾽ αὐτῶν, καὶ σάρκας πάν-
19 των ἐλευθέρων τε καὶ δούλων, καὶ μικρῶν καὶ μεγάλων. Καὶ εἶδον τὸ
θηρίον, καὶ τοὺς βασιλεῖς τῆς γῆς, καὶ τὰ στρατεύματα αὐτῶν συνηγ-
μένα ποιῆσαι πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου καὶ μετὰ
20 τοῦ στρατεύματος αὐτοῦ. [c] Καὶ ἐπιάσθη τὸ θηρίον, καὶ ὁ μετ᾽ αὐτοῦ c Deut. 13. 1. Dan. 7. 11. Matt. 24. 24.
ὁ ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησε supra 13. 12, &c. & 14. 10.
τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς προσκυνοῦντας τῇ & 16. 14. infra 20. 10.
εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς
21 τὴν καιομένην ἐν [τῷ] θείῳ. Καὶ οἱ λοιποὶ ἀπεκτάνθησαν
ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου, τῇ ἐκπορευομένῃ ἐκ
τοῦ στόματος αὐτοῦ· καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν
αὐτῶν.

1 XX. [d] ΚΑΙ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ ἔχοντα d Supra 1. 18.

—ἡ γὰρ μαρτυρία — τῆς προφητείας.] The best interpretation I have seen of this passage is that of J. F. à Stade, given by Wolfius; it supposes the angel to say: "Do not offer me the worship due to God; I am unworthy of the honour, since I am not superior to yourself, but exercise the same function. We both testify of Christ; you to the present generation, I to posterity. Wherefore, love me as a brother and fellow-labourer, but do not worship me as God." If this be the meaning of a text, which has created much dispute, and nothing, I think, can be more clear and satisfactory, we have here a convertible proposition. "Ἡ μαρτυρία τοῦ Ἰησοῦ, the office of an Apostle which you fill, says the angel, and τὸ πνεῦμα τῆς προφητείας exercised by me, are not different in value or dignity, but are one and the same thing." (Bp. Middl.)

11—21. Here our Lord is introduced as enabling his followers to triumph in their last combat with the anti-christian powers. He is described in various characters, which respect his attributes and Atonement.

17, 18. By the image of a *supper*, and eating, &c., is represented a great slaughter of, and a complete victory over his enemies; and in vv. 19—21. the nature of that victory, together with the advantages resulting from it. (Holden.)

XX. 1—3. In the foregoing Chapter the termination of all open opposition to the Gospel, and the dreadful punishment of all those who

τὴν κλεῖδα τῆς ἀβύσσου, καὶ ἅλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ.
e 2 Pet. 2. 4. supra 12. 9. [e] καὶ ἐκράτησε τὸν δράκοντα τὸν ὄφιν τὸν ἀρχαῖον, ὅς ἐστι Διάβολος 2
f Supra 16. 14, 16. infra ver. 8. καὶ Σατανᾶς· καὶ ἔδησεν αὐτὸν χίλια ἔτη· [f] καὶ ἔβαλεν αὐτὸν εἰς τὴν 3
ἄβυσσον, καὶ ἔκλεισεν [αὐτὸν] καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ
πλανήσῃ τὰ ἔθνη ἔτι, ἄχρι τελεσθῇ τὰ χίλια ἔτη· καὶ μετὰ ταῦτα δεῖ
g Dan. 7. 9, 22, 27. Matt. 19. 28. Luke 22. 30. Rom. 8. 17. 1 Cor. 6. 2, 3. 2 Tim. 2. 12. supra 3. 16. & 5. 10. & 6. 9, 10, 11. & 13. 12, &c. αὐτὸν λυθῆναι μικρὸν χρόνον. [g] Καὶ εἶδον θρόνους· καὶ ἐκά- 4
θισαν ἐπ᾽ αὐτοὺς, καὶ κρῖμα ἐδόθη αὐτοῖς· καὶ τὰς ψυχὰς
τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ
Θεοῦ, καὶ οἵτινες οὐ προσεκύνησαν τῷ θηρίῳ οὔτε τῇ εἰκόνι αὐτοῦ,
καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον [αὐτῶν] καὶ ἐπὶ τὴν χεῖρα
αὐτῶν. καὶ ἔζησαν καὶ ἐβασίλευσαν μετὰ Χριστοῦ χίλια ἔτη· οἱ δὲ 5
λοιποὶ τῶν νεκρῶν οὐκ ‡ ἀνέζησαν * ἄχρι τελεσθῇ τὰ χίλια ἔτη. αὕτη
h Isa. 61. 6. 1 Pet. 2. 9. supra 1. 6. & 2. 11. & 5. 10. ἡ ἀνάστασις ἡ πρώτη. [h] Μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ 6
ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ‡ ὁ θάνατος ὁ δεύτερος οὐκ ἔχει
ἐξουσίαν· ἀλλ᾽ ἔσονται ἱερεῖς τοῦ Θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασι-
λεύσουσι μετ᾽ αὐτοῦ χίλια ἔτη.

Καὶ ὅταν τελεσθῇ τὰ χίλια ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλα- 7
i Ezek. 38. 2. & 39. 1. supra 16. 14. κῆς αὐτοῦ, [i] καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσι 8
γωνίαις τῆς γῆς, τὸν Γὼγ καὶ τὸν Μαγώγ, συναγαγεῖν αὐτοὺς εἰς
πόλεμον, ὧν ὁ ἀριθμὸς αὐτῶν ὡς ἡ ἄμμος τῆς θαλάσσης. Καὶ ἀνέβη- 9
σαν ἐπὶ τὸ πλάτος τῆς γῆς, καὶ ἐκύκλωσαν τὴν παρεμβολὴν τῶν ἁγίων
k Dan. 7. 11. supra 19. 20. & 14. 10, 11. καὶ τὴν πόλιν τὴν ἠγαπημένην· [k] καὶ κατέβη πῦρ ἀπὸ τοῦ Θεοῦ ἐκ
τοῦ οὐρανοῦ, καὶ κατέφαγεν αὐτούς· καὶ ὁ Διάβολος ὁ πλανῶν αὐτοὺς 10
ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου, ὅπου καὶ τὸ θηρίον καὶ ὁ
ψευδοπροφήτης· καὶ βασανισθήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς
αἰῶνας τῶν αἰώνων.
l 2 Pet. 3. 10. m Exod. 32. 32. Psal. 62. 13. & 69. 29. Jer. 17. 10. & 32. 19. Dan. 7. 10. Matt. 16. 27. Rom. 2. 6. & 14. 12. 1 Cor. 3. 8. 2 Cor. 5. 10. Gal. 6. 5. Phil. 4. 3. supra 2. 23. & 3. 5. & 13. 8. infra 21. 27. & 22. 12. n 1 Cor. 15. 26, 54, 55. [l] Καὶ εἶδον θρόνον λευκὸν μέγαν, καὶ τὸν καθήμενον ἐπ᾽ αὐτοῦ· 11
οὗ ἀπὸ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανὸς, καὶ τόπος οὐχ εὑρέθη
αὐτοῖς. [m] καὶ εἶδον τοὺς νεκροὺς, μικροὺς καὶ μεγάλους ἑστῶτας ἐνώ- 12
πιον τοῦ * θρόνου καὶ βιβλία ἠνεῴχθησαν· καὶ βιβλίον ἄλλο ἠνεῴχθη,
ὅ ἐστι τῆς ζωῆς. Καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς
βιβλίοις κατὰ τὰ ἔργα αὐτῶν. Καὶ ἔδωκεν ἡ θάλασσα τοὺς ἐν αὐτῷ νε- 13
κροὺς, καὶ ὁ θάνατος καὶ ὁ ᾅδης ἔδωκαν τοὺς ‡ ἐν αὐτοῖς νεκρούς· καὶ
ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν. [n] καὶ ὁ θάνατος καὶ ὁ ᾅδης 14
ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός· οὗτός [ἐστιν] ὁ δεύτερος θάνα-

had introduced, supported, or concurred in the idolatrous corruptions before described, are most clearly predicted. But while the *instruments* of mischief had been cut off, the great *agent* was still at liberty; and he would surely excite fresh disturbances, or produce new delusions, if not prevented. The Apostle had, therefore, a vision emblematical of the restraints which would be laid on Satan himself. It is here implied that Christ, with omnipotence and absolute authority, will restrain "the devil and his angels," even all his legions of evil spirits, from deceiving mankind in general, or any part of them, into idolatry, impiety, heresy, and wickedness, as he has hitherto done. (Scott.)

4. καὶ ἐκάθ.] Supply τινες.

— καὶ τὰς ψυχάς.] Repeat εἶδον. Καὶ οἵτινες οὐ προσεκ. This is well rendered by Prof. Scholef. "and whosoever worshipped not." Compare ii. 24.

8. τὸν Γὼγ καὶ τὸν Μαγώγ.] An allusion, it is supposed, to Ezek. xxxviii. and xxxix. What nations are here meant Expositors are wholly unable to ascertain. It is, however, probable, that no particular nations are meant; but that these are only names designating bodies of men inimical to the Gospel.

14. οὗτός ἐστιν ὁ δεύτ. θάνατος.] Render, "This is death and hades," in other words, "the death which consists in the separation of the soul from

15 τος. καὶ εἴ τις οὐχ εὑρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη
εἰς τὴν λίμνην τοῦ πυρός.

1 XXI. [o] ΚΑΙ εἶδον οὐρανὸν καινὸν καὶ γῆν καινήν. ὁ
γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ παρῆλθε· καὶ ἡ
2 θάλασσα οὐκ ἔστιν ἔτι. [p] Καὶ [ἐγὼ Ἰωάννης] εἶδον τὴν πόλιν τὴν
ἁγίαν Ἱερουσαλὴμ καινὴν καταβαίνουσαν ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ,
3 ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς. [q] Καὶ ἤκουσα
φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ λεγούσης· Ἰδοὺ, ἡ σκηνὴ τοῦ
Θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ᾽ αὐτῶν·
καὶ αὐτοὶ λαὸς αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ Θεὸς
4 ἔσται μετ᾽ αὐτῶν Θεὸς αὐτῶν. [r] καὶ ἐξαλείψει [ὁ Θεὸς]
πᾶν δάκρυον ἀπὸ τῶν ὀφθαλμῶν αὐτῶν· καὶ ὁ θάνατος
οὐκ ἔσται ἔτι, οὔτε πένθος οὔτε κραυγὴ οὔτε πόνος οὐκ ἔσται ἔτι· ὅτι
5 τὰ πρῶτα ἀπῆλθον. [s] Καὶ εἶπεν ὁ καθήμενος ἐπὶ ‡ τοῦ θρόνου·
Ἰδοὺ, καινὰ πάντα ποιῶ. καὶ λέγει μοι· Γράψον· [u] Ὅτι οὗτοι
6 οἱ λόγοι ἀληθινοὶ καὶ πιστοί εἰσι. [t] καὶ εἶπέ μοι· Γέγονε. ἐγώ εἰμι
τὸ Α καὶ τὸ Ω, ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ τῷ διψῶντι δώσω
7 ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν· [u] ὁ νικῶν
κληρονομήσει * ταῦτα, καὶ ἔσομαι αὐτῷ Θεὸς, καὶ αὐτὸς ἔσται μοι ὁ
8 υἱός. [x] ‡ δειλοῖς δὲ καὶ ἀπίστοις, καὶ ἐβδελυγμένοις καὶ φονεῦσι, καὶ
πόρνοις καὶ * φαρμακοῖς, καὶ εἰδωλολάτραις καὶ πᾶσι τοῖς ψευδέσι, τὸ
μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ· ὅ ἐστι * ὁ
θάνατος ὁ δεύτερος.

9 [y] Καὶ ἦλθε [πρός με] εἷς τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ
φιάλας τὰς γεμούσας τῶν ἑπτὰ πληγῶν τῶν ἐσχάτων· καὶ ἐλάλησε μετ᾽
ἐμοῦ, λέγων· Δεῦρο, δείξω σοι τὴν νύμφην, τοῦ Ἀρνίου τὴν γυναῖκα.
10 [z] καὶ ἀπήνεγκέ με ἐν πνεύματι ἐπ᾽ ὄρος μέγα καὶ ὑψηλὸν, καὶ ἔδειξέ
μοι τὴν πόλιν [τὴν μεγάλην] τὴν ἁγίαν Ἱερουσαλὴμ καταβαίνουσαν ἐκ
11 τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ, ἔχουσαν τὴν δόξαν τοῦ Θεοῦ· [καὶ] ὁ

o Isa. 65. 17. & 66. 22. 2 Pet. 3. 13.
p 2 Cor. 11. 2. Gal. 4. 26. Heb. 11. 10. & 12. 22. & 13. 14.
supra 3. 12. infra ver. 10.
q Ezek. 43. 7.
r Isa. 25. 8. & 35. 10. 1 Cor. 15. 26, 54. supra 7. 17.
s Isa. 43. 19. 2 Cor. 5. 17. supra 4. 2. & 19. 9. & 20. 11.
t Isa. 12. 3. & 41. 4. & 44. 6. & 55. 1. John 4. 10, 14. & 7. 37. supra 1. 8. & 16. 17. infra 22. 13, 17.
u Zach. 8. 8. Heb. 8. 10.
x 1 Cor. 6. 9. Gal. 5. 21. Eph. 5. 5. 1 Tim. 1. 9. Heb. 12. 14. supra 20. 14, 15. infra 22. 15.
y Supra 15. 1, 6, 7. & 19. 7.
z Gal. 4. 26. Heb. 12. 22. supra 1. 10. & 3. 12. & 21. 2.

the body, and the state of souls intervening between death and judgment, shall be no more." To the wicked these shall be succeeded by a more terrible death, the second death, the damnation of Gehenna, *hell* properly so called. Indeed, in this sacred book, the commencement, as well as the destruction, of this intermediate state, are so clearly marked, as to render it almost impossible to mistake them. In vi. 8. we learn that *hades* follows close at the heels of death; and from this passage that both are involved in one common ruin at the universal judgment. (Campbell.)

XXI. In this and the following Chapter is described in glowing imagery (formed on that of the Prophets of the O. T.) the bliss of the righteous in heaven, after the resurrection and judgment: unless, with some Expositors (especially those who maintain a *literal* resurrection at the beginning of the Millennium, and the *personal* reign of Christ on earth for a thousand years) we understand these concluding Chapters of the *state of the Church during the* MILLENNIUM. The best Expositors, however, are, in general, agreed that the *only* passage of Scripture which speaks of this Millennium (namely, xx. 4—6.) is to be taken in a *figurative* acceptation; consequently, that the present Chapters are to be understood of time *subsequent to the general judgment.* This, I think, has been proved, and by no one more ably than by Mr. Scott. Thus, as Newc. observes, "the new heaven and earth, and the new Jerusalem, are emblematical of the glory and happiness which will be the reward and happiness of good men for ever."

5. ὁ καθήμενος ἐπὶ τοῦ θρ.] This is either the Father, or his great Representative.

6. Compare Ch. i. and ii. Γέγονε. Equivalent to τετέλεσται, "all things are brought to a consummation." Τῆς πηγῆς τοῦ ὕδ. τ. ζ. A perennial spring of running water, as Newc. observes, is a fit emblem of happiness and immortality.

9. τὴν νύμφην, &c.] Meaning the Church of Christ in a state of glory and bliss.

11. τὴν δόξαν τοῦ Θεοῦ] the Schechinah. On the description which follows, see Bp. Newton, Dean Woodh., and Bp. Lowth on Is. liv. 11. I would point out (since the thing seems not properly un-

φωστὴρ αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ, ὡς λίθῳ ἰάσπιδι κρυσταλλίζοντι·
a Ezek. 48. 31. a ἔχουσάν [τε] τεῖχος μέγα καὶ ὑψηλόν, ἔχουσαν πυλῶνας δώδεκα, καὶ 12
ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα, καὶ ὀνόματα ἐπιγεγραμμένα, ἅ ἐστι
τῶν δώδεκα φυλῶν τῶν υἱῶν Ἰσραήλ. Ἀπ᾽ ἀνατολῆς πυλῶνες τρεῖς, 13
ἀπὸ βορρᾶ πυλῶνες τρεῖς, ἀπὸ νότου πυλῶνες τρεῖς, ἀπὸ δυσμῶν πυ-
b Matt. 16. 18. Eph. 2. 19, 20. λῶνες τρεῖς. b καὶ τὸ τεῖχος τῆς πόλεως ἔχον θεμελίους δώδεκα, καὶ ἐν 14
c Ezek. 40. 3. Zach. 2. 1. αὐτοῖς ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ Ἀρνίου. c Καὶ ὁ λαλῶν 15
μετ᾽ ἐμοῦ εἶχε μετρον κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ
d Eph. 3. 18. τοὺς πυλῶνας αὐτῆς καὶ τὸ τεῖχος αὐτῆς. d καὶ ἡ πόλις τετράγωνος 16
κεῖται, καὶ τὸ μῆκος αὐτῆς [τοσοῦτόν ἐστιν] ‡ ὅσον καὶ τὸ πλάτος.
καὶ ἐμέτρησε τὴν πόλιν τῷ καλάμῳ ἐπὶ σταδίων δώδεκα χιλιάδων· τὸ
μῆκος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσά ἐστι. καὶ ἐμέτρησε τὸ 17
τεῖχος αὐτῆς ἑκατὸν τεσσαρακοντατεσσάρων πηχῶν, μέτρον ἀνθρώπου, ὅ
ἐστιν ἀγγέλου. Καὶ ἦν ἡ ἐνδόμησις τοῦ τείχους αὐτῆς ἴασπις· καὶ ἡ 18
πόλις χρυσίον καθαρὸν ὁμοία ὑάλῳ καθαρῷ. καὶ οἱ θεμέλιοι τοῦ 19
τείχους τῆς πόλεως παντὶ λίθῳ τιμίῳ κεκοσμημένοι· ὁ θεμέλιος ὁ
πρῶτος ἴασπις, ὁ δεύτερος σάπφειρος, ὁ τρίτος χαλκηδών, ὁ τέταρτος
σμάραγδος, ὁ πέμπτος σαρδόνυξ, ὁ ἕκτος σάρδιος, ὁ ἕβδομος χρυσόλι- 20
θος, ὁ ὄγδοος βήρυλλος, ὁ ἔννατος τοπάζιον, ὁ δέκατος χρυσόπρασος, ὁ
ἑνδέκατος ὑάκινθος, ὁ δωδέκατος ἀμέθυστος. Καὶ οἱ δώδεκα πυλῶνες, 21
δώδεκα μαργαρῖται· ἀνὰ εἷς ἕκαστος τῶν πυλώνων ἦν ἐξ ἑνὸς μαργα-
ρίτου. καὶ ἡ πλατεῖα τῆς πόλεως χρυσίον καθαρὸν ὡς ὕαλος διαυγής.
Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ· ὁ γὰρ Κύριος ὁ Θεὸς ὁ παντοκράτωρ 22
e Isa. 60. 19. Zech. 14. 7. infra 22. 5. ναὸς αὐτῆς ἐστι, καὶ τὸ Ἀρνίον. e καὶ ἡ πόλις οὐ χρείαν ἔχει 23
τοῦ ἡλίου οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν ἐν αὐτῇ· ἡ γὰρ
δόξα τοῦ Θεοῦ ἐφώτισεν αὐτὴν, καὶ ὁ λύχνος αὐτῆς τὸ Ἀρνίον.
f Isa. 60. 3, 5. & 66. 12. f Καὶ ‡ τὰ ἔθνη τῶν σωζομένων ἐν τῷ φωτὶ αὐτῆς περιπατήσουσι. 24
Καὶ οἱ βασιλεῖς τῆς γῆς φέρουσι τὴν δόξαν καὶ τὴν
g Isa. 60. 11, 20. Zech. 14. 7. supra 3. 8. infra 22. 5. τιμὴν αὐτῶν εἰς αὐτήν· g καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ κλει- 25
σθῶσιν ἡμέρας, νὺξ γὰρ οὐκ ἔσται ἐκεῖ· καὶ οἴσουσι τὴν δόξαν 26
h Exod. 32. 32. Ps. 69. 29. Isa. 35. 8. Joel 3. 17. καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτήν. h Καὶ οὐ μὴ εἰσέλθῃ 27
Phil. 4. 3. supra 3. 5. & 13. 8. & 20. 12. εἰς αὐτὴν πᾶν κοινοῦν καὶ ποιοῦν βδέλυγμα καὶ ψεῦδος, εἰ
μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου. XXII. i Καὶ 1
infra 22. 14, 15. i Ezek. 47. 1. Zach. 14. 8. ἔδειξέ μοι [καθαρὸν] ποταμὸν ὕδατος ζωῆς λαμπρὸν ὡς κρύ-
k Gen. 2. 9. Ezek. 47. 12. supra 2. 7. & 21. 21. σταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ Θεοῦ καὶ τοῦ Ἀρνίου.
k Ἐν μέσῳ τῆς πλατείας αὐτῆς καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ ἐντεῦθεν 2

derstood by Commentators) that at v. 14. the θεμελίους δώδεκα denote twelve *courses* of *foundation stones*, called by Aristoph. Av. 1136. θεμέλιοι λίθοι. They were sometimes called δόμοι. Thus in Herodotus's description of the manner in which the walls of Babylon were built, it is said, i. 179, ὀρύσσοντες ἅμα τὴν τάφρον, ἐπλίνθευον τὴν γῆν τὴν ἐκ τοῦ ὀρύγματος ἐκφερομένην· ἑλκύσαντες δὲ πλίνθους ἱκανὰς, ὤπτησαν αὐτὰς ἐν καμίνοισι. μετὰ δὲ, πέλματι χρεώμενοι ἀσφάλτῳ θερμῇ, καὶ διὰ τριήκοντα δόμων πλίνθου ταρσοὺς καλάμων διαστοιβάζοντες, ἔδειμαν πρῶτα μὲν τῆς τάφρου τὰ χείλεα. But this whole subject will be fully illustrated in some Memoirs on the ancient state of Babylon, Thebes, and other cities of the remotest antiquity, which I formed many years since, and hope ere long to lay before the Public.

22. ναὸν οὐκ εἶδον ἐν α.] as being now unnecessary in the immediate presence of God.

25. οἱ πυλῶνες α. οὐ μὴ κλεισθ.] An emblem of peace. So Horace, Apertis otia portis. (Newc.)

XXII. 1. ποταμόν.] See Note at xxi. 6.

ξύλον ζωῆς, ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα ἕνα ἕκαστον ἀποδιδοῦν
τὸν καρπὸν αὐτοῦ· καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν.
3 [l] Καὶ πᾶν * κατάθεμα οὐκ ἔσται ἔτι· καὶ ὁ θρόνος τοῦ l Zach. 14. 11.
Θεοῦ καὶ τοῦ Ἀρνίου ἐν αὐτῇ ἔσται· καὶ οἱ δοῦλοι αὐτοῦ λατρεύσουσιν
4 αὐτῷ, [m] καὶ ὄψονται τὸ πρόσωπον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν m Matt. 5. 8. 1 Cor. 13. 12. 1 John 3. 2.
5 μετώπων αὐτῶν. [n] Καὶ νὺξ οὐκ ἔσται ἐκεῖ· καὶ χρείαν οὐκ ἔχουσι supra 3. 12. n Ps. 36. 10.
λύχνου καὶ φωτὸς ἡλίου, ὅτι Κύριος ὁ Θεὸς * φωτιεῖ ἐπ' αὐτούς· καὶ Isa. 60. 19, 20. Zach. 14. 6, 7.
βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων. supra 21. 23.
6 [o] Καὶ εἶπέ μοι· Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί· καὶ Κύριος ὁ o Supra 1. 1. & 19. 9.
Θεὸς τῶν πνευμάτων τῶν [ἁγίων] προφητῶν ἀπέστειλε τὸν ἄγγελον αὐτοῦ & 21. 5.
7 δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει. [p] Ἰδού, ἔρχομαι p Supra 1. 3. & 3. 11.
ταχύ· μακάριος ὁ τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου
8 τούτου. [q] Καὶ ἐγὼ Ἰωάννης ὁ ‡ βλέπων ταῦτα καὶ ἀκούων. Καὶ ὅτε q Acts 10. 26. & 14. 14.
ἤκουσα καὶ ἔβλεψα, ἔπεσα προσκυνῆσαι ἔμπροσθεν τῶν ποδῶν τοῦ supra 19. 10.
9 ἀγγέλου τοῦ δεικνύοντός μοι ταῦτα. καὶ λέγει μοι· Ὅρα μή·—
σύνδουλός σου [γάρ] εἰμι, καὶ τῶν ἀδελφῶν σου τῶν προφητῶν καὶ
τῶν τηρούντων τοὺς λόγους τοῦ βιβλίου τούτου. τῷ Θεῷ προσκύνησον.
10 [r] Καὶ λέγει μοι· Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βι- r Dan. 8. 26. & 12. 4.
11 βλίου τούτου· ὅτι ὁ καιρὸς ἐγγύς ἐστιν· [s] ὁ ἀδικῶν ἀδικησάτω ἔτι, supra 1. 3. s 2 Tim. 3. 23.
καὶ ὁ ῥυπαρὸς ῥυπαρευθήτω ἔτι· καὶ ὁ δίκαιος δικαιωθήτω ἔτι, καὶ ὁ
12 ἅγιος ἁγιασθήτω ἔτι. [t Καὶ] ἰδού, ἔρχομαι ταχύ, καὶ ὁ μι- t Isa. 40. 10. & 62. 11.
σθός μου μετ' ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον αὐτοῦ ἔσται. vid. supra 20. 12.
13 [u] Ἐγώ [εἰμι] τὸ Α καὶ τὸ Ω, ἀρχὴ καὶ τέλος, ὁ πρῶτος u Isa. 41. 4. & 44. 6. & 48. 11.
καὶ ὁ ἔσχατος. supra 1. 8, 11. & 21. 6.
14 [x] Μακάριοι οἱ ποιοῦντες τὰς ἐντολὰς αὐτοῦ, ἵνα ἔσται ἡ ἐξουσία x 1 John 3. 23.
αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς, καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν y 1 Cor. 6. 10. Eph. 5. 5. Phil. 3. 2.
15 πόλιν. [y] Ἔξω [δὲ] οἱ κύνες καὶ οἱ φαρμακοὶ, καὶ οἱ πόρνοι καὶ οἱ Col. 3. 6.
φονεῖς, καὶ οἱ εἰδωλολάτραι, καὶ πᾶς ὁ φιλῶν καὶ ποιῶν ψεῦδος. supra 21. 8. z Num. 24. 17. Isa. 11. 10. Rom. 15. 12.
16 [z] Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ 2 Pet. 1. 19. supra 1. 1.
ταῖς ἐκκλησίαις· ἐγώ εἰμι ἡ ῥίζα καὶ τὸ γένος [τοῦ] Δαυὶδ, ὁ & 5. 5.
17 ἀστὴρ ὁ λαμπρὸς καὶ * πρωϊνός. [a] Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέ- a Isa. 55. 1. John 7. 37. supra 21. 6.

2. ξύλον ζωῆς.] Prof. Scholef. follows Bp. Middl. in rendering "was a tree of life;" and this, as he observes, to avoid the inconsistency of saying that *the* ONE *tree* was on each side of the river. "Another interpretation, however, (continues he,) has been advanced by Dr. Owen, which is entitled to some consideration: 'And the river *being* on either side *of it*.' And this might be carried even a little further: 'In the midst of the street of it and of the river, *being* (viz. both *the street* and *the river* being) on either side of it,' [the tree.]" Ἐντεῦθεν καὶ ἐνθ. Like the Latin *hinc illinc*, "on every side."

3. πᾶν κατάθ.] for ἀνάθεμα. Here Abp. Newc. and Dr. Burton justly suppose an allusion to the *curse* connected with the *tree of life* in the garden of Eden. The general sense being: "the fatal effects of the first curse, pronounced in consequence of the first transgression, shall cease; the displeasure of God will be here unknown.

5. βασιλ. εἰς—αἰώνων.] In heaven, of which the New Jerusalem is a type. For ever and ever is opposed to the millennary reign. (Newcome.) Here terminates the prophetic portion of the Apostle's sublime representation of the destinies of the Church from its origin to its consummation; and the remainder of the Book is confirmatory, and hortatory, demanding a due attention to its sublime contents, and conformity in their practice.

6, 7. See v. 1—3, and Notes, and Note on Luke i. 70.

11. ὁ ἀδικῶν ἀδικ. ἔτι] q. d. "If he persists in his unrighteousness, he will reap the consequences of it." The mode of expression is authoritative. (Newc.) Agreeably to this Mr. Holden well paraphrases: "They who, after this revelation and the awful warnings given them, continue to be unjust and filthy, let them remain so, and reap the punishment worthy of their deeds."

15. οἱ κύνες.] See Phil. iii. 2. and Note.

17. This verse contains the *response* made

γουσιν· Ἔρχου· καὶ ὁ ἀκούων εἰπάτω· Ἔρχου. καὶ ὁ διψῶν
ἐρχέσθω καὶ ὁ θέλων λαμβανέτω τὸ ὕδωρ ζωῆς δωρεάν.
[Συμ]μαρτυροῦμαι ἐγὼ [γὰρ] παντὶ ἀκούοντι τοὺς λόγους τῆς προ- 18
φητείας τοῦ βιβλίου τούτου· ἐάν τις ἐπιτιθῇ *ἐπ᾽ αὐτά, ἐπι-
θήσει ὁ Θεὸς ἐπ᾽ αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν βιβλίῳ τούτῳ.

b Exod. 32. 33. Deut. 4. 2. & 12. 32. Psal. 69. 29. Prov. 30. 6. supra 3. 5. & 13. 8. & 17. 8. & 20. 12. & 21. 27.

[b] Καὶ ἐάν τις ἀφέλῃ ἀπὸ τῶν λόγων βίβλου τῆς προφητείας ταύτης, 19
ἀφαιρήσει ὁ Θεὸς τὸ μέρος αὐτοῦ ἀπὸ *ξύλου τῆς ζωῆς, καὶ ἐκ τῆς
πόλεως τῆς ἁγίας [καὶ] τῶν γεγραμμένων ἐν βιβλίῳ τούτῳ. Λέγει ὁ 20
μαρτυρῶν ταῦτα· Ναὶ ἔρχομαι ταχύ· ἀμήν. Ναὶ ἔρχου, Κύριε Ἰη-
σοῦ!

Ἡ χάρις τοῦ Κυρίου [ἡμῶν] Ἰησοῦ Χριστοῦ μετὰ πάντων [ὑμῶν] 21
τῶν ἁγίων. Ἀμήν.

to the promise of Christ "I come quickly," v. 12.; and the Holy Ghost and the Church, the spiritual bride of Christ, are represented as inviting all to participate in the blessings of the Gospel.

19. ἀφαιρήσει ὁ Θεὸς — ζωῆς.] In this expression there seems a *double* allusion, first to the keeping of an *account-book*, in which every one's μέρος or portion is entered down, and crossed out when taken away; 2. to the βίβλος of a *will*, from which any one's name being removed disinherits him. So Joseph. Ant. xvii. 4. 2. τὸν υἱὸν αὐτῆς — ἐξήλειψε τῶν διαθηκῶν.

FINIS.

INDEX I.

PRINCIPAL GREEK WORDS AND PHRASES EXPLAINED

A.

ἀβαρής, ii. 216
ἄβυσσος, ii. 64
ἀγαθὸς distinguished from δίκαιος, ii. 31. 43
ἀγαλλίασις, i. 224
ἀγαλλιάω, i. 382
ἄγαμος, ii. 118
ἀγαπάω, i. 199
ἀγάπη, ii. 150. 256. 452
ἀγαπητὸς for μονογενής, i. 15
ἀγγαρεύω, i. 27
ἄγγελος, ii. 403
ἀγενεαλόγητος, ii. 429
ἁγιάζω, i. 394. 428; ii. 407
ἁγιασμός, ii. 333. 471
τὸ Ἅγιον κοσμικόν, ii. 438
ἅγιος, i. 427. 496; ii. 43
ἁγνίζομαι, i. 566
ἁγνόημα, ii. 441
ἁγνωσία, ii. 509
ἀγόραιος, i. 541. 557
ἀγράμματος, i. 465
ἀγραυλέω, i. 233
ἀγριύω, i. 206
ἀγρυτνέω, ii. 479
ἀγωγὴ for ἀναστροφή, ii. 378
ἀγών, ii. 468
ἀγωνίζομαι, ii. 323
ἀδιαλείπτως, ii. 324. 338
ἄδικος, ii. 425
ἀδόκιμος, ii. 12. 131. 424
ἀδύνατος, i. 93. 524; ii. 422
ἀθέμιτος, i. 503
ἀθετέω, ii. 240
ἄθλησις, ii. 455
ἀθῶος, i. 140
αἰγιαλός, i. 593
αἷμα, i. 549
αἱματεκχυσία, ii. 446
αἴνιγμα, ii. 152
αἵρεσις, i. 577
αἴρω, i. 589
αἴσθησις, ii. 293
αἰσθητήριον, ii. 420
αἰτίομαι, i. 484
αἰτία, i. 89
αἰτίαμα, i. 581
αἰχμαλωτεύω, ii. 378
ἀπ' αἰῶνος, i. 230
κατὰ τὸν αἰῶνα τοῦ κόσμου, ii. 266
τὰ τέλη τῶν αἰώνων, ii. 134
ἀκαθαρσία, ii. 327
ἄκακος, ii. 434
ἀκατάκριτος, i. 540
ἀκαταστασία, ii. 159. 198. 228
ἀκέραιος, ii. 301
ἀκοή, ii. 66
ἀκρατής, ii. 377
ἀκροατήριον, i. 583
ἀκροβύνιον, ii. 430
ἀλάβαστρον, i. 129
ἀλαλάζω, i. 177
ἀλίσγημα, i. 531
ἀλλά hortative, ii. 206
—— imo vero, ii. 448
—— for εἰ μή, i. 97
ἀλλὰ γάρ, ii. 209
ἀλλὰ καί, ii. 36
ἀλλ' οὐδέ, i. 553
ἀλλοτριοεπίσκοπος, ii. 516
ἀλλόφυλος, i. 503
ἀλοάω, ii. 128
ἀλυσιτελής, ii. 479
ἅλων, i. 13
ἀμαθής, ii. 534
ἀμάραντος, ii. 504
ἁμαρτία, i. 376. 381; ii. 412
——— distinguished from παράβασις, ii. 241
χωρὶς ἁμαρτίας ὀφθήσεται, ii. 447
ἀμελέω, ii. 437. 524
ἄμεμπτος, ii. 436
ἀμέριμνον ποιεῖν τινα, i. 151
ἀμεταμέλητον, ii. 203
ἀμήν, i. 22
ἀμίαντος, ii. 488. 504
ἀμφίβληστρον, i. 18
ἄμφοδος, i. 203
ἂν with the conjunctive mood, i. 325
ἀναβαθμός, i. 567
ἀναβάλλω, i. 578
ἀναβλέπω, i. 569
ἀναβολὴν ποιεῖν, i. 582
ἀναγκάζω, i. 287. 537; ii. 232
ἀνάγκη, i. 318; ii. 121
—— for θλίψις, i. 309
ἀναγινώσκω, ii. 181
ἀνάγω, i. 482
ἀναδέχομαι, i. 595
ἀναζώννυμι, ii. 505
ἀναζωπυρέω, ii. 371
ἀναθάλλω, ii. 308
ἀναθεωρέω, ii. 477
ἀναιρέομαι, i. 480
ἀνακαινίζω, ii. 422, 423
ἀνακεφαλαιόω, ii. 263
ἀνακρίνομαι, i. 464. 542; ii. 106. 127
ἀνάκρισις, i. 583
ἀνάληψις, i. 265
ἀναλογίζομαι, ii. 468
ἀναλύω, ii. 295
ἀνάμνησις, ii. 448
ἀνανήφω, ii. 376
ἀναντιρρήτως, i. 503
ἀναπαύω, ii. 175. 204
ἀνάπτω, ii. 493
ἀνασκευάζω, i. 533
ἀναστρέφω, i. 84
ἀναστροφή, ii. 229. 508
ἀνάστασις, ii. 160
ἀνασταυρόω, ii. 424
ἀνατάσσομαι, i. 222
ἀνατέλλω, ii. 432
ἀναφέρω, ii. 510
ἀνάψυξις, i. 462
ἀναψύχω, ii. 372
ἀνδραποδιστής, ii. 351
ἀνεμίζω, ii. 483
ἄνεμος, ii. 276
ἀνεξίκακος, ii. 376
ἀνεπίλημπτος, ii. 357
ἄνεσις, ii. 207
ἀνετάζω, i. 571
ἀνέχω, i. 264. 550; ii. 217
ὡς ἀνῆκε, ii. 321
ἀνήμερος, ii. 377
ἀνθίστημι, i. 27; ii. 234. 289
ἀνθομολογέομαι, i. 236
ἄνθραξ, i. 431
ἀνθρωποκτόνος, i. 380
κατὰ ἄνθρωπον, ii. 128. 168
ὁ ἔσω ἄνθρωπος, ii. 510
ἀνθύπατος, i. 514. 557
ἀνίστημι, ii. 431
ἀνόητος, i. 323
ἄνοια, ii. 378

ἀνομία, ii. 345
ἀνόμως, ii. 16
ἀνόσιος, ii. 377
ἀνταπόδομα, ii. 69
ἀντέχομαι, i. 33
ἀντὶ for ἕνεκα, ii. 468
ἀντιβάλλω, i. 322
ἀντιλαμβάνω, i. 229
ἀντιλέγω, ii. 67
ἀντίληψις, ii. 149
ἀντίλυτρον, ii. 355
ἀντιπαρέρχομαι, i. 269
ἀντιπίπτω, i. 484
ἀντιτάσσομαι, i. 549
ἀντίτυπος, ii. 446
ἀντίχριστος, ii. 541
ἄνωθεν, i. 434
ἀνωτερικός, i. 552
ἄξιος, ii. 50
ἀπαγγέλλω, i. 533
ἀπάγχομαι, i. 141
ἀπάγω, i. 512; ii. 145
ἀπαλλάσσω, ii. 408
ἀπαλλάττεσθαι ἀπό τινος, i. 281
ἅπαξ, ii. 447. 475
ἅπαξ καὶ δίς, ii. 309, 331
ἀπαρχή, ii. 70. 486
ἀπάτη for ἀπατηλὰ, ii. 277. 316
ἀπαύγασμα, ii. 399
ἀπεκδέχομαι, ii. 269
ἀπελεγμός, i. 555
ἀπελπίζω, i. 250
ἀπέχει, i. 213
ἄπιστος, i. 440
ἁπλότης, ii. 205. 215
ἁπλῶς, ii. 483
ἀπὸ for ὑπό, i. 507. 558
ἀπὸ intensive, ii. 66
— distinguished from ἐξ, ii. 328
— in composition, ii. 513
ἀποβάλλω, ii. 456
ἀπογραφή, i. 231
ἀπογράφω, i. 232; ii. 414
ἀποδείκνυμι, i. 454; ii. 108
ἀποδεκατόω, i. 113; ii. 430
ἀποδέχομαι, i. 260. 457
ἀποδίδωμι, i. 469
ἀποδοκιμάζω, ii. 472
ἀποθήκη, i. 14. 278
ἀποκαθίστημι, i. 165
ἀποκαλύπτω, ii. 504
ἀποκάλυψις, ii. 153. 220
ἀποκαραδοκία, ii. 294
ἀποκατάστασις, i. 462
ἀποκυέω, ii. 486
ἀπολογέομαι, i. 556
ἀπολογία, ii. 127
ἀπολύτρωσις, ii. 23
ἀπολύω, i. 235
Ἀπολλώς, i. 551
ἀπορφανίζομαι, ii. 330
ἀποσπάομαι, i. 314
ἀποστασία, ii. 344
ἀποστάσιον, i. 25
ἀποστερέω, i. 198
ἀπόστολος, ii. 302
ἀποστοματίζω, i. 275
ἀποτάσσομαι, i. 266. 287
ἀποφθέγγομαι, i. 451
ἀπρόσκοπος, ii. 138. 293
ἅπτομαι, i. 439
ἄρα then, ii. 253
— inde sequitur, ii. 470
— for ὥστε, ii. 258
ἄρα οὖν, ii. 269
ἀργός, i. 62
ἀργυροκόπος, i. 555
ἀρέσκεια, ii. 312
ἀρέσκω, ii. 327
ἀρετή, ii. 522
ἀριστάω, i. 443
ἄριστον, i. 106
ἁρπαγμός, ii. 298
ἁρπάζω, i. 493
ἀῤῥαβών, ii. 182
ἄῤῥητος, ii. 220
ἀρτέμων, i. 593
ἄρτος, i. 30
ἀρχαῖοι, i. 23
ἀρχή, i. 501
κατ' ἀρχάς, ii. 402
ἀπ' ἀρχῆς, ii. 536
ἐν ἀρχῇ for ἐπ' ἀρχῆς, i. 329
ἀρχηγός, ii. 468; for αἴτιος, ii. 406
ἀρχισυνάγωγος, i. 175
ἀρχιτρίκλινος, i. 338
ἄρχομαι, i. 447
ἀσέλγεια, i. 186; ii. 514. 528
ἀσθένεια, ii. 417
ἀσθενέω, ii. 46
ἀσιτία, i. 591
ἆσσον, i. 589
ἀστατέω, ii. 108
ἀστεῖος, i. 480
ἀστὸς, distinguished from ξενός, i. 544
ἀστοχέω, ii. 351
ἀσύνετος, ii. 66
ἀσφαλῶς, i. 213
ἀσχημονέω, ii. 151
ἄσωτος, i. 289
ἀτενίζω, i. 316. 448
ἄτοπος, i. 595
αὐθάδης, ii. 529
αὐθεντέω, ii. 356
αὐξάνω, ii. 534
αὔριον, i. 34
αὐστηρός, i. 303
αὐτάρκης, ii. 309
αὐτόματος, i. 171
αὐτὸς for οὗτος, i. 213
ἀφανίζω, i. 32. 520
ἐγγὺς ἀφανισμοῦ, ii. 438
ἀφίημι, ii. 421
ἀφιλάγαθος, ii. 377
ἀφοράω, ii. 468
ἀφορίζω, i. 249. 513
ἀφορμή, ii. 254
ἄφρων, ii. 169. 284
ἀφυπνίζω, i. 258
ἄφωνος, ii. 154
ἄχρι distinguished from μέχρι, i. 515; ii. 32
ἄχρι καιροῦ, i. 515
ἄχρις, within, i. 558
ἄχυρον, i. 14

B.

βάϊον, i. 401
βαλάντιον, i. 278
βαπτίζω, i. 447
βαπτισμός, ii. 421. 442
βάρβαρος, ii. 154
βαρύτιμος, i. 129
βασανιστής, i. 88
βάσανος, i. 18
βάσις, i. 460
βασκάνω, ii. 237
βαστάζω, i. 40. 401. 420. 495. 568; ii. 86
——— for περιφέρω, ii. 260
βαττολογέω, i. 30
βδέλυγμα, i. 119
βέβαιος, ii. 403
Βεελζεβούλ, i. 51
βῆμα, i. 512. 581
βίωσις, i. 584
βιωτικός, ii. 114
βλασφημέω, i. 43
Βοανεργές, i. 167
βοήθεια, i. 590
βοηθέω, i. 567
βόθυνος, i. 75
βόσκω, i. 443
βοτάνη, ii. 424
βραβεύω, ii. 321
βραχίων, i. 405
βρόχος, ii. 123
βρώματα καὶ πόματα, ii. 442
βρῶσις, i. 32
βυρσεύς, i. 500

Γ.

γάμος, i. 106
γὰρ exempli gratiâ, ii. 217. 426
— scilicet, ii. 405
γὰρ frequently refers to a clause omitted, i. 505. 518. 557. 581; ii. 367. 435. 445. 448. 483. 490
— although, i. 352
— sane, i. 387
— for οὖν, i. 533
——— δέ, ii. 47
— explicatory, ii. 70

Γέεννα, i. 24
γέ, *præsertim*, ii. 53
Γεθσημανῆ, i. 135
γενεαλογίαι ἀπέραντοι, ii. 350
γενέσια, i. 70
γεύομαι, ii 423
γεύω, ii. 507
γῆς Ἰούδα, i. 8
γίνεται for ἄγεται, i. 128
γινώσκω, i. 393
γλεῦκος, i. 453
γλωσσόκομον, i. 400
γναφεύς, i. 190
γνησίως, ii. 302
γνόφος καὶ σκότος, ii. 473
γνωρίζω, ii. 145. 229
γνῶσις, ii. 153. 198
γογγυσμός, ii. 301
Γολγοθᾶ, i. 144
γράμμα, i. 291
γραμματεύς, i. 7. 110. 556
γραφή, i. 492
γραῦδης, ii. 362
γρηγορέω, ii. 479
γυμνητεύω, ii. 108
γυμνός, i. 120. 128
γωνίαι τῶν πλατειῶν, i. 30

Δ.

δαίμων, i. 543
δακτύλιος, ii. 489
δὲ *imo vero*, ii. 66
δεδεμένος τῷ πνεύματι, i. 560
δίνσις, ii. 354
δεῖ, i. 465. 566
δεισιδαιμονέστεροι, i. 545
δεισιδαιμονία, i. 582
δελτάζω, ii. 485. 530
δεξιολάβος, i. 574
δέρω, i. 105
δεσπότης, i. 235
δημογορέω, i. 512
διὰ *post*, i. 578
— for σύν, ii. 443
—— ἐν, ii. 443
Διάβολος, i. 15
διαγινώσκω, i. 574
διαδέχομαι, i. 483
διαθήκη, i. 133 ; ii. 433. 448
διακονέω, i. 17. 10. 400 ; ii. 505
διακονία, ii. 146
διάκονος, i. 98
διακούομαι, i. 576
οὐδὲν διακρίνειν, i. 529
διακρίνω, i. 102. 506 ; ii. 29. 144. 483
διαλογισμός, ii. 301
διαμαρτύρομαι, i. 489
διαμερίζομαι, i. 451
διανέμω, i. 465
διαπονέομαι, i. 464
διαπορέω, i. 453
διαπρίομαι, i. 472
διασκορπίζω, i. 126. 229
διαστορά, i. 372 ; ii. 482
διαστολή, ii. 23
διασφρέφω, i. 514. 563
διαταγή, i. 485
διατάσσω, ii. 129
διατίθημι, ii. 437. 443
διαχειρίζομαι, i. 472
διέξοδος, i. 107
διετής, i. 9
διθάλασσος, i. 593
διϊσχυρίζομαι, i. 511
δίκαιος, i. 5. 235
——— distinguished from ἀγαθός, ii. 31. 43
δικαιοσύνη, i. 21. 23
δικαιόω, ii. 36
δικαστὴς and μεριστής, i. 277
δικαίωμα, ii. 438
δίκη for καταδίκη, i. 582
δίκτυον, i. 244
δίλογος, ii. 359. 483
διοπετής, i. 557
διπλόος, ii. 483
——— for πολύς, ii. 365
διότι, *siquidem*, ii. 10
διστάζω, i. 152
διϋλίζω, i. 114
διόρθωσις, ii. 442
διχοτομέω, i. 124
δίψυχος, ii. 483
διώκω, i. 21 ; ii. 338
δογματίζω, ii. 318
δοκεῖ, ii. 159. 488
δοκέω, never *pleonastic*, i. 201. 258
δοκιμάζω, ii. 17. 282. 293. 338
δοκιμασία, ii. 339
δοκιμή, ii. 30. 482
δοκίμιον, ii. 482
δοκός, i. 35
δοκῶ, ii. 107. 124
δόλος, ii. 327
δόξα, i. 425 ; ii. 15. 399. *salvatium*, 406
δουλαγωγέω, ii. 131
δοῦλος, i. 98. derivation, ii. 5
δύναμαι, i. 98 ; ii. 413
δύναμις, i. 448 ; ii. 109
δυνατός, i. 120. 506. 581
δυσερμήνευτος, ii. 420
δωδεκάφυλον, i. 584
δῶρα καὶ θυσίαι, ii. 417. 442
δωρεάν, ii. 237

E.

ἐὰν for ἄν, i. 50. 95
—— ὅταν, i. 404
ἐαν οὖν, ii. 157
ἐάω, i. 526
ἔγγυος, ii. 433
ἐγείρω, i. 160
ἐγκαινίζω, ii. 445. 451
τὰ ἐγκαίνια, i. 292
ἐγκεντρίζω, ii. 70
ἐγκομβόομαι, ii. 517
ἐγκόπτω, i. 576 ; ii. 252. 331
ἐγκράτεια, i. 579 ; ii. 256. 523
ἑδραῖος, ii. 123. 173
ἐθελοθρησκεία, ii. 319
ἔθος, i. 584
εἰ, i. 447
— for διότι, ii. 506
— imprecatory, i. 188 ; ii. 412
— for πότερον, i. 283
—— εἴτις, ii. 152
—— *num?* i. 315
— affirmative, ii. 297
— *si quidem*, i. 506. 584
— for ὅτι, i. 586 ; ii. 305
εἰ ἄρα, i. 489
εἰ μὴ for ἀλλά, i. 57 ; ii. 228
—— preceded by a negative sentence, i. 243
εἴ τι for ὅ τι, ii. 204
εἴγε *quoniam*, ii. 271
—— *si modo*, ii. 277
εἶδος, ii. 339
εἶδω, i. 125
εἰδωλεῖον, ii. 126
εἰδωλόθυτα, ii. 124
εἴδωλον, ii. 125
εἰκῆ, i. 23 ; ii. 162
εἰκών, ii. 170
εἰλικρίνεια, ii. 111
εἰλικρινής, ii. 293
εἶναι παρά τινος, i. 167. 195
εἰπεῖν λόγῳ, i. 39
εἰπεῖν and λέγειν, i. 207
εἴπερ, *si modo*, ii. 47
——, *si quidem*, ii. 341
εἵπως for ἵνα, ii. 305
εἰρηνεύω, ii. 77
εἰρήνη, ii. 465
εἰρηνικός, ii. 471
εἴς for τις, i. 91
εἰς τὸ for ὥστε, ii. 205, 240
εἰσδέχομαι, ii. 201
εἰσὶ γεγονότες, ii. 433
εἴτε, *sive*, ii. 346
ἐκ for ὑπό, ii. 295
ἐκβάλλω, i. 249 ; ii. 492
ἐκβολή, i. 591
ἐκδαπανάομαι, ii. 222
ἐκδέχομαι, ii. 145. 461
ἐκδίδωμι, i. 104
ἐκδίκησις, ii. 203
ἐκδιώκω, ii. 330
ἔκδοτον δοῦναι, i. 455
ἐκεῖ, ellipsis of, after verbs of motion, i. 581
— for ἐκεῖσε, i. 10
ἐκκακέω, i. 298 ; ii. 189. 258, 348
77

ἐκκλησία, ii. 142
ἑκλύω, ii. 258. 469
ἐκνέω, ἐκνεύω, i. 355
ἐκνήφω, ii. 168
ἐκπειράζω, i. 16
ἐκπετάω, ii. 67
ἐκπίπτω, ii. 57. 152
ἐκπτύω, ii. 246
ἔκστασις, i. 500
ἐκτενής, i. 510; ii. 515
ἐκτός, ii. 166
ἐκτρέπω, ii. 351
ἔκτρωμα, ii. 162
ἔκφοβος, i. 579
ἔλεγχος, ii. 380. 458
ἐλέγχω, i. 420; ii. 282
ἐλεημοσύνη, i. 460
ἑλκύω, i. 363
ἕλκω, i. 538
Ἕλληνες, i. 402. 549
ἐμβλέπω, i. 93
ἐμβριμάομαι, i. 398
ἐμμαίνομαι, i. 585
ἐμπαίζω, i. 9
ἐμπνέω, i. 493
ἐμφανίζω, i. 574. 576
ἐν for σύν, ii. 488
— de —, ii. 285
— for διά, ii. 398
— — εἰς, i. 253
ἐναγκαλίζομαι, i. 194
ἐνδημέω, ii. 194
ἐνδυναμόω, ii. 372
ἐνδύω, i. 325; ii. 172
ἐνεργέω, ii. 233. 329. 501
ἐνέργημα, ii. 146
ἐνεργής, ii. 174
ἐνέχω, ii. 251
ἐννεός, i. 494
ἐνοχλέω, ii. 471
ἔνοχος, ii. 144. 490
—— for ἐνεχόμενος, ii. 408
ἔνταλμα, i. 74
ἔντευξις, ii. 354
ἐντόπιος, i. 565
ἐντρέπω, i. 105; ii. 109. 470
ἔντρομος, i. 579
ἐντροπή, ii. 114
ἐντρυφάω, ii. 529
ἐντυγχάνειν τινί, ii. 434
ἐντυγχάνω, ii. 68
ἐνυβρίζω, ii. 454
ἐνύπνιον, i. 454
ἐνώπιον τοῦ Θεοῦ, i. 223
ἐνωτίζομαι, i. 453
ἐξ distinguished from ἀπό, ii. 328
ἐξαγγέλλω, ii. 508
ἐξαγοράζω, ii. 239. 283
ἐξαιρέομαι, i. 586; ii. 227
ἐξαλείφω, i. 461
ἐξάλλομαι, i. 460
ἐξαπατάω, ii. 43
ἐξάπινα, i. 191
ἐξαπορεύομαι, ii. 179
ἐξαρτίζω, i. 564
ἐξαυτῆς for παραυτίκα, i. 180
ἐξεγείρω, ii. 60
ἐξέραμα, ii. 531
ἐξέρχομαι, ii. 478
ἐξέρχεσθαι ἐκ τῆς ὀσφύος τινός, ii. 430
ἕξις, ii. 420
ἐξίστημι, ii. 195
ἐξομολογέω, i. 56. 312; ii. 300
ἐξορκίζω, i. 138
ἐξουσία, ii. 126
ἑορτή, i. 129
ἐπάγειν ἐπί τινα, i. 472
ἔπαινος, ii. 107
ἐπαισχύνομαι, ii. 462
ἐπαπολουθέω, ii. 364
ἐπακούω, ii. 198
ἐπανόρθωσις, ii. 380
ἐπάνω for πλεῖον, ii. 162
ἐπαρχία, i. 580
ἐπεισαγωγή, ii. 432
ἐπεκτείνω, ii. 305
ἐπενδύτης, i. 442
ἐπέχω, i. 554
ἐπηρεάζω, i. 28
ἐπί, with verbs of motion, i. 288
ἐπί, *quod attinet ad*, ii. 435. 458
— *præter* ———, ii. 442
— *cum* ———, ii. 442
ἐπιβάλλω, i. 288
ἐπίβλημα for ἐπίῤῥαμμα, i. 45
ἐπιγινώσκω, ii. 354
ἐπίγνωσις, ii. 293
ἐπιδιατάσσομαι, ii. 240
ἐπιθυμέω, i. 289. 293; ii. 505
ἐπιθυμία, i. 24; ii. 254
ἐπιλαμβάνω, i. 497; ii. 437
ἐπίλυσις, ii. 526
ἐπιλύω, i. 172
ἐπιμέλεια, i. 588
ἐπίνοια, i. 489
ἐπιούσιος, i. 31
ἐπιπόθητος, ii. 307
ἐπιτοβία, ii. 89
ἐπίῤῥαμμα, i. 45
ἐπιῤῥίπτω, ii. 517
ἐπίσημος, i. 142
ἐπισκέπτω, i. 534
ἐπισκιάζω, i. 83. 227
ἐπισκοπή, i. 305
ἐπίσκοπος, i. 534. 560; ii. 357
ἐπιστάω, ii. 120
ἐπιστάτης, i. 244
ἐπισυναγωγή, ii. 452, 453
ἐπισωρεύω, ii. 380
ἐπιτιμάω, i. 80. 99
ἐπιστροφή, i. 580
ἐπίτροπος, i. 95. 257. 580; ii. 244
ἐπιφωνεῖν τινι, i. 571
ἐπιχειρέω, i. 222
ἐπιχορηγέω, ii. 521
ἐποπτεύω, ii. 508
ἐπόπτης, ii. 525
ὡς ἔπος εἰπεῖν, ii. 430
ἐπουράνιος, ii. 262
ἑπτάκις for πολλάκις, i. 295
ἐργάζομαι, i. 37. 504; ii. 258
ἐργάτης, i. 284. 555; ii. 216
ἐργασία, i. 538
ἐρευνάω, ii. 100
ἐῤῥίζομαι, ii. 272
ὁ ἐρχόμενος, ii. 457
ἔσοπτρον, ii. 152
ἔσχατος, ii. 108
ἑτεροδιδασκαλέω, ii. 350
εὐαγγελιστής, ii. 275
εὐγενέστερος, i. 542
εὐδοκέω, ii. 221. 329
εὐεργετής, i. 313
εὐθετος, ii. 424
εὐκαιρέω, i. 544
εὐλάβεια, ii. 419. 476
εὐλαβέομαι, ii. 460
εὐλογέω, i. 27; ii. 429. 463
εὐλογία, ii. 209
ἐπ' εὐλογίαις, ii. 210
εὐνουχίζω, i. 90
εὐνοῦχος, i. 490
εὐοδόω, ii. 7. 173
εὐπερίστατος, ii. 467
εὐπορέω, i. 509
εὐπορία, i. 555
εὐπροσωπέω, ii. 259
Εὐροκλύδων, i. 589
εὑρίσκομαι never put for εἰμί, ii. 235
εὐσχήμων, i. 218
εὐτραπελία, ii. 280
εὐχάριστος, ii. 321
εὐχαριστία, ii. 354
ἐφάλλομαι, i. 554
ἐφάπαξ, ii. 443
ἐφευρετής, ii. 12
ἐφίστημι, i. 463; ii. 380
ἐχόμενος, i. 161
ἔχω, i. 413
—— for δύναμαι, i. 211
ἕως οὗ, *at which*, i. 567

Z.

ζάω, i. 559
ζευκτηρία, i. 593
ζηλοῦν τινα, ii. 247
ζηλόω, ii. 149
ζημία, i. 589
ζήτημα, i. 582. 584
ζιζάνια, i. 67
ζωή, i. 330

ἢ for μᾶλλον ἤ, i. 288
ἦ μήν, ii. 426
ὁ ἠγαπημένος, a title of our Lord, ii. 262
ἡγεμών, i. 140
ἥδη ποτὲ for ὀψέ ποτε, ii. 7
ἡδονή, ii. 495
ἡλικία, i. 34. 238; ii. 276
ἡμέρα, ii. 106
ἡμέρα δηλώσει, ii. 104
—— ἐπισκοπῆς, ii. 508
ἡσυχάζω, ii. 334
ἥττημα, ii. 69

Θ.

θάμβος, i. 243. 245
θάνατος, ii. 407
θαυμάζω, i. 369
θιάομαι, i. 332
θέλημα, ii. 93
θελήματα, ii. 267
θεραπεύω, i. 547
θέρος, i. 122
θηριομαχέω, ii. 167
θηρίον, i. 594
θησαυρός, i. 8
θλίψις, i. 118
θρησκεία, i. 584
θρῆσκος, ii. 488
θριαμβεύω, ii. 184
θυμιατήριον, ii. 440
θυμομαχέω, i. 512
θύρα, i. 389
θυρίς, i. 558
θύω, i. 106

I.

ἰδιώτης, ii. 155. 215
ἰδού, i. 561
ἱερεύς, ii. 428
ἱερὸν distinguished from ναός, i. 101
ἱκανόν ἐστι, i. 314
ἱλάσκω, ii. 408
ἱλασμὸς for ἱλαστής, ii. 538
ἱλαστήριον, ii. 23. 441
ἱμάς, i. 571
ἱματισμός, i. 563
ἱμείρομαι, ii. 328
ἵνα, derivation of, i. 382
— for ὥστε, i. 265. 357
— — ὅτι, i. 416
— — ὅτι, i. 419.
ἰσάγγελος, i. 307
ἰσότιμος, ii. 521
ἵστάω, ἵστημι, i. 471
ἱστορεῖν τινα, ii. 231
ἰσχύω, i. 554
ἴσως, sane, i. 306
ἰσχυρός, ii. 419
ἰῶτα, i. 23

K.

καθά, i. 142
καθάπτομαι, i. 594
καθαρίζω, ii. 446
καθεξῆς, i. 223
κάθημαι, i. 18. 524
καθίζω, i. 516; ii. 114
καθίστημι, i. 572
καθ' ὅτι for καθώς, ii. 173
καθώς, when, i. 479
—— for ὡς, i. 530
—— quemadmodum, ii. 238. 262. 525
καί, verily, ii. 295
— prefixed to interrogative sentences, i. 572; ii. 182
— used in Comparison, ii. 439
— for καίπερ, ii. 267
— — ἀλλά, i. 55; ii. 278
— — ἀλλὰ καί, ii. 473
— — ὡς, i. 197
— quamvis, ii. 411
— quando, i. 136; ii. 437
— sicuti, i. 197
καὶ αὐτὸς for ὅς, i. 367
— and yet, i. 423
— for καίτοι, i. 482. 503; ii. 112. 150
καί γε, i. 453
καὶ πῶς, i. 169
καίτοι, nempe, ii. 414
κακία, ii. 12. 509
κακοήθεια, ii. 12
κακοῦργος, i. 319
κακοπαθέω, ii. 373
κακόω, i. 524
κάκωσις, i. 481
κάλαμος, i. 147
καλῶς, ii. 71
καμμύω, i. 66
καπηλεύω, ii. 185
κάρφος, i. 35
κατά, in composition, i. 542
—— for πρός, i. 338; ii. 370 490
—— because of, ii. 11
—— denoting similitude, ii. 437
κατὰ κράτος for ἰσχυρῶς, i. 554
καταβολή, i. 68
καταβραβεύω, ii. 318
καταδιώκω, i. 160
κατακρίνω, i. 96. 220; ii. 47
καταλέγω, ii. 364
κατάλειμμα, ii. 62
καταλλάττομαι, ii. 31
καταλύω, i. 22
καταναρκέω, ii. 216
κατανοέω, i. 481; ii. 409. 452
καταντάω, i. 534
κατανύσσω, i. 457
καταπατέω, ii. 454
κατάπαυσις, ii. 414
καταπίτασμα, ii. 427. 451
κατάρας ἐγγύς, ii. 424
καταργέομαι, ii. 36. 98. 152
καταρτίζω, i. 159; ii. 225. 257. 518
κατάρτισις, ii. 225
κατασείω, i. 512
κατασκήνωσις, i. 41
καταστέλλω, i. 556
κατάστημα, ii. 386
καταστρηνιάω, ii. 364
κατάσχεσις, i. 478
κατατομή, ii. 303
καταφιλέω, i. 256
καταφρονητός, i. 520
καταχθόνιος, ii. 300
καταχράομαι, ii. 130
κατείδωλον, i. 542
κατεφίστημι, i. 550
κατεργάζομαι, ii. 289
κατέχω, ii. 9
κατηχέω, i. 566; ii. 258
κατορθόω, i. 576
εἰς καῦσιν, ii. 425
καύσων, i. 95; ii. 484
καυχάομαι, ii. 484
καύχημα, ii. 301
καύχησις, ii. 180
Κέδρων, i. 429
κεῖμαι, ii. 331
κέντρον, ii. 172
κεραία, i. 23
κεράτιον, i. 289
κερδεῖν ὕβριν καὶ ζημίαν, i. 591
κέρμα, i. 340
κεφάλαιον, i. 571; ii. 435
κεφαλὴ γωνίας, i. 105
κεφαλὶς βιβλίου, ii. 449
κηπουρός, i. 439
κηρύσσω, i. 11
κῆτος, i. 63
κληρονόμος, ii. 399
κλῆρος, i. 450; ii. 517
κλῆσις, ii. 97
κλητός, ii. 5
κνηθόμενος τὴν ἀκοήν, ii. 380
κοιμάω, ii. 144
κοινός, i. 502
κοινωνία, i. 458; ii. 292. 455
κόκκον, i. 171
κολαφίζομαι, ii. 108
κολλάομαι, i. 491
κολλυβιστής, i. 102
κολοβόω, i. 120
κολυμβήθρα, i. 354
κομίζω, ii. 462. 504
κονιάω, i. 114
κονιορτὸν βάλλειν εἰς τὸν ἀέρα, i. 570
κοπή, ii. 429

κορβανᾶς, i. 141
κοσμοκράτωρ, ii. 288
κόσμος, ii. 259. 493
κόφινος, i. 71
κράσπεδον, i. 46
κραταιόω, ii. 174
κρίμα, i. 388
—— αἰώνιον, ii. 422
κρίνω, i. 27. 34. 405. 478; ii. 113. 454
κρίσις, i. 59
κρώβυλον, ii. 356
κτάομαι, ii. 333
κτῆμα, i. 459
κτίζω, ii. 268
κτίσις, i. 197. 220; ii. 50. 508
κτίσμα, ii. 361
κυβεία, ii. 276
κυβέρνησις, ii. 149
κυβερνήτης, i. 589
κυλλός, i. 76
κυριακὸν δεῖπνον, ii. 143
Κύριος, i. 111; ii. 299
κυρόω, ii. 183
κῶλον, ii. 413
κωμόπολις, i. 161

Λ.

λαγχάνω, i. 450
λαίλαψ, i. 41. 172
λακέω, i. 450
λαλέω, i. 450; ii. 398. 487
λαμβάνειν ἑαυτῷ, ii. 418
λαμβάνω, לקח, ii. 417
λαμπρός, i. 504
Λασαία, i. 588
λατρεία, ii. 441
λατρεύω, i. 17. 419; ii. 7. 438
λέγειν and εἰπεῖν, i. 207
λέγειν ἀνάθεμά τινα, ii. 145
λειτουργέω, i. 512
λειτουργία, i. 226
λέντιον, i. 406
λεπτόν, i. 208
λῆρος, i. 322
λῃστής, i. 389
λίθος προσκόμματος, ii. 507
λιθόστρωτον, i. 434
λιμός, i. 118
λίτρα, i. 437
λογία, ii. 173
λογίζομαι, i. 24. 186
λόγιος, i. 551; ii. 19
λόγος, i. 503; ii. 319
λόγος ἀκοῆς, ii. 329. 414
—— δικαιοσύνης, ii. 420
—— ἔμφυτος, ii. 487
—— πλαστὸς, ii. 528
ἄνευ λόγου, ii. 510
τοῦ λοιποῦ, ii. 260
λυμαίνομαι, i. 487
λύπη καταποθῇ, ii. 183
λύτρον, i. 98. 391
λυτρόω, ii. 387
λυτρωτής, i. 481

M.

μαγεύω, i. 487
μακροθυμία, i. 299; ii. 151. 499
μαλακία, i. 18
μᾶλλον κρεῖσσον, ii. 295
μαμῶνα, i. 33
μάννα, i. 362
μαργαρίτης, ii. 356
μαρτυρέω, i. 529; ii. 329. 458
μάταιος, ii. 506
ματαιότης, ii. 50. 276
μέγας, ii. 464
μεθίστημι, i. 555; ii. 312
μεθόριον, i. 75. 186
μεθύω, i. 338
μελετάω, i. 209
μένειν εἰς διηνεκές, ii. 430
μὲν οὖν, i. 457; ii. 302. 438
μενοῦνγε, ii. 60
μερίζω, ii. 122
μεριμνάω, i. 33. 67
μερίς, i. 271. 536
μερὶς τοῦ κλήρου, ii. 312
μεσίτης, ii. 354. 436
μεσιτεύω, ii. 427
μετὰ, *in the manner of*, ii. 460
——, *as well as*, 460
μετάγω, ii. 493
μετακινέομαι, ii. 314
μεταμέλομαι, ii. 203
μετανοέω, i. 11. 457; ii. 421
μετάνοια, i. 11. 506; ii. 203
μεταστρέφω, ii. 228
μετατίθημι, ii. 227. 431. 459
μετέχω, ii. 431
—— for ἔχω, ii. 128
μετοικέω, i. 483
μετρητής, i. 338
μετριοπαθέω, ii. 418
μέχρι distinguished from ἄχρι, i. 515; ii. 32
μὴ, i. 505
— with the indicative, i. 351
— *instead of* οὐκ, i. 127; ii. 79
— ——— οὐκ — ἀλλά, ii. 356
μὴ γάρ, i. 373
μηλωτή, ii. 467
μή ποτε for ἵνα μή, i. 66
μήπως, with the indicative, ii. 246
μηδαμῶς, i. 502
μικρὸν ὅσον ὅσον, ii. 457
μισθαποδοσία, ii. 403
μνημεῖον, i. 150
μογιλάλος, i. 187
μοιχός, ii. 496
μολυσμός, ii. 201
μονογενὴς παρά, full import of this expression, i. 332
μόνον, *modo*, ii. 345
μόνος, ii. 353
μορφή, ii. 298
μόρφωσις, ii. 17
μύω, ii. 309
μύλων, i. 123
μυστήριον, i. 65; ii. 71. 171 360

N.

ναὶ, derivation of, ii. 307
ναὶ, ναί, i. 26; ii. 181
ναυαγέω, ii. 353
ναύκληρος, i. 589
νεανίας, i. 486
νεανίσκος, ii. 540
νεκρός, ii. 266. 421. 444. 515
νεοκόρος, i. 557
νεωτερικός, ii. 376
νήπιος, ii. 17. 244
νηστεία, i. 588
νίπτω, distinguished from λούω, i. 384
νόημα, ii. 212
νοήματα, ii. 215
νομικοὶ, i. 7. 110. 275
νομίμως, ii. 373
νομοθετέω, ii. 436
νόμος, ii. 16. 351
—— βασιλικός, ii. 490
νόσος, i. 18
νῦν, i. 274
νῦν for τότε, i. 120
νυστάζω, ii. 528
νυχθήμερον, ii. 218

Ξ.

ξενίζω, i. 595
ξενός, i. 544
—— distinguished from πάροικος, ii. 269
ξηραίνομαι, i. 192
ξύλον, i. 472

O.

ὄγκος, ii. 467
ὁδός, i. 493. for ἐπιστήδευμα, ii. 484
ὁδὸς Κυρίου, i. 515. 551
ὀδύνη, ii. 368
ὅθεν, i. 527
ὀδόντη, i. 501
οἴδαμεν, ii. 22
οἰκεῖος, ii. 258
οἰκία, i. 112
οἰκοδομέω, i. 498; ii. 126
οἰκονομία, ii. 263
οἰκονόμος, ii. 244

οἰκουμένη, i. 509
ἡ οἰκουμένη ἡ μέλλουσα, ii. 404
οἰκουρός, ii. 386
ὀκνέω, i. 499
ὀλιγόψυχος, ii. 388
ὁλοθρευτής, ii. 134
ὁλοκληρία, i. 461
ὁλόκληρος, ii. 482
ὁμοθυμαδόν, i. 449. 512
ὁμοιοπαθής, i. 525
ὁμοίωμα, ii. 299
ὁμολογέω, i. 37; ii. 479
ὁμολογία, ii. 409. 452
ὁμοφρονέω, ii. 511
ὅμως for ὁμοίως, ii. 154
—— *quamvis*, ii. 240
ὀνειδισμός, ii. 464
ὄνειδος, i. 226; ii. 478
ὄνομα, ii. 299
ὄζος, i. 145
ὅπου, *whereas*, ii. 102
ὅπως, ii. 406
ὅπως ἄν, i. 462
ὀπτασία, ii. 220
ὁπλίζω, ii. 514
ὅρασις, i. 454
ὁράω, i. 379
ὀργή, i. 165; ii. 487
ὀργυιά, i. 592
ὀρθοποδέω, ii. 234
ὀρθοτομέω, ii. 374
ὀρθρίζω, i. 311
ὄρθρος, i. 471
ὁρίζω, i. 509; ii. 6
ὁρκωμοσία, ii. 433
ὁρμή, ii. 493
——, i. 524
ὅς, i. 498
— for καὶ and ἐκεῖνος, i. 498. 569
ὁσιότης, i. 231
τὸ ὅσιον, i. 519; ii. 434
οὐ distinguished from μή, ii. 79
οὐ γάρ, i. 540
οὐκ — ἀλλά, denoting *comparative* negation, i. 368
———————— *non tam — quam*, i. 414
οὖν, ii. 35
οὐχί, i. 229
ὀφθαλμὸς ἁπλοῦς, i. 33. 186
———— πονηρός, *ib.*
ὀχλέομαι, i. 249
ὀψάριον, i. 442
ὀψία, i. 40
κατ' ὄψιν, i. 370
ὀψώνια, ii. 39

Π.

παγίς, ii. 358
παιδαγωγός, ii. 243
παιδάριον, i. 360
παιδεία, ii. 380. 469
παιδίον, i. 442
παιδίσκη, i. 511
παίζω, ii. 133
παῖς for δοῦλος, i. 38
πάλαι, i. 218; ii. 398
παλαιόω, ii. 438
παλιγγενεσία, i. 93
πανδοχεῖον, i. 270
πανήγυρις, ii. 474
εἰς τὸ παντελές, ii. 433
πάντες for πολλοί, i. 12; ii. 412
πάντοθεν, ii. 441
παράβασις distinguished from ἁμαρτία, ii. 241
παραβιάζω, i. 537
παραβολή, i. 64. 285
παραβουλεύομαι, ii. 303
παραγγελία, ii. 333. 350
παραγίνομαι for παρειμί, i. 11
παραδειγματίζω, i. 5
παραδίδωμι, i. 84
παράδοσις, i. 73; ii. 138
παραζηλόω, ii. 136
παραθεωρέω, i. 474
παραθήκη, ii. 372
παραιτέομαι, ii. 362
παρακαλέω, i. 534; ii. 75. 178. 346
παράκλησις, i. 533; ii. 327. 427
παράκλησις, ii. 434
παράκοή, ii. 403
παρακολουθέω, i. 223; ii. 362
παρακύπτω, i. 322; ii. 487. 505
παραλαμβάνω, i. 16
παραλέγομαι, i. 588, 589
παραλλαγή, ii. 486
παραλογίζομαι, ii. 316
παραπλύομαι, ii. 471
παραμένω, ii. 433
παραμυθέομαι, ii. 329
παρατηρασμός, ii. 411
παραπίπτω, ii. 424
παραπλήσιον for παραπλησίως, ii. 302
παραπλησίως, ii. 407
παραπορεύομαι, i. 164. 194
παράπτωμα, ii. 263
παραρρύω, ii. 403
παράσημον, i. 595
παρασκευή, ii. 209
παρατηρέω, i. 165; ii. 246
παρατήρησις, i. 297
παραυτίκα, ii. 192
παραφρονέω, ii. 218
παραχειμάζω, i. 589
παρεισάγω, ii. 527
παρεμβολή, i. 567; ii. 465
παρενοχλέω, i. 531
παρεστάνω, i. 447; ii. 126. 381
παροικέω, i. 322, 323
πάροικος, ii. 269
παροξύνομαι, ii. 151
εἰς παροξυσμόν, ii. 452
παρρησία, i. 190; ii. 411. 451
πᾶς, ii. 482
πάσχα, i. 128
πάσχω, ii. 238
πατάσσω, i. 480. 512
παχύνω, i. 66
πεζῇ, i. 71. 181
πειθός, ii. 99
πείθω, ii. 425
πείθειν τινά, i. 549
πειράζω, i. 110. 529
πειρασμός, ii. 482
πεισμονή, ii. 252
πενθέω, ii. 110
περιάγω, ii. 127
περιαιρέω, i. 593
περιβόλαιον, ii. 402
περιεργάζομαι, ii. 348
περίεργος, i. 554
περιέρχομαι, i. 595
περιπάθαρμα, ii. 108
περιούσιος, ii. 387
περιοχή, i. 491
περιπατέω, ii. 35. 212
περιτείρω, ii. 368
περιστίπτω, ii. 482
περιποίησις, ii. 457
περιποιέω, i. 562
περιρρήγνυμι, i. 538
περισπάω, i. 270
περισσεία, ii. 487
περισσεύω, ii. 205. 210
περισσεύειν τινί, i. 277
περίψημα, ii. 108
περπερεύομαι, derivation, ii. 151
ἀπὸ πέρυσι, ii. 206. 209
πηδάλιον, ii. 493
πιάζω, i. 371
πιθανολογία, ii. 316
πικραίνω, ii. 321
πινακίδιον, i. 229
πίπτω, ii. 413
πιστικός, i. 210
πίστις, ii. 147. 362. 378
πλάνος, ii. 199
πλεονεκτέω, ii. 202. 334
πλεονέκτης, ii. 281
πλεονεξία, i. 185. 277; ii. 12. 210. 280. 320
πλῆθος, i. 317. 530
πλὴν for πλὴν ὅτι, ii. 294
πληροφορέω, i. 222
πληροφορία, ii. 325. 452
πλήρωμα, i. 333; ii. 69. 314. 389
————, for ἀναπλήρωμα, i. 164
πλησμονή, ii. 319
πλοῖον, i. 587
Πνεῦμα αἰώνιον, ii. 448
πνευματικός, ii. 257

πνίγω, i. 88
ποιμαίνω, i. 8. 443
ποιμήν, i. 391 ; ii. 275
ποῖος for τίς, i. 92
πολίω, i. 469
πολίτευμα, ii. 307
πολιτεύομαι, i. 572
πολλοὶ for πάντες, i. 99. 133
πολυμέρως, ii. 398
πολυτρόπως, ii. 398
πονηρία, i. 185, 186
πονηρός, i. 541
πορεία, ii. 484
πορνεία, i. 25. 380. 431 ; ii. 12. 110
πόρνη, ii. 465
ποτὲ for πρότερον, ii. 229
πραιτώριον, i. 143 ; ii. 293
πρασιά, i. 182
πράσσω, i. 239
πρέπει, ii. 406. 434
πρεσβύτερος, i. 509. 560 ; ii. 357. 500
πρεσβύτις, ii. 385
πρηνής, i. 141
προαιτιάομαι, ii. 21
προβάλλω, i. 556
πρόβατον, i. 389
προβιβάζω, i. 70. 556
πρόγνωσις, i. 454
προγράφω, ii. 237
πρόδρομος, ii. 427
πρὸ προσώπου, i. 518
προευαγγελίζομαι, ii. 238
πρόθεσις, ii. 371. 378
προκόπτω, i. 238
πρόκριμα, ii. 366
προπέμπω, i. 528
πρός, i. 592
—— concerning, i. 299 ; ii. 67
—— for πρὸς τό, i. 589
προσαγορευθείς, ii. 419
προσαγωγή, ii. 269
προσαναπίθημι, ii. 230
προσδέχομαι, ii. 456
προσέρχομαι, i. 503 ; ii. 459. 472
προσευχή, i. 536, 537 ; ii. 354
προσέχειν ἀπό τινος, i. 36
προσκαλέω, i. 513 ; ii. 257
προσκαρτερέω, i. 166. 449. 488. 500
προσκολλάω, i. 89
πρόσκομμα, ii. 198
προσκυνέω, i. 7. 16. 351. 503
προσλαμβάνω, ii. 82. 392
προσμένω, i. 508
προστίθημι, with the Infinitive, i. 510
προσφάτως, i. 549
προσφέρομαι, ii. 470
προσφιλής, ii. 308
προσχειρίζομαι, i. 585
προσωπολήπτης, i. 504
προσωπολημψία, ii. 488
προτείνω, i. 571
πρότερον used adverbially, ii. 455
προτίθημι, ii. 23
προτρέπομαι, i. 552
προφητεία, i. 454 ; ii. 147. 338. 353
προφητεύω, i. 74. 230. 399. 564 ; ii. 139
προφήτης, i. 115. 256. 509
προφῆτις, i. 236
πρῶτον for πρότερον, i. 417. 447
πρωτοστάτης, i. 577
πρωτοτόκια, ii. 472
πρωτοτόκος, ii. 313. 474
πτερύγιον, i. 16
πταίω, ii. 524
πτοέω, i. 308
πτόησις, ii. 511
πτύον, i. 13
πτύρομαι, ii. 296
πτωχεύω, ii. 206
πυγμῆ, i. 184
πύργος, i. 287
πύρωσις πρὸς πειρασμόν, ii. 516
πῶς for ὅτι, ii. 283

P.

ῥαδιούργημα, i. 550
ῥαδιουργία, i. 515
Ῥακά, i. 24
ῥαντίζω, ii. 452
ῥαπίζω, i. 27
ῥῆμα, i. 15 ; ii. 400. 424
——, for πρᾶγμα, i. 234
ῥίπτω, i. 570
ῥοιζηδόν, ii. 533
ῥυπαρία, ii. 487

Σ.

σαββατισμός, ii. 415
σαγήνη, i. 69
σαίνω, ii. 331
σαλεύω, i. 542 ; ii. 342. 476
σαπρός, i. 36 ; ii. 279
σαργάνη, ii. 219
ἐν σαρκί, ii. 212
κατὰ σάρκα, ii. 212
σὰρξ καὶ αἷμα, ii. 230
σέβασμα, i. 545 ; 344
σεληνιάζομαι, i. 83
σημεῖον, i. 339 ; ii. 27
σήμερον καὶ αὔριον, i. 284
σικάριος, i. 568
σίκερα, i. 225
σινδών, i. 148. 213
σινιάζω, i. 313
σῖτος, i. 592
σκανδαλίζω, i. 25
σκάνδαλον, i. 53. 68
σκευή, i. 591
σκεῦος, i. 204. 495. 501. 591 ; ii. 333. 511
σκηνή, i. 531 ; ii. 443
σκῆνος, ii. 193
σκηνόω, i. 332
σκήνωμα, ii. 525
σκιά, ii. 436. 448
σκιρτάω, i. 227
σκληρός, i. 365
σκληρύνω, ii. 60. 411
σκόλοψ, ii. 221
σκοτία, i. 330
σκύβαλον, ii. 304
σκυθρωπός, i. 32
σουδάριον, i. 303
σοφία, i. 474. distinguished from σύνεσις, ii. 96
σοφίζω, ii. 525
σπαταλάω, ii. 364
σπεῖρα, i. 429. 499. 587
σπείρω, ii. 210
σπεκουλάτωρ, i. 180
σπένδομαι, ii. 380
σπέρμα, i. 109
σπερμολόγος, i. 543
σπευδάζω, ii. 533
σπιλόω, ii. 493
σπλάγχνα, i. 231 ; ii. 200. 392
σπλαγχνίζομαι, i. 47
σπουδή, ii. 76. 203
στάσις, i. 558
στάσιν ἔχειν, ii. 441
σταυρός, i. 144
στάχυς, i. 171
στέγω, ii. 129. 151
στέλλω, ii. 208
στενάζω, ii. 500
στεφανόω, ii. 406
στηρίζω, ii. 518
στοιβάς, i. 203
στοιχεῖον, ii. 244. 533
στοιχεῖα τῆς ἀρχῆς, ii. 420
στρατεύω, ii. 495
στυγνάζω, i. 77. 199
σὺ εἶπας, i. 132
συγγνώμη, ii. 118
συγκαταψηφίζω, i. 451
συγκιράννυμι, ii. 414
συγκλείω, ii. 243
συγκομίζω, i. 486
συζητέω, i. 188
συζήτησις, i. 528
σύζυγος, ii. 307
συλαγωγέω, ii. 316
συλάω, ii. 216
συμβάλλομαι, i. 552
συμβασιλεύω, ii. 374
συμβιβάζω, i. 496
συμπαρακαλέω, ii. 7
συμπεριλαμβάνω, i. 559

σύμφυτος, ii. 36
συνάγω, i. 508
συναγωγή, ii. 489
συναλίζομαι, i. 447
συναντιλαμβάνω, ii. 52
συνατάγομαι, ii. 77
συναρμολογίομαι, ii. 270
σύνδεσμος, i. 489
συνδρομή, i. 567
συνειδέω, i. 524
συνείδησις, i. 376; ii. 126. 448
συνέκδημος, i. 555
συνελαύνω, i. 480
συνεργέω, ii. 492
σύνεσις, ii. 96. 270
συνεσταλμένος, ii. 122
συνετός, i. 514
συνέχω, i. 549. 567. 595; ii. 295
συνευδοκέω, i. 486
συνήδομαι, ii. 45
συνίστημι, ii. 20
συνομορέω, i. 550
συνοχή, ii. 183
συντηρέω, i. 180
συντρίβω, i. 211
σύντροφος, i. 513
συνυποκρίνομαι, ii. 234
σύρω, i. 526
συστροφή, i. 558. 574
συντόνως, i. 576
σφραγίζω, i. 347
σφραγίς, ii. 127
σχηματίζω, ii. 107
σώζω, ii. 120
σωτηρία, i. 464
σωφρονισμός, ii. 371

T.

τάγμα, ii. 165
τάλαντον, i. 88
ταμιεῖον, i. 30. 278
τάξις, ii. 160
ταπεινοφροσύνη, ii. 319
τάσσομαι, i. 522. 597
τεκνίον, i. 409. 442
τελειόω, ii. 432. 448. 467
τελείωσις, ii. 431
τέλειος, i. 92; ii. 156. 275. 306. 420. 482
τελειοῦν τινα, ii. 407
τελειότης, ii. 421. 468
τέλος, ii. 39. 165. distinguished from φόρος, 80
τὸ τέλος, ii. 511
τελώνιον, i. 44
τετράδιον, i. 510
τετράμηνος, i. 352
τεχνίτης, i. 555
τήρησις, i. 464
τιμή, i. 595; ii. 15. 418. 507. 511
τίκτω, i. 422
τις, used in citation, ii. 404
τό, in reference to a sentence, i. 265
τοῖχος κεκονιαμένον, i. 572
τότε (Heb. אז), ii. 449
τοῦτο μὲν — τοῦτο δέ, ii. 455
τραχηλίζω, ii. 416
τρίστεγος, i. 559
τροπῆς ἀποσκίασμα, ii. 485
τροφοφορέω, i. 516
τροχὸς τῆς γενέσεως, ii. 494
τρυμαλιά, i. 199
τρώγων, i. 408
τυμπανίζω, ii. 466
τύπος, ii. 17
τυρβάζω, i. 270
τυφωνικός, i. 589

Υ.

ὕβρις, i. 589
ὕλη, ii. 493
ὑπακούω, i. 511
ὕπαρξις, i. 459; ii. 456
ὑπὲρ for περί, ii. 342
ὑπέρακμος, ii. 123
ὑπερβαίνω, ii. 334
ὑπερλίαν, ii. 215
ὑπερῷον, i. 449
ὑπηρέτης, i. 585
ὑπόδειγμα, ii. 436
ὑποδέχομαι, ii. 492
ὑποκριτής, i. 29
ὑποζώννυμι, i. 590
ὑπολαμβάνω, i. 448
ὑπομένω, ii. 500
ὑποτλέω, i. 588
ὑπομονή, ii. 51
ὑπόστασις, ii. 399
ὑποστέλλω, i. 560; ii. 456
ὑποτίθημι, ii. 361
ὑποτύπωσις, ii. 352
ὑπωπιάζω, i. 298; ii. 131
ὑστερέω, ii. 216. 309. 413
ὑψόω, i. 516

Φ.

φαιλόνη, ii. 381
φανερόω, ii. 195
φαντασία, i. 583
φαρμακεία, ii. 255
φάσις for φήμη, i. 567
φάτνη, i. 232
φέρομαι, ii. 421. 445. used of inspiration, 527
φθείρω, ii. 104
φθορά, ii. 50
φιλοξενία, ii. 476
φιλοτιμοῦμαι, ii. 89
φλύαρος, ii. 365
φοβερός, ii. 454
φονεύω, ii. 496
φόνος, ii. 255
φόρος, distinguished from τέλος, ii. 80
φραγέλλιον, i. 339
φράττω, ii. 22
φρεναπατάω, ii. 257
φρονεῖν τά τινος, ii. 47
—— τὸ αὐτό, ii. 225
φρονέω, ii. 319
φρύγανον, i. 594
φυλακή, i. 510
φυλακίζω, i. 570
φύραμα, ii. 70. 111
φυσιόομαι, ii. 109
φύσις, ii. 142. 267. 494
φυσίωσις, ii. 223
φῶς, i. 330. 405
φωτίζω, ii. 106. 271. 371. 423

X.

χαρά, ii. 256
χαρακτήρ, ii. 399
χαρίζομαι, i. 582; ii. 299
χάρις, i. 552
χάρις ἀντὶ χάριτος, i. 332
χάρισμα, ii. 39. 146. 147. 515
χείρ, ii. 175
ἐκπίπτειν εἰς χεῖρά τινος, ii. 454
ἐπίθεσις χειρῶν, ii. 422
χειροτονέω, i. 527
χήρα, ii. 363
χλευάζω, i. 453
χολάω, i. 370
χολή, i. 145
χόρτασμα, i. 479
χόρτος, i. 34. 171. 182
χρηματίζω, i. 508; ii. 475
χρηματίζομαι, i. 8
χρηματισμός, ii. 68
χρηστεύομαι, ii. 151
χρηστολογία, ii. 92
ἔσχατοι χρόνοι, ii. 399
χωλός, i. 524
χώρα, i. 277
χωρέω, i. 379
χωρὶς for ἄνευ, ii. 392
κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, ii. 434

Ψ.

ψαλμός, ii. 157

ψάλλω, ii. 155
ψευδοπροφήτης, i. 514
ψευστής, ii. 351
ψηλαφάω, ii. 472
ψῆφον καταφέρειν, i. 585
ψυχὴ for ζωή, i. 10
ψυχικός, ii. 170
ψαμίζω, ii. 150
ψαμίον, i. 408

Ω.

τὰ ὧδε, ii. 322
ὠδίν, i. 455
ὥρα, i. 422. 424
ὡς for ὅτι, ii. 371
—*for*, i. 31. 271
ὡς ἄν, *as soon as*, ii. 302
—— for ὡσεί, ii. 218
Ὡσαννά, i. 101
ὡς ἐπί, i. 542
ὥς τε for καὶ ὡς, ii. 41
ὡς ὅτι, *as if*, ii. 217
ὥστε for ἅτε, or ὥσπερ, ii. 247
——— εἰς τό, ii. 326
ὠτίον, i. 137

INDEX II.

MATTERS.

A.

"Abba, Father;" remark on the origin and force of the expression, i. 212; ii. 49
Abel, the faith of, in what its superiority consisted, ii. 458. In what manner the Divine approbation of his gifts was manifested, *ib.* The blood of his sacrifice (Heb. xii. 24.), 474
Abiathar, discussion respecting the difficulty involved in the allusion to him, Mark ii. 26, i. 164
"Abomination of desolation," meaning of this expression, i. 119
Abraham, remark of Grotius on the difference between his behaviour and that of Zacharias, i. 225. Accepted as righteous in consequence of his belief, ii. 25. Promise to him of the heavenly inheritance, nature of it, 27. The constancy of his faith commended, 426. His inferiority to Melchisedek, 430. Observations on his faith, 460.
Achaia (2 Cor. viii. 2.), the part of Greece so designated, ii. 209.
Acts of the Apostles, an *appendix* to the Gospels, and an *introduction* to the Epistles, i. 446; author and date, *ib.*
"Adam, the First and Last," import of the terms, ii. 170
Adultery, woman taken in, examination of the conflicting evidence respecting the authenticity of the account of this circumstance, i. 374
Agapæ, ii. 143. 559
Agonistic contests, St. Paul's allusions to them, ii. 130. 362. 373
Agrippa, the question discussed, whether he was serious in his address to St. Paul, i. 587
Alabaster box of spikenard, remarks on, i. 129, 210
Alexander, Professor, his refutation of the objections of Michaelis to the Canonical authority of the Gospels of Mark and Luke, i. 221
Alexandrian Critics, their alteration of the ancient MSS. i. 366. 371. 449. 473. 526. 540; ii. 220. 455. 456
All, employed often in the New Test. in the sense of *many*, i. 390
Allegory and Type, difference between them, ii. 249
"Altar of incense," meaning of the words erroneously so translated Heb. ix. 3, ii. 440
Anacoluthon, exemplification of this figure, i. 35. 205; ii. 15. 179. 571
Ananias and Sapphira, true nature of the offence committed by them, i. 468
"Anathema, let him be," observations on the phrase, ii. 145. 176. 228
Anchor, from the most ancient times a symbol of Hope, ii. 427
Ancient simplicity of language, relics of, i. 261
Ancients, method of reference employed by them, ii. 414
Angels, guardian, observations on the offices assigned them according to the tenets of the Jews, i. 86. 511. Observations on their doxology, 233. "*Disposition* of angels" (Acts vii. 53.), 485. "A *spectacle* to angels" (1 Cor. iv. 9.); ii. 108. *Judging* the angels, what? 113. "Tongues of angels" (1 Cor. xiii. 1.), 150. Their inferiority to Christ, 400
Anna, the prophetess, remarks on her character, i. 236
Annas, conjectures of Commentators respecting his tenure of the High-priesthood, i. 238
Antanaclasis, examples of this figure, i. 41; ii. 84
Antichrist, meaning of the term in the New Testament, ii. 541, 542. 547
Aorist, tense, frequently employed to denote custom, i. 15. 398. 455; ii. 112. 189. 401
Apollos succeeds St. Paul at Corinth, ii. 93
"Apostasy," and "Man of Sin," opinion of Expositors respecting these expressions, ii. 343, 344. Danger of Apostasy, 422. 531
Apostles. [*See Disciples.*]
Areopagus, decline of its influence in the time of the Apostles, i. 544
Arians, their suspected corruption of Acts xvi. 7, i. 535
Aristotle, his observation on the causes of reconciliation, or renewal of suspended friendship, i. 318. Passage cited from him by Benson, on the characteristics of justice, ii. 544
"Arm," by a Hebrew figure, employed for Power, i. 228
Asia, understood in the New Test. for Ionia, i. 535
Asiarchs, origin and nature of their office, i. 555
Asyndeton, examples of this figure, i. 208; ii. 247. 252. 470
Athens, its excessive devotion to a plurality of gods, i. 542. On the *altar* there, adverted to by St. Paul, 545. Its tolerant character, 547
Atonement, Scriptural doctrine of, i. 98. 391; ii. 53
Augustin, St., his observations respecting the Proeme of St. John's Gospel, i. 329. Remark on the enmity of the carnal mind against God, ii. 47
Auricular confession, groundlessly built upon James v. 16, ii. 501

B.

Babylon, in what sense the name is to be understood in 1 Pet. v. 13, ii. 518
Bacon, Lord, his remarks on the fear of death, ii. 408
Baptism, its general use among the Jewish and Oriental nations, i. 11. Nature and origin of the custom among the Jews, 12. "Baptism" employed to denote *affliction*, 97. Infant Baptism, its analogy to circumcision, 152; mode of administering the rite, 153. Obser-

vations on it by Professor Stuart, *ib.* Supposed allusion to the *delay* of administering the rite in early times, 492. Rarely administered by the Apostles, 506. No visible token of pardon ordinarily vouchsafed, in the Apostolic times, until after baptism, 569. Applied by St. Paul, under the similitude of death and resurrection, to denote the cultivation of Christian virtue, ii. 35. Allusion to the rite, 1 Cor. vi. 11, 115. Followed in the Apostolic times by the laying on of hands; why? 422

Baptism of John, learned Dissertation on it by Danzius, i. 334. Nature of it, 552, 553

Baptism with Fire, what? i. 13

Baptism of our Lord by John, nature and design of it, i. 14

Baptismal Regeneration, nature of it, ii. 388

"Baptized into Moses," the sense of the expression discussed, ii. 132

"Baptized for the dead," these words explained, ii. 166

Barbarian, origin and import of the word, i. 594. "Barbarian" and "Scythian" (Coloss. iii. 11.), ii. 320

Barrow, Dr., substance of his discourse on Rom. xii. 18, ii. 77. Statement of our obligations to our princes and governors, 79. On the exclusion of the light of God's truth, and the illuminating influence of the Spirit, 190. His Discourse "On the duty of thanksgiving," 285. On the union of "Faith and a good Conscience," 353. His excellent Discourse on Christian Charity, 452. On Heb. xiii. 15, 479.

"Bearing sins," import of the phrase, i. 334; ii. 447

Beelzebub, signification of the term, i. 51. Our Lord blasphemously charged by the Pharisees with being in league with him, 60

Belial, derivation and meaning of the word, ii. 200

Bell, Dr., his remarks on the circumstances attending the birth of John the Baptist, i. 224

Benson, Dr., his description of the posture of mind in which St. Paul wrote his second Epistle to Timothy, ii. 370

Bentley, Dr., his singular reading of the passage Acts xv. 20, i. 531. His remarks on the force of ἀνάστασις, Acts xvii. 18, 544. Admirable remarks on the rendering of Rom. v. 15. in the Authorized Version, ii. 34

Bethany, situation of, i. 100. 334

Bethesda, Pool of, observations on the miraculous cures wrought there, i. 354

Bethphage, situation of, i. 100

Beveridge, Bp., his observations on the commission of our Lord to his Apostles, i. 152

Binding and loosing, the power of granted to St. Peter, nature of the privilege discussed, i. 30. 37

Bishop, origin and import of the term, i. 534. 560; ii. 357. Existence of the office of bishop in the Apostolic times, ii. 291. The three orders in the ministry inferred from 1 Thess. v. 12—14, 337

Blainville, his remarks on bloody sweat, i. 315

Blasphemy, meaning of the term in Scripture, i. 43

Blasphemy against the Holy Ghost, nature of the sin, i. 60, 61

"Blood, born not of." Note on this expression, i. 331

Blood, no redemption without it, ii. 444. "Ye have not yet resisted unto blood," these expressions explained, 469

Bloody sweat, opinion of the best Expositors respecting our Lord's suffering under it, i. 315

Body, "whosoever eateth my body, and drinketh my blood," the question whether this alludes to the Eucharist discussed, i. 364

Body, the, compared by the Pythagoreans to a *habitation*, and by the Platonists to a *garment*, ii. 193.

"Book" (βίβλος. Heb. סֵפֶר), Matth. i. 1, meaning of the word here, i. 3. "Names written in the book of life," the allusion in these words pointed out, ii. 307

"Born again," import of the expression, i. 342

Bournoff, Professor, his Canon respecting the Greek Article, i. 330

Bread, by an Oriental figure, denoted the necessaries of life, i. 30. "Breaking bread," understood of the Eucharist, 458. 559

"Bridegroom," a title applied by the Hebrews to the Messiah, i. 45. Christ compared to a bridegroom by John the Baptist, 346

Brown, Dr., his observations on Miracles, i. 339

Bull, Bp., his remarks on John i. 14, i. 332. and on John v. 19, 357. On the subordination of the Son to the Father, 414. The sanctity of the law vindicated by the consciences of the wicked, ii. 44. On the Sinaitical Covenant, 249. No ground for boasting under the Gospel scheme, 268. Necessity and efficacy of divine grace, *ib.* His important remark on 1 Thess. ii. 13, 329. Observations on 2 Tim. i. 9, 371. On our Lord's being "heir of all things," 399. His interpretation of Heb. ix. 14, 443. And of James ii. 10, 490. Remarks on 1 John ii. 23, 542. And on 1 John iii. 20, 21, 546. On the heretics of St. John's time, 546

Burgess, Bp., his observations on John xvii. 3, i. 425. Paraphrase of 1 John v. 7, 8. 20. ii. 550—552

Burials, among the Jews and Heathens, outside of cities and towns, i. 253. The interval between death and burial short among the Jews, 396

"Burn, did not our hearts?" remarks on this expression, i. 324. "Whose end is to be burnt," the allusion explained, ii. 425

Burning of incense in the Temple, the office determined by lot, i. 224

Burton, Dr., his observations respecting the writer of the Gospel according to St. Mark, i. 154. Interprets ἡ σοφία τοῦ Θεοῦ (Luke xi. 49.) of Christ, 275. Holds that the institution of the Sabbath preceded that of circumcision, 370. His view of the sense of John xiv. 2, 410. His opinion respecting the date of the Acts, 446. On Heb. vi. 8. ii. 425

Buxtorf, his account of the three modes of giving abundant measure among the Jews, illustrative of Luke vi. 38, i. 251

C.

Cæsarea Philippi, how distinguishable in the New Test. from Cæsarea of Palestine, i. 497

Caiaphas, observations on his tenure of the Highpriesthood, i. 238. On his prophetical declaration respecting the death of our Lord, 399

"Called" and "chosen," sense in which these terms are employed in the New Test., i. 96

Calvin, his remarks on the nature of the evidence alleged against our Lord by the false witnesses, i. 138. Observations on John vii. 34, 372. On the words of Peter Acts ix. 34, 498. His acute exposition of 1 Cor. vi. 3, ii. 114. Correct rendering of 1 Cor. x. 29, 137. On 1 Cor. xiv. 33, 159. On the superiority of the Gospel

over the Law, 186. His just remarks on 2 Cor. iv. 15, 192. On the knowledge of Divine things, grounded on assured and firm faith, 193. On the force of conscience, 195. On 2 Cor. v. 16, 196. On St. Paul's subjection to the passion of *pride*, 221. His excellent elucidation of 2 Tim. ii. 15, 374. On the searching nature of the "word of God," (Heb. iv. 12, 13), 416. Instance of his disingenuousness, in the interpretation of Heb. x. 37, 457

Calvinists, their interpretation of John vi. 37., i. 363. Their concession with reference to Eph. i. 5; ii. 262. Their erroneous views of the sense of 1 Thess. i. 4, 325

Camel's hair, girdle of, what? i. 11

Campbell, Dr., his remarks on the phrase — "that it might be fulfilled," i. 6. His exposition of the tenets of the Sadducees, respecting the resurrection, 103. His groundless interpretation of Mark ii. 28, 165. Remarks on the nature of criminal unbelief, 220. His able exposition of Luke vi. 25, 250. His mistaken view of the meaning of Luke xv. 16, 289. Accounts for St. Luke's employing the word ἐπέφωσκε, when speaking of the commencement of the Jewish Sabbath, (Ch. xxiii. 54.), 321. His remarks on the character and ministry of John the Baptist, 353. On our Lord's address to Peter, John xxi. 15, 443

Canaan, a woman of (Matt. xv. 22.), her character and country, i. 75. 186

Catholic Epistles, why so called, ii. 481

Cephas (Peter), ground of the attachment to him of the party at Corinth called by his name. ii. 95

Cerinthus, nature of the heresy maintained by him, ii. 547

"Chaff," meaning of the word erroneously so rendered, i. 13

Charity, its superiority to all other virtues, ii. 524

Cherubim, symbolical emblems of the Divine nature, ii. 441

"Child-bearing, she shall be saved in" (1 Tim. ii. 15.), the meaning of these words discussed, ii. 357

CHRIST, signification and origin of the name, i. 4. 242. Whether a *proper name*, or an appellative, 195. Why he condescended to be baptized by John, 14. Predicts his crucifixion, 96. His consummate wisdom in his replies to the Pharisees, 103. Whether he celebrated the Passover before his crucifixion? 130. His designation of his betrayer, 131. His agony in the Garden, 135. On the subornation of false witnesses against him, 138. His bloody sweat, 315. His exclamation, when nailed to the cross, 147. His commission to his Apostles to evangelize the world, 152. Brought up to a handicraft occupation, 177. In what sense it is said (Mark vi. 5), That he "could do no miracles," 173. External actions used by him in the cure of diseases and infirmities, why? 187. Nature of his promise to his persecuted followers, 200. Probable meaning of his promise to the penitent malefactor, 320. His sudden disappearance from the disciples, who were journeying to Emmaus, 324. Opinions of Commentators respecting the number of Passovers attended by Christ during his ministry, 339. His conversation with Nicodemus, 341. His crucifixion typified by the brazen serpent, 344. Why he revealed himself more fully to the Samaritans, than to the Jews, 351. His subordination to, and coequality with, the Father, 356. In what sense the Father is said to "give men" to him, 363. Purpose of his journey to Jerusalem at the Feast of Tabernacles, 367. Reason assigned for his not accompanying his disciples to the Feast, 368. His Discourse on the last great day of the Feast, 372. Why he taught in Parables, 65. 388. The purpose of his Passion, 391. His death voluntary, 392. His subordination to the Father, 414; ii. 139. His prayer for his disciples, 423. 426. Distinction between his *proceeding* from, and *being sent* by, the Father, 425. Appearances to his disciples, and conversations with them, after his resurrection 447. Parallel between him and Moses, 462. His Messiahship attested by his resurrection, ii. 6. His resurrection the immediate consequence of man's forgiveness and justification, 29. In what respect his intercession differs from that of the Holy Spirit, 51. Resignation of his mediatorial office, 166. His humiliation and exaltation, 299. 404. "Brought life and immortality to light," 371. In what sense he is said to be *begotten*, as the Son of God, 400. Said to be "a little lower than the angels," meaning of this, 404. Contrasted with Moses, 409. Shown to be the true High-Priest, 417. "Was delivered in that he feared," explained, 419. His priesthood superior to the Aaronical, 433. In what sense he is to be called an "Intercessor," *ib.* The Expiation made by him neither requires nor admits of repetition, 451. His body typified by the Veil of the Temple, 451. Set forth as an example of suffering, 478. The visible Image of the invisible God, 500. "Preached to the spirits in prison," 1 Pet. iii. 19, 512, 513.

Christian Liberty, its nature and limits, ii. 509.

Christians, the early ones universally hated by the Pagans, i. 118. Their persecutions predicted by our Lord, 249. Origin of the name, 508. Obliged by their persecutors to pronounce certain forms, expressive of abuse of Christ, 535.

Church (ἐκκλησία), import of the term in the Apostolic age, ii. 142. "The Church in their house," the meaning of the expression discussed, 175. 391. In what sense called "The pillar and ground of the truth" (1 Tim. iii. 15), 359

Circumcision, its analogy to Infant Baptism, i. 152. Whether instituted before or after the Sabbath, disputed by Commentators, 370. Testimony of the Rabbins respecting the effect of the performance of the rite on the Sabbath, 370. Put for the whole ritual law, 528. A seal, of what and how? ii. 27. Earnestly denounced by St. Paul, 303

Circumspection and prudence, remarkable terms in which these virtues are recommended to the Ephesians and Colossians, ii. 283

Classical Greek contrasted with *Hellenistic*, i. 125. 128. 129. 133. 137. 159. 164. 175. 182. 192. 208. 224. 269. 298. 331. 369. 434. 500. 509. 569; ii. 7. 38. 88. 129. 175. 206. 237. 294. 334. 337. 387. 418. 430. 469

Clothing, anciently emblematical of moral habits, ii. 517

Cloud, a small one, looked on, in the East, as the forerunner of wind and rain, i. 280

Cock-crowing, meaning of the expression, i. 134. Apparent discrepancy between the account in Matt. xxvi. 34, and Mark xiv. 30. 134

Coins, the most ancient, usually square, i. 340

Colossians, Epistle to, date and design of it, ii. 310

"Cometh, he that," a title of the Messiah, i. 13. 331
"Commandment, behold I give you a new," observations on these words, i. 410
"Common," the correlative word to "Holy," i. 183. 502
Conscience, a law to the Gentiles, ii. 16. On the force of its testimony, 180. Power of an evil one, 408. The law unable to quiet it, 442
Conybeare, Bp., on the nature and employment of good angels, ii. 403. His observations on the faith of Abraham, 462. On the different degrees of happiness in a future state, 543
Coptic language, mixed nature of it, 401
Corinth, state of society there, when visited by St. Paul, ii. 93. The Christian converts tinctured with the Sadducean spirit, 160. Importance of the station, 208
Corinthians, First Epistle to, date and design of it, ii. 93
Corinthians, Second Epistle to, date and design of it, ii. 177. Effects produced by it, *ib.*
Cowper, W., his description of the usual process of self-deception, ii. 379. Unbelief the cause of error, 413
"Creation of all things," the phrase never used in Scripture in a moral sense, ii. 313
Crete, probable period of the first preaching of Christianity there, ii. 383. Character of the inhabitants, 385
Cross, inscription on it, manner of, i. 145
Crown of thorns, observations on, i. 144
Crucifixion, nature of the punishment, i. 144. Nature and extent of the darkness during it, 146. Twice described by Mark as having taken place, 216. Discrepancy between him and John as to the *hour*, 217
Cudworth, Dr., holds that the ancient philosophers were well acquainted with the doctrine of the *unity* of the Godhead, i. 546. Observations on the victory over death (1 Cor. xv. 57), ii. 172. Remarks on human coöperation with Divine grace, 300. On the inordinate thirst for knowledge in modern times, 369. On the nature of the Gospel, 521. On self-will, 529. The doctrine of *Assurance* denounced by him, 538. On Divine love, 547
Cup, denial of it to the laity by the Church of Rome a bold infraction of the ordinance of the Lord's Supper, i. 133
"Cup, drink of the," origin and force of this phrase, i. 97
"Cup of blessing," origin and import of the expression, ii. 135

D.

Danzius, his learned Dissertation on the Baptism of John, i. 334
Darkness, at our Lord's crucifixion, nature and extent of it, i. 146. Darkness employed in Scripture as an image of ignorance, 330
Darkness, outer, the allusion to it explained, i. 39
David, son of, a title of the Messiah, i. 47
Day of Judgment, sublime description of it, i. 127
Deacons, nature of their office, i. 475
Dead, antiquity of the custom of wailing for them, i. 46
"Death, he shall never see," (John viii. 51,) remark on the phrase, i. 382. Denoted by the expression, "Ye shall not see me," 421. "Death of the righteous," ii. 144. The fear of death mastered by the weaker passions, 408
Dedication of the Temple, feast of, its celebration not confined to Jerusalem, i. 392
Demoniacal possession, præternatural character of it, i. 19. 47. 173. 253. 261. 282
Desert, nature of the place so called in the Gospels, i. 11
Devil, origin and signification of the term, i. 15. Acknowledges the Messiah in order to impede his ministry, 244. "Stood not in the truth," 380. Called *God* (not *Lord*) of this world, why? ii. 190. Assumes the fairest appearance for the worst of purposes, 216. His agency groundlessly questioned by recent Commentators, 288
"Devour widows' houses," the expression explained, i. 112
"Died in faith," meaning of the phrase, ii. 461
Disciples, their inquiry respecting the coming of Christ, and the end of the world, i. 117. Our Lord's warning respecting the sacrifices to which they who would become his disciples must necessarily be subject, 288. Their erroneous notions of the nature of the Messiah's kingdom, 421. 448. In what sense they are to be understood as having had "all things common," Acts ii. 44, 458
Disease and sin, the ideas of, connected by the Jews, i. 40
Divinity of Christ, facts and arguments in proof of it, i. 72. 78. 85. 152. 233. 264. 326. 328. 329. 337. 383. 393. 394. 524; ii. 56. 65. 94. 100. 134. 170. 190. 197. 206. 221. 227. 281. 299. 313. 387. 410. 443
Divorce, doctrines of, as maintained by the schools of Hillel and Shammai, i. 25. Why permitted by Moses, 90. Not permitted by the Divine law, 198. Terms by which it was anciently expressed, ii. 118
Dobree, Professor, his interpretation of Rom. i. 4, ii. 6. His conjecture respecting the cause of the warning of St. Paul to the Corinthians to avoid litigiousness, 113. Remarks on 2 Cor. iii. 2, 3. 185
Docetæ, their tenet, i. 436. Fact recorded by St. John in refutation of it, 437. Their erroneous rendering of παραπλησίως, Heb. ii. 14, ii. 407
Doddridge, Dr., his observations on the lawfulness of Infant Baptism, i. 152. Remarks on our Lord's prescience, 202. On the case of Lazarus, 294. On John iv. 35, 351. On the Psalms which relate events typical of occurrences in the life of our Lord, 449. On the judgment displayed by St. Peter in his address to the Jews, 462. No visible token of pardon ordinarily vouchsafed before baptism, 570. His remarks on the nature of the *election* spoken of in Eph. i. 5; ii. 262
Dogs and swine symbolical of profane persons, i. 35
"Door, to enter in by the," import of the phrase, i. 339
Doubt, often the consequence of very joyful and sudden events, i. 325
Dove, descent of the Spirit like, at the baptism of our Lord, i. 14
Doxology, at the end of the Lord's Prayer, its genuineness disputed, i. 31. The angels' doxology, remarks on it, 233
Dreams, prophetical, a very ancient channel of Divine revelation, i. 5. Ceased after the time of Malachi; and restored in the *prophetic dream* of Joseph, the husband of Mary, *ib.*
"Dry tree, what shall be done in the," a proverbial expression, i. 319
Dying to one's self, import of the phrase, Rom. xiv. 7; ii. 83

E.

"Ear, mine, hast thou opened," this expression in the Hebrew equivalent to "a body hast thou prepared me," Heb. x. 5, ii. 449
"Earthly things," (John iii. 12), import of the expression, i. 343
Ebionites, nature of the heresy maintained by them, ii. 547, 548
Egypt, its fitness as a place of refuge for our Lord in his infancy, i. 9. Its ancient reputation for wisdom, 480. Its excessive devotion to idolatry, 544. The Philosophers acquainted with the doctrine of the *unity* of the Godhead, 546
Egyptian hieroglyphic expressive of impossibility, i. 72
Elder, (πρεσβύτερος), import of the term, i. 560
Election, doctrine of, origin and meaning of, i. 96. Calvinistic view of it unfounded, ii. 58. 320. 325. No allusion to *particular election* in Eph. i. 5, 262
Elias, the coming of, spoken of by the scribes, i. 83. 225
Elijah a type of John the Baptist, i. 54. 83. 225. Tenet of the Jews respecting him, 333
Elogia, example of the ancient letters so called, i. 575
Emmaus, two places of this name; their respective distances from Jerusalem, i. 322
Enemies, who so termed by the Jews, i. 27
Engrafting, allusion to the ancient mode of, ii. 70
Enlightened (φωτισθέντες) not used in the sense of *Baptized* in the time of the Apostles, ii. 423
Enoch, his translation, ii. 459
Ephesians, Epistle to, date and design of it, ii. 261. Its general character, *ib.*
Ephesus, reply of the disciples there to St. Paul's inquiry respecting their baptism, i. 552. Chief resort of astrologers, 554. Silver shrines of Diana, 555
Epictetus, his remarkable epitaph, ii. 120. His exhortation to the candidates for the agonistic prizes, 131
Epicureans, their religious tenets, i. 543
Epimenides, quoted by St. Paul, ii. 385
Episcopacy, origin of, i. 560; ii. 384
Ernesti, on the danger of unbelief, and the beneficial tendency of faith, ii. 413
Eucharist, probably alluded to in John vi. 51, i. 364; considered by Warburton as a *feast upon Sacrifice*, ii. 136
Eunuchs, observation on the offices anciently filled by them, i. 490
Euroclydon, derivation and signification of the word, i. 589
Eusebius, his vague and inconsistent testimony concerning the date of the Gospel of St. Matthew, i. 1. Assigns an early date in his *Chronicum*, i. 2. His testimony respecting the date of the Gospel of St. Mark, 154. Proposed emendation of the reading, *ib.* Proposed emendation of a passage in his Eccl. Hist., 157. His testimony respecting the blasphemous forms which the Pagans used, by torture, to compel Christians to pronounce, 585. On the office and qualifications of *Evangelists* in the Apostolic Church, ii. 275
Evangelists, in the primitive Church, their office and qualification, ii. 275
Evening, twofold sense assigned to the term by the Jews, i. 40
"Eye, an evil," meaning of the expression, i. 33. "Mote and beam in the eye," remarks on these expressions, 35. 96. The word *eye* employed by Scriptural and Classical writers to denote what is most *precious*, ii. 247
Evil, moral and natural, specimens of his power over both exhibited by our Lord while on earth, i. 19. 47. Classification of evil passions and habits, 185. "Inventors of evil things," meaning of the words, ii. 12
Excommunication among the Jews, first degree of it, i. 249. Second, 386. The notion of mourning connected with it, ii. 110
"Eye, right, pluck out the," this expression illustrated, i. 25

F.

Face, falling on the, indicative of *reverence* and fear, i. 83. "Setting the face," import of the phrase, 265. "Face to face," ii. 152
Faith, description of, ii. 458. Inefficacy of it, when unaccompanied by works, 491
Faith, justification by it, i. 520. "From faith to faith," import of the expression, ii. 8. Its efficacy deduced from the Old Test., 239. The origin of all virtues, 413
False Christs and False Prophets, distinction between them, i. 117
False teachers, in the Apostolic times, their principles and conduct, ii. 294. 306.
Farmer, Dr., his definition of the word *miracle*, i. 339
Fast days among the Jews, i. 299
Feast, governor of the, nature of his office, i. 338
Felix, his motives for dismissing Paul, i. 580
Festivals, the three great Jewish, periods at which executions of great malefactors generally took place, i. 129. Females not required to attend, 237
"Few saved," the nature of this question discussed, i. 283
Fig-tree, the barren, observations on the cursing of it, i. 203. Conversation, meditation, and prayer under fig-trees by the ancient Jews, 337
Final Perseverance, doctrine of, untenable, ii. 456
Fire, baptism with, what? i. 13
"First-born," a title of the Messiah, ii. 401
"Fishers of men," this expression illustrated by citations from the Classical writers, i. 18. 245
"Flesh, ye judge according to the," note on this, i. 377; ii. 25
"Flesh and blood," meaning of this expression, i. 73; ii. 230
"Flesh, in the," "according to the flesh" (2 Cor. x. 3.), respective meanings of these phrases, ii. 212
"Follow me," import of the expression, i. 336
Fornication, taken in a spiritual sense, i. 380. Why interdicted in the Decree of the Council of Jerusalem, 532
Frost, Mr., animadversions on his remarks concerning the species of plant referred to in Mark iv., i. 172.

G.

Gadara, its situation, i. 42.
Galatians, Epistle to, date and design of it, ii. 226. In what sense the Epistle is said to be *large* (Chap. vi. 11.), 259
Galilæans, whose blood Pilate mingled with the sacrifices, observations on this transaction, i. 281
"Galilee, out of, ariseth no prophet," this observation explained, i. 374.

Garment, rending of, mode and intent of, i. 139
Gemara, its origin and contents, i. 73
Gentiles, their admission into the Church predicted, i. 392. 521. How discriminated in the Greek Test. from Jews, 402. The dictates of their consciences a law to them, ii. 16. St. Paul vindicates his divine commission to preach to them, 65. Their general conversion to follow the conversion and restoration of the Jews, 69
Gergesa, its situation, i. 42
German Neologists, their unwarrantable misinterpretation of passages of Scripture censured, i. 14. 47. 148. 229. 261. 469. 479. 494. 496. 510. 512. 573; ii. 5. 92. 144. 146. 449. 453.
Gethsemane, derivation of the name, and situation of the place, i. 135. Our Lord's agony there, *ib.*
Gifts and Offices in the Primitive Church, ii. 74. 145, 146. 206. 274.
Gnostics, their doctrine of the *Pleroma*, ii. 316. 389. Held the necessity of the mediation of angels, 318
"God, give glory to," import of the expression, i. 386. "In the *form* of God," the phrase explained, ii. 298. In what sense "God the Father" is said (1 Tim. i. 1.) to be "our *Saviour*," 350
Golden censer, solution of a difficulty respecting it, ii. 440
"Golgotha," derivation and meaning of the word, i. 144
Gospel, signification and origin of the word, i. 3. Preached to the poor, 53. Its superiority to the Law, 333; ii. 185. Does not make void the Law, ii. 40. Corruption of it by "vain philosophy," 316. Immortality brought to light by it, how? 371. Its different effect on different persons, 424. Called the "engrafted word," 437
Gospels, the *Four*, hypotheses of the learned with respect to their origin and order, i. 155. Coincidences and discrepancies between them accounted for, 155, 156.
"Grace of God," general import of the expression in the New Test., i. 237. Not irresistible, 363. "Grace for grace" (John i. 16.), the phrase explained, i. 332. Grace and debt contrasted, ground of the allusion implied in the terms, ii. 39. Human coöperation with it necessary to salvation, 300. 347. "The throne of grace," the allusion explained, 417
Greece, bipartite division of by Augustus, ii. 209
Greek language, traces of its Oriental origin, i. 481. The ancient Homeric Syntax introduced from the remote provinces of Greece into the Common, and at length into the Hellenistic dialect, ii. 68
Greek Article, doctrine of [see Middleton], i. 357; ii. 193.
Greek diminutives often lose their diminutive sense, i. 442
Grief, excessive, its soporific tendency, i. 315
Grotius, his exposition of the words — "A sign that shall be spoken against," i. 236. His opinion respecting the extent of knowledge possessed by the Prophets, 256. On the stoning of Stephen, 486. His observations on Rom. xvi. 20, ii. 92. His illustration of 1 Cor. xv. 24, 165. His observations on the nature of *election* spoken of in Eph. i. 5, 262

H.

Hades, opinions of the learned concerning, i. 294. Descent into, remarks on, ii. 64
Hales, Dr., his erroneous version of a passage in the Eccles. Hist. of Eusebius, i. 1. His discussion of the chronology of the visit of the Magi, 6. His remarks on our Lord's rebuke of the Pharisees, in the case of the tribute money, 108. His misconception of a passage in Buxtorf's Talmudic Lexicon, 138. His mode of accounting for the order in which the Gospels are now placed, 154, 155. His introduction of a passage from Newton's Principia, on *metaphysical necessity*, 526. Fixes the date of Paul's rebuke of Peter at Antioch, 530. Illustration of a passage in Plato, supposed to be alluded to by St. Paul, 547
Hand, the withered (Matt. xii. 10), nature of the affection, i. 58
Hands, imposition of, a very ancient rite, i. 90. Import of it in the early Christian Church, 475. 488. Employed in Ecclesiastical ordination, 527. And immediately after Baptism, why? ii. 422
"Have thou authority," &c. (Luke xix. 17), this allusion explained and exemplified, i. 303
"Head stone of the corner," meaning of the allusion, i. 105
Head, covering of the, enjoined upon women in public worship, ground of the precept discussed, ii. 139
Heaven opened at the Baptism of Christ, observations on the circumstance, i. 14. The joys of heaven anciently represented under the image of a *banquet*, 39. "The kingdom of heaven suffereth violence," meaning of this, 54. Jewish notions concerning heaven, 233; ii. 417. To "ascend into heaven," import of the phrase, i. 343
"Heavenly things" (John iii. 12.), import of the expression, i. 343
Heathen, their distrust of Providence alluded to, i. 34
Hebraisms in the New Testament, examples of, i. 312. 542. 549. 563; ii. 173. 425. 437. 466. 471
"Hebrew, a, of the Hebrews," explained, ii. 304
Hebrews (Ἑβραῖοι), the Jews of Palestine, so called in the N. T. i. 474
Hebrews, Epistle to, date, design, and authorship of it, ii. 394. To whom addressed, *ib.* Supposed by some to have been originally written in Hebrew, *ib.* Hebrew version of it in the fifteenth century for the use of the Jews, 395. Indirect proofs of its Pauline origin, 445. 455. 473
Hebrew Scriptures, discrepancies between them and the Septuagint and the New Testament, i. 17. 58. 68. 102. 142. 491. 517. 531; ii. 100. 449. 456
Hell, descent into, remarks on, ii. 64
Hellenists, opinions of Commentators respecting them, i. 474. 507
"Hem," of the garment, meaning of the word erroneously so rendered, i. 46
Herculaneum and Pompeii, disclosures there made, confirm the character which St. Paul has given of the wickedness of the heathen world, ii. 11
Heresy, of the time of St. John, consisted in the denial not of the *Divinity*, but of the *Humanity* of Christ, ii. 546
Heresy and Infidelity, Bp. Warburton's remarks on the cause of them in these latter days, i. 119
Hermann, his masterly Dissertation on the force of the conjunctive mood, with or without ἄν, i. 325

Herod, difficulty felt by the Commentators respecting the real force of the word rendered his *birth-day* (Matt. xiv. 6), i. 70
Herodians, opinions of Expositors concerning their origin and principles, i. 107
High Priest, Jewish, the Mediator under the Mosaic Covenant, i. 390. Christ contrasted with him, ii. 416. In what sense the words in John x. 8, are to be understood of the High Priests, *ib.* The gift of prophecy frequently imparted to them, 411. In what sense he is said to have entered but *once* into the Holy of holies, 450
High priesthood, changes made in its power and mode of appointment, under the Roman government of Judea, i. 238
Hinds, Mr., correction of his misconception concerning "the intercommunity of goods," which took place in the Apostolic times, i. 467
"Holy and Just One," a cognomen of the Messiah, i. 461. 485
"Holy City," Jerusalem why so called, i. 16
HOLY GHOST, blasphemy against him, what? i. 60. Proofs of his Personality and Divinity, 413. 420. 468. 505; ii. 146. 264. 279. 443. 454. Gloucester Ridley on the nature of the Spirit's operation, ii. 546. Necessity and effects of his advent, i. 419. The allusion to him in Acts xvi. 7, sought to be destroyed by the Arians and Socinians, 535. His intercession different from that of our Lord, ii. 51
Honey, wild, opinions of Commentators respecting it, i. 12
Honey-comb, anciently the food of such as aimed at abstemiousness of diet, i. 325
Hooker, Richard, his account of the comparative intent of the Old and New Testaments, ii. 379
Hope and Fear, the mainsprings of human action, ii. 173
Horne, Mr. Hartwell, his *Introduction* strongly recommended, Preface, and elsewhere, and references to it *passim.*
Hosanna, derivation and meaning of the word, i. 101
Hyssop, nature and use of the plant, i. 436

I.

Idolatry, origin of it, ii. 10
Idols, notions of the heathen respecting them, i. 555
"I know you not," import of the expression, i. 125. 234
Impossibility, moral, its nature stated, ii. 423
Infant Baptism, its lawfulness argued by Dr. Doddridge, i. 152. Remarks on it by Professor Stuart, 153. The practice implied, ii. 95. 119
Infidelity the origin of all sins, ii. 413
Intercommunity of goods in the infancy of the Christian Church, the true extent of it, i. 458. 467
Irenæus, his testimony cited by Eusebius in favor of a *late* date of the Gospel of St. Matthew, i. 1. 156. Proposed emendation of the passage. 157. His testimony respecting the genuineness of Acts viii. 37, discussed, 492
Isaac, persecution of him by Ishmael, ii. 250
Iscariot, signification of the term as applied to Judas, i. 43
Israel, a type of Christ, i. 9
"Israelite, a true," import of the expression, i. 336

J.

James, St., account of him, ii. 431. Style, date, and design of his Epistle, *ib.*
Jebb, Bp., his remarks on the supplicatory hymn, Acts iv. 24—30, i. 466. On the fine *epiphonema* of St. Paul, Rom. xi. 33—35, ii. 73. On the *Parallelism* in Heb. vii. 27, 434. Carries to an unjustifiable extent his ingenious system, 442. Excellent illustration of James iv. and v. 496. 499. And of I John ii. 15—17, 540
Jeremiah, difficulties attending the citation from him in Matt. xxvii. 9, 10
Jerome, his observation that all heresies begin with women, ii. 378
"Jerusalem, those of," meaning of the expression, i. 73
Jerusalem, why called "The Daughter of Sion," i. 100. Testimony of Josephus to the completeness of its destruction, 305. Prophecy of its destruction, 310, 319. First Council there, 529
"JESUS," signification and origin of the name, i. 4
Jews, division of their tribes into "thousands," i. 8. Their law and custom respecting retaliation, 27. Called all heathens their *enemies, ib.* Connected the ideas of *sin* and *disease*, 40. Taught by our Lord in Parables, 65. Observations on their imprecation at the condemnation of our Lord, 143. The Jews obliged by their law to learn some handicraft occupation, 178. 237. Their form of citing Scripture, 206. Their notions concerning heaven, 233. Mode of instruction by interrogation, 237. 317. Their customs respecting the reception of guests, 256. Their tenet respecting Elijah, 333. Their hatred of the Samaritans, 348. Correct ideas of the spirituality of God held by the wiser Jews, 350. Their custom of using apophthegms, 356. Species of learning cultivated by them, 368. 465. The interval short, with them, between death and burial, 396. Discussion of the question, Whether, at the time of our Lord's crucifixion, the Jews had the power of inflicting capital punishment? 431. Rabbins' rule for travellers unaccompanied, 490. The hope of the resurrection held by them all, except the Sadducees, 534. Their conversion to be followed by a renewal of the genuine spirit of Christianity, ii. 69. Their mode of computing the duration of the world, 134. Their notions respecting the dominion exercised in the *air* by dæmons, 266. Their anti-social spirit towards other nations, 330. Nature of the literary pursuits of the young, 362. Minute refinement in the Commentaries of the Rabbins, 431. Two *Dispersions;* the *Eastern* and *Western;* extent of them, 395. 482. Languages respectively used by them, *ib.* Their extensive commercial enterprizes, 497
JOHN, *the Evangelist*, discrepancy between him and Mark as to the *hour* of the crucifixion, i. 217. Records chiefly the *discourses* of Christ. 327. Design of his Gospel, *ib.* Date of it, 328, 329. Apparent discrepancy between him and the other Evangelists, ch. xviii. 12, 13, 430; again, ch. xix. 14, 435. Distinguished by the terms "That other disciple," from Peter, 430. The design of his attestation, xix. 34, 436. Lived to witness the completion of Christ's judgments on the Jewish nation, 444
John, First Epistle of, v. 5. inconclusive reasoning of Matthæi respecting its genuineness, i. 32.

Its date and design, ii. 535. Bp. Horsley's remarks on its style, 536
John, Second Epistle of, doubts concerning its authenticity, and that of the Third Epistle, removed at an early period, ii. 553
John, Third Epistle of, design of it, ii. 555
John, Apocalypse of, its authenticity, ii. 563. Date and design of it, *ib.* State of the Common Text, *ib.* Difficulties attending an Exposition of it, 564
John the Baptist, design of his message to our Lord, Matt. xi. 3, i. 53. His resemblance to Elijah, 55. Circumstances connected with his birth, 224. Observations on his abode in the wilderness, 231. Danzius' Dissertation on the nature of his baptism, 334. Supposed design of his removing to Ænon, 345. Bishop Middleton's remarks on the character of his ministry, 358
Josephus, his history of the Jews written originally in Hebrew, i. 2; ii. 394. His testimony respecting the magnitude of the stones with which the Temple was built, 208. Citation from him, illustrative of the Jewish mode of instruction by interrogation, 237. His testimony to the completeness of the destruction of Jerusalem, 305. 319. 329. His testimony to the extreme corruption of morals in his countrymen, 376. 379; ii. 14. 18. His account of the tenet of the Pharisees respecting the punishment reserved for self-murderers, 378. Maintains that they held the doctrine of *Metempsychosis*, 384. Remarks on the *unity* and truth of the Godhead, 425. Passage cited from him in illustration of Acts xxi. 35, 567. Discrepancy between him and Luke, Acts xxi. 38, *ib.* His allusions to ancient writings deposited in the temple, and used by him in composing his Antiquities, 446. Grounds assigned by him for the anticipations of the future eminence of Moses, ii. 464
Jubilee, the year of, allusion to it, i. 242
Judas Iscariot, our Lord's designation of him, as the traitor, discussed, i. 131. Supposed by some Commentators to have entertained the opinion that our Lord would, after his apprehension, have delivered himself, 140. Observations on his suicide, 450. In what sense Satan is said to have entered into him, 311
Jude, Epistle of, its authenticity early acknowledged, ii. 557. Account of the author, *ib.* Its date and design, *ib.* On the source from whence vv. 14, 15. have been taken, 560
Julian, the Emperor, his statement of the order of the Four Gospels, i. 154. His testimony to the liberality of the early Christians, ii. 258. Instance of his pilfering from the Scriptures, 259
"Jupiter, the image that fell down from," observations on, i. 557
Justification by faith in Christ, fulness of it, i. 520; Fruits of it, ii. 30
Justin Martyr, his testimony respecting the impossibility of renewing Apostates to repentance, ii. 423

K.

Keys, power of the, nature of it discussed, i. 80, 81
"Kingdom of Heaven," meaning of the expression, i. 11
Kings, often styled *Shepherds*, by Homer and Æschylus, i. 391
"Kiss of peace," origin and design of it, ii. 91. Early laid aside, *ib.*
Knowledge compared to *food*, a frequent figure with the Jews, ii. 420

L.

"Lamb of God," import of the expression, i. 334
"Lamb slain from the foundation of the world," meaning of this expression, ii. 447
Lampe, deduces the doctrine of the Holy Trinity from John xvi. 15, i. 421
Laodiceans, Epistle to, conjectures of the learned respecting it, ii. 323
Lardner, Dr., his account of Marcion's mutilation of St. Luke's Gospel, i. 221
"Last days," import of this expression, ii. 399
Latinisms in the New Testament, examples of, i. 286. 505. 556. 561. 566. 583; ii. 73. 175
Law, moral and ceremonial, fulfilled by and in Christ, i. 22. The ceremonial Law may be dispensed with in cases of necessity, 57
Law, various meanings in which the word is used in St. Paul's Epistles, ii. 16. Difficulty of assigning those meanings, *ib.* Design of the Mosaic Law, 34. Law contrasted with Grace, 38. Not made void by the Gospel, 40. How "weak," 245. The true use of it, 350. Its abrogation inferred from the Scriptures by St. Paul, 431. Its inefficacy for salvation, 432. Contrasted with the Gospel, 472, 473. Its abolition predicted and accomplished, 506
Lawyers, sense of their office, i. 7. 110
Lazarus, remarks of Doddridge on the parable of the rich man and L., i. 294
Learning, species of, anciently cultivated in Judæa, i. 368. 465
Lee, Professor, his observations on the change of the Sabbath to the first day of the week, i. 150
"Lend, hoping for nothing again," this precept illustrated by a reference to a heathen custom, i. 250
Letters of introduction and recommendation in the Primitive Church, origin and nature of them, ii. 185
Life and immortality brought to light by the Gospel, ii. 371
"Life from the dead," meaning of this, ii. 70
"Light and Life," import of the terms in Scripture, i. 330. 384
"Lighteth a candle," (Luke xv. 8.) necessity for this in ancient times, i. 288
Lightfoot, Dr., his enumeration of the different ways in which God formerly revealed himself to men, i. 500
Living to one's self, import of the phrase, ii. 83
"Living water," import of the phrase, i. 343
Loaves, nature of them amongst the Jews, i. 71
Locusts, permitted to be eaten by the Law, i. 12
Logos, the, import and origin of the term, i. 329
Long life, in what sense it is to be understood in Scripture as the reward of filial obedience, ii. 287
LORD, import of the term, i. 111; ii. 65
Lord's Supper (Κυριακὸν δεῖπνον, 1 Cor. xi. 20.) opinions of Commentators respecting the import of the expression, ii. 143
Lots, ancient mode of casting, i. 451
Loving our neighbour as ourselves, extent of the precept, i. 110
LUKE, St., his *genealogy* reconciled with that of St. Matthew, i. 3. Less observant of chronological order than Mark, 99. 313. His Gospel believed to be prior in order of time to that of St. Mark, 154. Account of him, 221. Date

of the publication of his Gospel, *ib.* His Gospel rejected by Marcion, *ib.* Authenticity of the first two chapters groundlessly impugned, *ib.*
Lycaonia, language of, conjectures of Jablonski respecting its nature and character, i. 525

M.

Magee, Archbishop, his masterly refutation of the Unitarian perversion of Isaiah xxx. 5, i. 40
Magi, the, visit of, its chronology discussed by Benson and Hales, i. 6. Origin and meaning of the word, *ib.*
Magdalene, Mary, opinion of Commentators respecting her, i. 256
Maimonides, his observations on the nature of parables, i. 64
Malefactors crucified with our Lord, probable nature of their offence, i. 319
Malta, where St. Paul was shipwrecked, not the Illyrian, but the *African* Malta, i. 594
Maltby, Bp., his definition of the word *miracle*, i. 339
"Man, I speak as a," meaning of this, ii. 20
"Man of God," force of the expression, ii. 368
Manger, import of the word so rendered in Luke ii. 7, i. 232
Manichæans, the Divine legation of Moses and the Prophets denied by them, i. 389
Manna, its nature, i. 362. Derivation of the name, *ib.* Ingenious remark of Theodoret respecting it, ii. 207
Marcion, his rejection of St. Luke's Gospel, i. 221. and of the writings of the Prophets, ii. 330
Mark and Matthew more observant of chronological order than Luke, i. 109
MARK, St., date of his Gospel, i. 154. 156. Short account of him, *ib.* Discussion of the question, whether he made use of St. Luke's Gospel? *ib.* Did not borrow from St. Matthew's, 155. Design of his Gospel, 156
Marriage, doctrine of the Scripture respecting it, i. 89. Laws and customs of antiquity respecting the newly married, 286. Oriental marriage customs alluded to, Ephes. v. 27, ii. 235
Marsh, Bp., his remarks on the comparative weight of internal and external evidence respecting disputed passages, i. 32. Has shown that it is probable that Marcion altogether rejected the Gospel of St. Luke, 221. His observations on the *Baptism into Moses*, ii. 132. Observations on the difference between *Allegories* and *Types*, 249
Mary, the Virgin, her song similar to that of Hannah, i. 223. Reason assigned by Commentators for her attendance at Bethlehem to be enrolled, 232. Her conduct at the marriage in Cana, 337
Matthæi, his inconclusive reasonings respecting the genuineness of the Doxology and the disputed passage 1 John v. 5, i. 32
MATTHEW, St., Gospel of, its date, i. 1. 156. Exposition of the historical evidence respecting its being written originally in Hebrew, i. 2; ii. 395. *Two Editions* (in *Hebrew*, and in the *Greek*) believed to have been written by him, 2. His *genealogy* reconciled with that of St. Luke, 3. Apparent discrepancy between his citation, chap. iv. 15, 16. accounted for, 17. He and Mark more observant of chronology than Luke, 99
"Measure, given by," import of the expression, i. 347

"Meat and Drink," understood in a figurative sense, i. 351
Mede, Joseph, his erroneous hypothesis respecting the nature of demoniacal possession, i. 19. His remarks on the citation in Matt. xxvii. 9, 10, 141. His dissertation on the Churches of the Apostolic times, 449. On the nature of the offence of Ananias and Sapphira, 468. Remarks on the tenets of the Jews respecting the dominion exercised in the *air* by demons, ii. 266
Mediation of Christ, manner in which it was effected, ii. 436
Melchisedek, "priest after the order of," ii. 418. Comparison of his priesthood with that of Christ, *ib.* His priesthood a type of that of Christ, 428. Conjectures of Expositors respecting him, *ib.* His superiority to Abraham, 430
Metempsychosis, doctrine of, held by the Pharisees, i. 384
MESSIAH, the, opinions of the Jews concerning, i. 77. 265. 371. Called *the Vine* by the Rabbins, 415. His dispensation acknowledged by the Jews to be of a higher order than that of Moses, ii. 404
Michaelis, his objections to the Canonical authority of the Gospels of St. Mark and St. Luke overturned by Professor Alexander, i. 221
Middleton, Bp., his summary of the various senses of the word πνεῦμα, i. 5. His censure of G. Wakefield's mis-translation of Matth. i. 18, *ib.* Exemplifications of his canons respecting the Greek Article, 27. 33. 48. 72. 74. 124. 133. 167. 193. 207. 225. 249. 267. 300. His observations on the words ὁ Υἱὸς ἀνθρώπου (John v. 27.), 357. and on the words "burning and shining light," 358. also on John vi. 63, 366. On John viii. 44, 380. On John xvii. 3, 424. On the words — "that other disciple," 430. His erroneous view of the grammatical construction of the passage Acts v. 4, 468. Want of precision in his rule respecting Anarthrous nouns, 471. His approbation of Wakefield's interpretation of Acts x. 11, censured, 501. Limitation of his canon, 510. Observations on the various meanings which the word "Law" bears in the writings of St. Paul, ii. 16. Instance of an inadvertent misapplication of his own canon, 48. His able defence of the orthodox interpretation of Rom. ix. 5, 57. His rendering of 2 Cor. i. 20, 182. His misconception of the force of νόμῳ in Gal. ii. 19, 236. His paraphrase of 1 Tim. i. 9, 351. Shows that, in Greek, ordinals dispense with the Article, 352. Observations on 1 Tim. ii. 5, 355. His reading and interpretation of Heb. ix. 1, censured, 439, 440. His able defence of the orthodox interpretation of Heb. x. 29, against the Unitarians, 454. Interpretation of the salutation of the second Epistle of St. John, 553. Difficulties attending an exposition of the Apocalypse, 564
Mill, Dr., his excellent exposition of James ii. 18, ii. 491
Mill-stone (Matt. xviii. 6), conjectures of Expositors respecting, i. 85
"Ministry," import of the term, Rom. xii. 7, ii. 75
Ministry, the Christian, entitled to provision, ii. 127 — 129. 365
Miracle, definition of, by Dr. Farmer and Bp. Maltby, i. 339. Observations on, by Dr. Brown, *ib.*
Mischna, its origin and contents, i. 73
Moloch, tabernacle of, i. 483
More, Mrs. Hannah, her observations on the parables of our Lord, i. 64

Moses, prophesied of Christ, i. 324. Parallel between him and Christ, 462. Styled *eloquent* by St. Stephen, in what sense? 430. St. Paul's allusion to the veil on his face, ii. 188. The title of Mediator given to him by the Rabbins, 241. Nature of his commission, 410. Parallel between the state of the family of Moses (the Jews in the wilderness) and that of the family of Christ (Christians under the Gospel), 411. Grounds assigned by Josephus and Philo for the anticipations of his future eminence, 464
Mountains in Judea, places of refuge in times of public danger, i. 119. The tops of mountains why selected by the ancients as places for worship, 350
Mustard seed, observations on the species of plant which springs from it, i. 171
Myrrh, why presented to the Infant Jesus by the Magi, i. 1. Nature and mode of collecting it, 437
Mystery, meaning of the term in the New Test., i. 65; ii. 71. 171

N.

"Names, your, are written in heaven," this allusion illustrated and explained, i. 268
Natural religion, duties deducible from it, ii. 523
Nature, human, original corruption of, its existence acknowledged by heathens, ii. 267
Nazarene, import of the term among the Jews, i. 10
Nazarites, usual among the Jews to participate with them in their vows, and pay their expenses, i. 566
Neighbour, our duty to love him, measure of, ii. 80
Neuter verbs used for Passive, i. 487. Neuter adjectives used for masculine, ii. 430
"New creature," nature of the change implied by this expression, as respects the *Jews* and the *Gentiles* respectively, ii. 196
Nicodemus, our Lord's conversation with, i. 341. His character, *ib.* His motive for seeking a private interview, *ib.*
Noah, in what sense he is said to have "condemned the world," ii. 460. Exposition of the words in 1 Pet. iii. 19. concerning him, 512

O.

Oath of adjuration, its nature, i. 138. Our Lord answers under the appeal, 139
Oath of God, Heb. vi. 17, ii. 426
Oaths, doctrine of the Pharisees respecting them, i. 26
Obedience must be universal, ii. 339
"Offences, it must needs be that they come," the nature of this necessity discussed, i. 86
Offices and gifts in the Primitive Church, ii. 75
Oil, anointing with, in what sense employed by the Apostles in healing the sick, i. 179
Oil, anointing the sick with, in the Apostolic times, ii. 501
"Old time, those of," explanation of the phrase, i. 23
Ordination, ecclesiastical, in the time of the Apostles, i. 527. Extended to three distinct orders, ii. 337

P.

Pagans, their universal hatred of the early Christians, i. 118
Palestine, state of the weather there in seed time, i. 65
Papal supremacy groundlessly inferred from Matt. xvi. 18, 19, i. 78—80
Parable, signification of the term, i. 64. Twofold nature of the parables of our Lord, 64, 65. 388. Rules for their interpretation, *ib.* 391
Paraclete, the, observations on the nature of his office, i. 412
Paradise, in what sense our Lord's promise of admission into it to the penitent thief is to be understood, i. 320
Paronomasia, the figure of, frequent in the Epistles of St. Paul, ii. 419
Parr, Dr., his observations on Matt. x. 34. His Sermon on the sin of ingratitude referred to, i. 297. On the love of worldly praise, ii. 322. On the necessity of universal obedience, 339. On the nature and obligation of brotherly love, 549
Passover, whether our Lord celebrated it before his crucifixion, i. 130. The originally appointed posture *(standing)* altered by the Jewish doctors to the *reclining*, 131. Opinion of Commentators respecting the *number* of passovers attended by our Lord during his ministry, 339. Number of victims usually slain, according to Josephus, *ib.* Two washings at the Paschal Supper, according to the Rabbins, 406
Patriarchal sabbath supposed to have been on the first day of the week, i. 150
Paul, St., probable date of the commencement of his evangelical labours in conjunction with St. Peter, i. 157. Observations on his conversion, 493. Occasion of the change of his name from that of *Saul*, 514. In what sense he was enabled to call himself a Roman citizen, 540. Observations on his address to the Athenians, 543. 548. Supposed allusion by him to a passage in Plato, 547. Difficulty involved in Acts xx. 25, 561. In what sense his ignorance of the presence of the High Priest (Acts xxiii. 5.) is to be understood, 572. His address to Felix, 579. Reasons for his appeal to Cæsar, 582. His voyage to Rome, 587. Lands at Malta, 594. His style similar to that of Thucydides, ii. 4. General character of his style, *ib.* Vindicates his Divine commission to preach to the Gentiles, 65. Impresses on the Jews the dignity of his apostleship, 88. Probably visited Spain, 89. His method of preaching the Gospel at Corinth, 98, 99. In what sense his injunction concerning divorce (1 Cor. vii. 10, 11.) is to be understood, as contradistinguished from the injunctions of our Lord, 118. Necessary that he should *see* the risen Saviour, 127. "Fought with beasts at Ephesus," explained, 167. Many examples of *Synchysis* found in his writings, 170. *Confidence* manifested by him in his Second Epistle to the Corinthians, 177. His allusions to his bodily infirmities, 190. 213. His voluntary remission of his right to a maintenance, 215. Apparent discrepancy between him and St. Luke, 219. His subjection to the passion of *pride*, 221. Conjectures respecting the *thorn in the flesh*, *ib.* His journey into Arabia not mentioned by St. Luke, 230. His ministry not wholly exercised among the Gentiles, 233. Observations on his enumeration of human vices, (Gal. v. 19—21.), 255. Dictated his Epistles to a Scribe, why? 259. His style *antithetical*, 295. His earnest denunciation of circumcision, 303. His views concerning the general Resurrection, 335. Demonstrably the author of the Epistle to the Hebrews, 395, 396. The impetuous rapidity of his thoughts; effect of it upon his style, 416.

Arguments from Scripture in proof of the abrogation of the law, 431
Pavement, the, nature and origin of, i. 434
Pearls, precepts of wisdom so called by the Jews, i. 35
Pearson, Bp., his observations on Coloss. i. 16. ii. 313. The nature of the love of God to man infers the Deity of the Son, 547
"Perfect, be ye," meaning of this precept, i. 28
Perfection, in what sense enjoined by our Lord, i. 92
Perfect tense often put for the Present, i. 426
Persecution, religious, benefits resulting from it, ii. 293
Perseverance, final, doctrine of, not deducible from Scripture, i. 393
Peschito Syriac Version of the New Testament, its authority, i. 31; ii. 144. 170. 353. Cited in support of proposed interpretations of passages in the N. T., i. 447. 459; ii. 144. 170. 419. 421. 429. 439. 452. 458. 462. 470. 481. 487. 529. 559. 561.
PETER, St., no supremacy of dignity conferred upon him, i. 48. 78—80. 219. Probable date of his visit to Rome, 157. Date of the commencement of his evangelical labours in conjunction with St. Paul, *ib.* Observations on his words, "Depart from me —— O Lord," 245. Remarks on his conduct, when our Lord washed the disciples' feet, 407. Time of his tergiversation at Antioch fixed by Dr. Hales, 530. His ministry not entirely devoted to the Jews, ii. 233. Date and place of his martyrdom and burial, 503
Peter, First Epistle of, date, design, and style of it, ii. 503
Peter, Second Epistle of, its authenticity questioned in early times, ii. 520. Fully received in the second century, *ib.* Its date and design, *ib.* State of the question respecting the disputed passage, ch. v. 7, 8, 550
Pharaoh, remarks on the hardening of his heart, ii. 60
Pharisees, their doctrine respecting oaths, i. 26; and respecting the Resurrection, 286. Their tenet respecting the baptism of Jews, and concerning the punishment reserved for self-murderers, 378. Held the doctrine of Metempsychosis, 334
Philemon, Epistle to, date and design of it, ii. 391
Philippians, Epistle to, date and design of it, ii. 291. Origin of the Church at Philippi, *ib.*
Philo, his testimony respecting the tenets of the Jews with regard to the dominion of the *air*, held by demons, ii. 266
Phylacteries, origin and nature of them, i. 112
Pilate's wife's dream, observations on, i. 143. Whether Pilate's washing his hands, upon our Lord's condemnation, was a Jewish or a Gentile custom? *ib.* Import of the action, *ib.* Mingles the blood of the Galilæans with their sacrifices, 231. On his words, "What is truth?" 433
"Pinnacle" of the Temple, difficulty of assigning the sense of the word so rendered, i. 16
Plato, supposed allusion by St. Paul to a passage in his works, i. 547. The passage illustrated by Dr. Hales, *ib.* Quotation from him illustrative of the doctrine of two adverse principles in man, ii. 45
Pleroma of the Gnostics, observations on it, ii. 316. 339
Pluperfect tense Passive, in the Middle or Deponent sense, i. 386
Pot of manna, observations on it, ii. 441
"Potters' Field," remarks on, i. 141
Prætorium, import of the term, i. 144. The same with the *Pavement*, John xix., 13. 435
Praise, worldly, on the love of it, ii. 322
Prayer, the Lord's, remark on it, i. 30. The genuineness of the doxology questioned, 31
Precepts, affirmative and negative; the latter absolute, the former subject to limitation, i. 32
Precepts, ritual, works performed by Divine virtue exempted from them, i. 38
Predestination, doctrine of, passages supposed to countenance it, i. 127. 522
Presbyter, remarks on the import of the term, ii. 291. 357. 363. 384
Presbyterians, their vain gloss upon Titus i. v., ii. 384
Present Tense, peculiar use of it unperceived by Commentators, ii. 138. Use of the Present for the Future, 138
Priests, chief, their office, i. 7. Named along with the "Scribes," in denoting the Sanhedrim, *ib.*
Procopius, his testimony respecting the date and place of the martyrdom of St. Peter, ii. 503
Property, arbitrary disposal of it, under the Jewish law, not permitted to a father, i. 288
"Prophecy, a more sure word of," (2 Pet. i. 19.), these words explained, ii. 525. "Not of private interpretation," 526. Definition of the word *prophecy* by Bp. Horsley, *ib.*
Prophecy, in what sense employed in the N. T., i. 74. 230. The gift of prophecy sometimes imparted even to bad men, 399
"Prophetical office," in the primitive Church, nature of it, ii. 158
Prophets, the, were until John," sense of this passage, i. 54. Extent of their knowledge, 256
Propitiation, Scriptural import of the term, ii. 408
Proseuchæ, observations on them, i. 536
Prudence and circumspection, remarkable terms in which these virtues are recommended to the Ephesians and Colossians, ii. 284
Psalm lxxix. 5, erroneous rendering of this verse in the Authorized Translation, ii. 136. Psalm viii. 6. cited by the author of the Epistle to the Hebrews; remarks on it, 404. Psalm xxii., its acknowledged reference to the Messiah, 407. "Psalms, and hymns, and spiritual songs," these terms explained, 284
Public worship, importance of it, ii. 453
Punishments, future, eternal in duration, i. 128. 196. Description of them, 196

R.

Rahab, on the true sense of the terms זונה, and πόρνη, applied to her, ii. 465
Ravens, remarkable instinct in them, i. 278
Reclining, the posture of, less ancient than that of sitting, i. 131
"Redeeming the time," &c., meaning of the phrase, ii. 283
Redemption, universality of, i. 99; ii. 196
Red Sea, why so called, ii. 464
"Reed shaken with the wind," import of the expression, i. 53
Reference, method of, amongst the ancients, ii. 414
Regeneration, nature and necessity of it, i. 93. Baptismal regeneration, its nature, ii. 388
Rent, most ancient mode of paying it, 105
Repentance, Scriptural import of, i. 11. 140 "Renew to repentance," Heb. vi. 6. Jeremy Taylor's remarks upon this passage, ii. 422

Rest, reserved for the people of God, its nature, ii. 413
Resurrection, notions of the Sadducees and Pharisees respecting it, i. 108. and of the Jewish Rabbins, 109. Our Lord's argument in proof of the Resurrection, *ib.* Resurrection of the saints at the Crucifixion, 148. St. Paul's argument from the Resurrection of Christ, 519; ii. 160. His views concerning the general resurrection, 335
Retaliation, law and custom of the Jews respecting it, i. 27
Riches, danger of, i. 92. Have made more men covetous than covetousness has made rich, 277
Ridley, Dr. Glocester, on the nature of the operation of the Holy Spirit, ii. 546
Righteousness, imputed, remarks on, with reference to Abraham, ii. 25
"Right hand, let not your, know what your left hand doeth," remarks on this precept, i. 29
"Right hand, sitting on the," import of the phrase, i. 111
"Rivers of living water," the phrase explained and illustrated, i. 373
Romans, Epistle to the, date and design of it, ii. 5
Romans, limitation of their principle of toleration, i. 538. Nature and extent of their privilege of appealing to Cæsar, 582. Their custody of prisoners, its nature, 596
Rome, Church at, supposed origin of it, i. 548; ii. 5
Rome, Church of, its unwarrantable ascription of a supremacy of dignity to the Apostle Peter, i. 48. 78 — 80. Passage upon which it grounds the practice of offering prayers and masses for the dead, ii. 382
"Root of bitterness," the phrase explained and illustrated, ii. 472
Rose, Mr., his able exposition of Heb. ix. 15 — 18, ii. 445
Rudders, *two* used by the ancients with large ships of burden, i. 593

S.

Sabbath, change of it to the first day of the week, i. 150. Patriarchal Sabbath, *ib.* 165. "The Son of Man is Lord of the Sabbath," meaning of this, *ib.* "The second Sabbath after the first" (Luke vi. 1), signification of the expression, 247. Works of mercy and necessity performed on the Sabbath by the Jews, 283. Anciently a day of feasting and entertainment with them, 285. Our Lord defends his performing works of mercy on it, 356. A type of the heavenly rest, ii. 415. Whether instituted prior to circumcision? i. 370
Sacrilege, sense in which it is to be understood in the N. T., ii. 18
Sadducees, Campbell's exposition of their tenets respecting the Resurrection, i. 108. 534. Whence borrowed, ii. 160
Salem, whether the same as Jerusalem, undetermined by the Commentators, ii. 429
Salt, its loss of savour, remarks on, i. 21. "Seasoned with salt," (Colossians iii. 6,) ii. 322
"Salted with fire," meaning of this expression, i. 197
Samaritans, a disputed point among the Rabbins, whether they were to be regarded as Gentiles, i. 297. Enmity between them and the Jews, 348. Reason assigned by them for their reverence for Mount Gerizim, 349. Import of our Lord's rebuke of them (John iv. 22), 350. Correct ideas of the Messiah's character probably entertained by them, 351. The word Samaritan employed as a term of reproach, 382
Sanctify, Scriptural import of the term, i. 427. In what sense the unbelieving husband or wife is said (1 Cor. vii. 14.) to be sanctified by the believing partner, ii. 119
"Sandals, take off thy," remarks on these words, i. 481
Sanderson, Bp., his observations on the gifts of Providence, i. 280. On the wisdom of "the people of this world," 291. On Paul's address to Felix, 580. On Rom. xiv. 3, ii. 82. Remark on *things indifferent*, 84. On the power of conscience, 85. 180. 192. Discourses on Rom. xv. 5 & 6, 86, 87. On the gifts of the Spirit, 146. On necessary defence of character, 222. Distinction between the conditional nature of God's *promises* and *threatenings*, 414. His remarks on Heb. xii. 4, 469. And on 1 Pet. i. 12, 505. On the Divine ordinance of Magistracy, 509. On mildness of temper and conduct, 512. On the nature of the Divine promises, 521
Sanhedrim, cause of the alarm felt by them respecting the miracles wrought by our Lord, i. 399
Satan falling from heaven, Bp. Warburton's observations on the import of the words, i. 268
Scandals in the Church, duty of avoiding them, ii. 82
Schism, nature of the offence, ii. 389
Scholefield, Professor, his exposition of Heb. ix. 15 — 18, ii. 443
"Schoolmaster," the Law incorrectly so styled in the authorized Version of Gal. iii. 24, ii. 243
Scourging, nature of the punishment amongst the Romans, i. 143. 474. 571. Nature of it amongst the Jews, ii. 218
Scribes, their office, i. 7. 110
Scripture, form of citing it, among the Jewish Doctors, i. 206
Scripture, a loose mode of interpreting it censured, ii. 444
Sea, walking on the, a property of the *Deity*, i. 72
Sealing, figurative sense of the action, i. 347
Secker, Abp., his observations on the sin of blasphemy against the Holy Ghost, i. 61
"See God," force of this expression, i. 21
"Seeing, they see not," a proverbial expression, i. 169
Self-deception, observations on it, ii. 379
Septuagint, discrepancies between it and the Hebrew, and the New Test. considered, i. 17. 59. 68. 100. 102. 141. 491, 492. 530; ii. 449. 456. Used by the Jews of the Western Dispersion, ii. 395
Sepulchral monuments in the East, remarks on, i. 173
Serpent, the brazen, a type of Christ crucified, i. 344
"Servant of God," import of the expression, ii. 5.
"Seventy, the," remarks on, i. 266
Shechinah, allusion to it in the N. T., i. 83. 233. 332. 485
Sheep, the fact of their, anciently, preceding the shepherd, implied in the name (πρόβατον) i. 389
Sheep's clothing, worn by the false teachers among the Pharisees, i. 36
Shepherds, in the East, precede their flocks, i. 389. And did so in the West, anciently, *ib.*
Shew-bread, why so denominated, ii. 440

"Shoes, to bear," anciently implied the most servile office, i. 13
Signs and gifts promised to believers, i. 220
"Signs and wonders" (Matt. xxiv. 24), whether *real* or *pretended?* i. 120
Simeon's *Nunc Dimittis*, remarks on it, i. 235
Simon Magus, import of the epithet applied to him, i. 487
Sin and disease, the ideas of, connected by the Jews, i. 40
Sin personified as a tyrant, ii. 37. The cause of unbelief, i. 295; ii. 346
"Sin unto death" (1 John v. 16. 17.), observations on, ii. 551
"Sinneth not," force of this expression, 1 John iii. 9, ii. 544
Sitting, the posture of, more ancient than that of *reclining*, i. 131
Slade, Mr., his ingenious exposition of Heb. ix. 15—18, ii. 445
Slaves, condition of, in most parts of the ancient world, ii. 120
Sleep, the term figuratively employed to denote death, i. 396
Socinians, their misinterpretation of John i. 2, i. 330. Refuted by Campbell and Middleton, *ib.* Strong argument against their views respecting the Trinity, 421. Their misconstruction of the confession of St. Thomas, 440. Their disingenuous treatment of Acts xvi. 7, 535. Their unscriptural rendering of Rom. viii. 32, ii. 53. Their futile objections to the orthodox interpretation of Rom. ix. 5, 56. Their erroneous views of the nature of the Eucharist, 135. Their gloss upon Coloss. i. 15, 312. Their heretical notions completely overturned by the two first chapters of the Epistle to the Hebrews, 403
Solomon's porch, what, and why so called, i. 392
"Son of God," meaning of the expression, i. 15. 388
"Son of Man," a title of the Messiah, origin and nature of the appellation, i. 41. 165. Bishop Middleton's observations on, 357. Emendation of the English Version of the text, John xii. 34, 404
Sosthenes (1 Cor. i. 1), conjectures of the Commentators respecting him, ii. 93, 94
Soul, may have perception when out of the body, ii. 220
South, Dr., his Sermon on Christian watchfulness quoted, i. 136. His acute remark on covetousness, 277. On the effect of sin in causing unbelief, 295; ii. 345. On the impossibility of man's meriting with God, 296. On the influence of hope and fear, 523; ii. 173. On deliverance from temptation, ii. 134. Discourse on 2 Cor. viii. 12, 207. Enumeration of the ways of deliverance from temptation, 529. On the Scriptural phrase (1 John iii. 1, 2.) "purifieth himself," 543
Spirit (πνεῦμα), Bishop Middleton's enumeration of the meanings of the word in the N. T., i. 5. "In spirit and in truth," the phrase explained, 350
Spiritual gifts, the nature and use of them, ii. 145. 206
Sprinkling, compared with *immersion*, in the administration of the rite of Baptism, i. 153
Standing, the usual posture of the Jews, in prayer, i. 30. 299
Stephen, St., remarks on his address to the Jews, i. 476. His allusion to Jewish traditions, 477. Apparent discrepancies in his address noticed, 477, 478. 480
Stoics, their religious tenets, i. 543
Stone's throw, a, observations on the phrase, i. 314.
Stoning, its mode of infliction determined by the Law, as well as the crimes for which it was appointed, i. 305
Strangled, why the eating of animals so killed was forbidden by the Council of Jerusalem, i. 532
Stuart, Professor, his remarks on the lawfulness of Infant Baptism, i. 153. His "Essays" on some words of Scripture relative to future punishment, 195. 259. 294. His definition of *sacrilege*, as employed in the New Test., ii. 18. Remarks a double paternity assigned to Abraham, 28. His Commentary on the Epistle to the Romans strongly recommended, 32. His able exposition of the sense of Rom. viii. 23, 51. His masterly observations on the date, original language, and *Pauline origin* of the Epistle to the Hebrews, 395. His excellent remarks on the comparison of the priesthood of Melchisedek with that of Christ, 418. His remarks on the phrase "to bear sin," 447. Remarks on Heb. xi. 39, 40. 467. On the design of the sacrifices offered on the day of atonement 448. Traces a parallelism between Jews and Christians, 452
Subjunctive mood employed for the Future Indicative, i. 115
Suicide, tenet of the Pharisees respecting the punishment reserved for it, i. 378
Sun, darkening of the, meaning of this, i. 121
Supererogation, doctrine of, groundlessly inferred from Matt. xxv. 9, 125
Swine, the feeding of, anciently deemed amongst the vilest employments, i. 289
Sword, the term used symbolically of war and civil commotion, i. 52. Our Lord's advice to his disciples, to provide a sword, explained, 314. Grotius accounts for the disciples having two swords, 314
Sychar, originally called Sychem; why altered by the Jews, i. 348
Symbolical actions prevalent in the early ages, i. 565
Synagogue, ruler of, nature of his office, i. 175
Syria (Gal. i. 21), district so called, where situate, ii. 231

T.

Tabernacles, feast of, purpose of our Lord in attending it before his death, i. 367. The last *great day* of, origin of its institution, 372
Talmud, origin and contents of it, i. 73
To taste, used anciently in the sense of *to have experience of*, ii. 423
Taylor, Bp. Jeremy, his important observations on Heb. vi. 4. 5, 6, ii. 422
Temple, expulsion of the buyers and sellers from the, on the day *after* our Lord's public entry into Jerusalem, i. 101. Remarks on, 204. Testimony of Josephus respecting the magnitude of the stones with which it was built, 208. Rebuilding of it by Zorobabel and Herod, 340
Temple service, *manner* and *intent* of it, ii. 438
Temptation and Trial, benefits of, ii. 484. The nature of those which may be ascribed to *God*, *ib.*
Temptation of our Lord, remarks on, i. 15. Parallelism between it and that of Adam and Eve in Paradise, *ib.* Difference in the order of the temptations, as recorded by Matthew

and Luke, 16. 240. On deliverance from temptation, ii. 134
Tertullian, his statement of the order of the four Gospels, i. 154
"Testament," the word διαθήκη erroneously so rendered in Heb. ix. 15, ii. 443
Testimonies, Judicial, Jewish classification of, according to Lightfoot, i. 214
"That it might be fulfilled," meaning of this expression, i. 6
Theophylact, his testimony to the early date of the Gospel of St. Matthew, i. 1 His observations on John i. 50, 337. Paraphrase of Phil. ii. 6, ii. 299. Remark on the character of Epimenides, 385. Observation of his, parallel to a passage in Thucydides, *ib.* Remark on Heb. viii. 1, 435
Thessalonians, First Epistle to, date and design of it, ii. 324. Origin and character of the church, *ib.*
Thessalonians, Second Epistle to, its date and design, ii. 340
Theudas, opinions of Commentators respecting him, i. 473
Thomas, St., on his words "My Lord and my God," i. 440
Thoughts, evil, defiling nature of, held by the heathen moralists, i. 25
Three, that number anciently emphatical, i. 502
Thucydides, abruptness of his style, i. 10. Citation from him, illustrative of Luke xxiv. 11, 322; and of Acts vii. 22, 480; and of Acts xv. 27, 533; and of Acts xxiv. 5. 14, 577, 578. Great similarity between his style and that of St. Paul, ii. 4. 358. Occasionally diffuse, 83. Quotation illustrative of 2 Cor. ix. 7. 210. Passage in Lib. vii. illustrative of Heb. x. 33, 34, 455. His style remarkably parenthetical, 473
"Thy sins be forgiven thee," remarks on these words, i. 43
"Time, fulness of," meaning of the expression, i. 159
Timothy, why circumcised by St. Paul, i. 535. His parentage, ii. 349
Timothy, First Epistle to, date and design of it, ii. 349
Timothy, Second Epistle to, its date and design, ii. 370
Tithes, remote antiquity of, asserted and demonstrated by Spelman, Selden, and Parkhurst, ii. 429
Tittmann, his remarks on the necessity and consequence of the advent of the Holy Spirit, i. 419. On the prayer offered by our Lord for his disciples, 423. His distinction between the *proceeding* and *sending* of Christ, 425. Maintains that the names *Messiah* and *Son of God* are not synonymous, 434
Titus, account of him, ii. 383. Why not circumcised, 231. Plainly invested by St. Paul with Episcopal authority, 384
Titus, Epistle to, date and design of it, ii. 393
"To-day and to-morrow," import of this phrase, i. 284
Tombs, uses to which they were occasionally applied both by Jews and Heathens, i. 43
Tongue, difficulty and importance of governing it, ii. 493
Tongues, gift of, i. 451. Tongues of fire, *ib.*
"Tongues, interpretation of," nature of the gift, ii. 148
Town-clerk (Acts xix. 35), import of the term, i. 556
Townsend, The Rev. Geo., his observations on the best mode of removing difficulties in Scripture, i. 218. His Dissertation on the nature of the spirit of divination in the Pythoness, 538
Transfiguration of our Lord, observations on, i. 31. Its effects upon the Apostles, 82
Tribute-money ("the didrachmas,") nature and amount of the tax, i. 84
Trinity, doctrine of, arguments in proof of it, i. 421; ii. 146. 244
"Trumpet, thou shalt not sound a," meaning of this interdiction, i. 29. "At the last trump," explained, ii. 171
Type and Allegory, difference between them, ii. 249
Tyrannus, *school* of, conjectures of Commentators respecting it, i. 553

U.

Unbelief the consequence of sin, i. 295. The cause of sin, ii. 413. The danger of it, 415
"Undergirding the ship" (Acts xxvii. 17.), meaning of the phrase, i. 590
Unitarians, their groundless objections to the genuineness of the two first chapters of St. Matthew's Gospel, i. 2. Refutation of their perversion of Isa. xxx. 5, by Abp. Magee, 40. Their unfounded inferences from Matt. xxiv. 36, 122. Their wrong notions respecting the Logos, 329. Their abuse of the words of Christ (John xiv. 28.), 414. Their cause not served by Ephes. i. 17, ii. 264. Their perversion of the sense of 1 Tim. ii. 5, 355. Their erroneous conceptions of the manner in which the mediation of Christ was effected, 436

V.

Valcknaer, his observations on the excellence of St. Peter's addresses recorded in the Acts of the Apostles i. 461
Vatican MS., its great antiquity, ii. 400
Veil of the Temple rent at the Crucifixion, remarks on, i. 147
Vices, observations on the mode in which they are *classified* by St. Paul, Gal. v. 19—21; ii. 255
Vine, "I will not henceforth drink of this fruit of the," &c., sense of this passage discussed, i. 133
Vinegar mingled with gall, administered to our Lord, remarks on, i. 145. Discrepancy between Matthew and Mark respecting this transaction, *ib.*
Vitringa, his dissertation on the Proeme of St. John's Gospel recommended, i. 329
"Volume of the book," this phrase explained, ii. 449
Vulgate, the, of little authority when unsupported by the ancient *Italic*, i. 456. Effect of it upon the Greek text of the Western and African MSS., ii. 142

W.

Wakefield, Gilbert, his mistranslation of Matth. i. 18, exposed by Bp. Middleton, i. 5. Bishop Middleton's rash approval of his interpretation of Acts x. 11, 501
Walsh, Dr., quotation from his Travels in Turkey, illustrative of the treatment of the head of the Baptist, i. 70
Warburton, Bp., his hypothesis with respect to the proofs which our Lord exhibited of his power over natural and moral evil, i. 20. 47.

His remarks on Matt. xxiii. 3. His observations on the increase of infidelity and heresy in these latter days, 119. His interpretation of the words, "I beheld Satan fall from heaven," 268. His correction of the popular misconstruction of the passage in Luke xiii. 1, 281. His high admiration of the wisdom of Egypt, 480. Maintains that the ancient philosophers held the doctrine of the *unity* of the Godhead, 546. Discourse on 1 Cor. i. 30, ii. 98. Remarks on St. Paul's allusion (1 Cor. ix. 24.), to the *Agonistic contests*, 131. Remarks on the Lord's Supper, viewed as a *feast upon sacrifice*, 135. Paraphrase of 1 Cor. x. 17, *ib.* On the admixture of moral good and evil, 142. His admirable discourse on 1 Cor. xv. 17, 162. On the efficacy of Faith, inferred from the Old Test., 239. On the contempt with which the Apostles speak of the Grecian philosophy, 316. Remark on the passage quoted by St. Paul from Epimenides, 385. Observations on the nature and efficacy of the Atonement, 436. Remarks on the nature of Christian charity, 515. 548. His admirable exposition of 2 Pet. i. 5 — 7, 522

Washing of the feet, observations on the custom, i. 407

"Way, the," the Christian religion anciently so denominated, i. 493. 578

Wedding garment, observations on, i. 107

Whitby, Dr., his observations on, Col. i. 16, ii. 313

"Wicked," probable derivation of the word, ii. 301

Widowhood, virtuous, held in great honour among the Jews, i. 236

Wine, in the Paschal feast, mixed with water, i. 133. Wine in the East red, *ib.* Wine and oil employed in Palestine for the cleansing and healing of wounds, 270

"Wisdom of God, the," (Luke xi. 49.) by many interpreted of Christ, i. 275

Wisdom of the people of this world "in their generation," i. 291

Witchcraft," import of the term erroneously so rendered Gal. v. 20, ii. 255, 256

Women, public duties discharged by them in the Primitive Church, ii. 90. Enjoined to have their heads covered in public worship, ground of the precept, 139. Jerome's observation, that all heresies begin with them, 378

"Woe unto you," (Luke vi. 25.) the import of this expression *declarative*, not *imprecative*, i. 250

Word of God, the corruption of it alluded to, 2 Cor. ii. 17, explained, ii. 185

"Word of truth, rightly dividing the," meaning of this, ii. 375, 376

Words, *omission* of difficult ones, Critical canon respecting, i. 389

"Word of wisdom, the," (1 Cor. xii. 8.) nature of the gift, ii. 147

"World, the whole," probable import of the terms so rendered in Luke ii. 1, i. 232. Jewish mode of computing its duration, ii. 134

"World to come, the," meaning of the expression ii. 404

X.

Xenophon, a fine remark of his on deserved commendation, ii. 19

Y.

"Yea, yea," (2 Cor. i. 17.) import of the expression, ii. 181

Z.

Zaccnæus, not a Gentile, as supposed by some Commentators, i. 302

Zacharias, son of Barachias, opinions of Commentators respecting the person so called, i. 115

Zacharias, Father of John the Baptist, not the High Priest, i. 223. Supposed nature of his prayer in the Temple, 224. Marked difference between his conduct and that of Abraham, 225. His Hymn expressed in the language which the prophets have employed in describing the times of the Messiah, 230

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